Interculturality
and non-discrimination

Changing lives. Opening minds.

2019

ERASMUS[+] school exchange partnership
"Get in shape for Europe" (GISE)
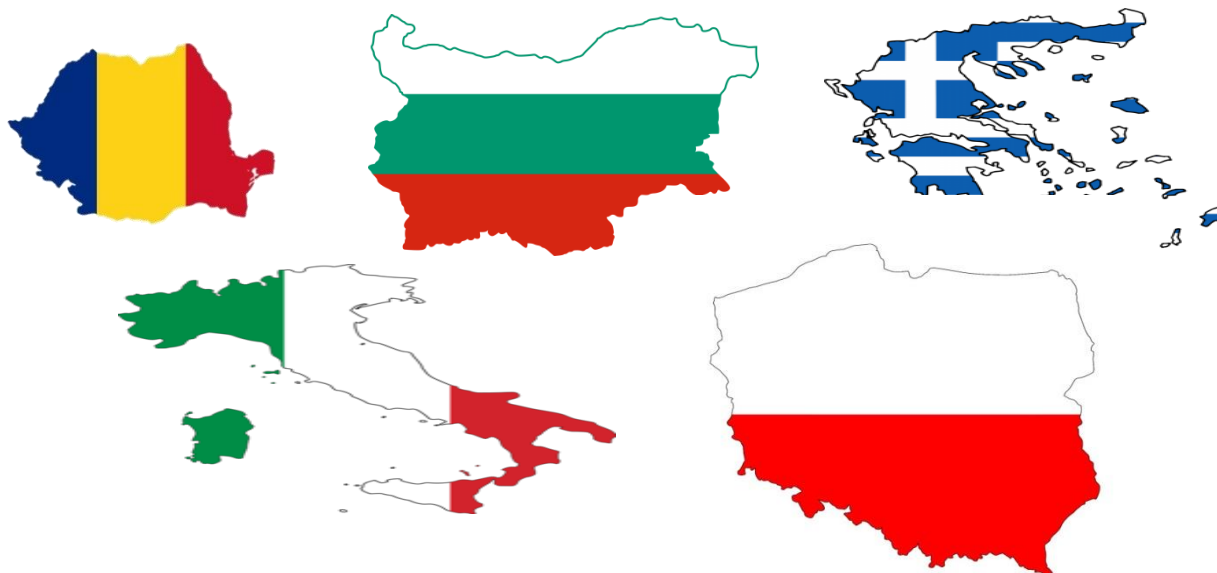

Partners:

"Ștefan Procopiu" High School (Romania, Vaslui) - coordinator

Foreign Language Secondary School (Pleven, Bulgaria) - partner

5th General Senior High School of Aigaleo (Aigaleo, Greece) – partner

The High School of Economics and Gastronomy (Tarnów, Polonia) – partner

I.I.S. E. Majorana-A. Cascino (Piazza Armerina, Enna, Italia) - partner

http://lspvs.ro/erasmus-gise/

Interculturality and non-discrimination

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I.PROJECT PRESENTATION

During the period 1 September 2018-31 August 2020, five European schools will work together to implement the School Exchange partnership "Get in Shape for Europe" (GISE). The partner schools are:

➢ The High School "Stefan Procopiu" (Vaslui, Romania)-coordinator
➢ Foreign Language School (Pleven, Bulgaria)-partner
➢ 5th General Senior High School of Aigaleo (Aigaleo, Greece)-partner
➢ The High School of Economics and Gastronomy (Tarnów, Poland)-partner
➢ I.I.S. E. Majorana-A. Cascino (Piazza Armerina, Enna, Italy)-partner

We discovered that here is a need for activities and projects that will make Europeans fall back in love with Europe again. School and education has an important role to play in promoting the common European values enshrined in the EU Treaty, values that are a prerequisite for creating a socially coherent society. Partner schools need opportunities to develop a conducive environment to the promotion of European values among pupils. Social, civic and intercultural competencies foster inclusiveness. So, the goal of the project is to promote democratic values and fundamental rights, social inclusion and active citizenship and equip students and teachers with the information and skills needed to become informed and involved European citizens.

The target groups for the implementation of project activities are the teachers and students aged 14 to 19.

SPECIFIC OBJECTIVES:
▪ O1-to develop, by August 2020, for pupils in 5 European schools, social, civic and intercultural competences, by promoting democratic values and fundamental rights, inclusion and nondiscrimination, active citizenship
▪ O2-to develop, by August 2020, for pupils in 5 European schools of critical thinking about the use of the Internet, mass-media and social networks as a weapon against discrimination and manipulation
▪ O3-the exchange of experiences, best practices, methods and tools between teachers from 5 European schools on the development of social, civic and intercultural competences and facilitating their integration into schools activity
▪ O4–institutional development of partner schools through the exchange of experiences, methods, tools and good practices on the development of social, civic and intercultural competences and the management of European projects by supporting and strengthening European cooperation

RESULTS AND IMPACT
a)intangible results: teachers and students will:
▪ improve their knowledge about the project theme (democratic values and fundamental rights, inclusion and non-discrimination, active citizenship), about EU (history, values, politics), about culture and civilization of partner countries
▪ improve their skills and competences (intercultural learning, teamwork, organization, communication, responsibility, adaptability, flexibility, digital competences, English communication)
▪ develop attitudes (positive attitude towards the EU, inclusive and non-discriminatory attitudes, tolerance and mutual respect, a better understanding of cultural and linguistic

diversity, critical spirit, civic spirit), increasing motivation, positive attitude towards oneself and others

b)tangible results:
- 5 short-term exchanges of groups of pupils, 5 short-term joint staff training events,
- 5 European clubs, 6 brochures, dissemination and evaluation materials, local activities, integration of results in school activities

This project contributes to the institutional development of schools from several points of view, such as strengthening the European dimension of schools and increasing the capacity to operate at European level by exchanging experiences, methods and best practices and integrating them into the teaching and extra-curricular activities of partner schools, creating, in partner schools, a friendly, inclusive and democratic environment, strengthening the cooperation between the teachers involved in the project activities (which can generate new ideas, new activities, new projects), increasing the quality of education offered in partner schools as teachers will improve their knowledge and skills that will be used in didactic and educational work, promoting schools in the educational community, strengthening cooperation with local institutions.

Our project aims to contribute to the implementation of the European policies mentioned in the documents (such as Europe Strategy 2020, Paris Declaration, Proposal for a Council recommendation-17 January 2018) aiming to promote a fair, democratic and inclusive society. A key factor in achieving this strategy is the social, civic and intercultural competences that foster inclusion.

PROJECT PARTNERS
The High School "Stefan Procopiu" (Vaslui, Romania)-coordinator
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Email: lspvs@yahoo.com
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"Stefan Procopiu" High School is teaching pupils in high school education. In this year, there are 1,765 students distributed in 68 classes: -23 with theoretical profile: 660 students -31 with service and technical profile: 680 students 14 vocational school classes Number of Teachers: 120 We want to participate in this project because we believe that in our school it is necessary to create a conducive environment to the promotion of inclusive school principles, a friendly and democratic school where all children are respected and integrated without discrimination and exclusion from ethnic origin, disability, special educational requirements, the socio-economic status of the families, the residence environment or the students' school performance. Many of our high school students face various difficulties: -educational difficulties. The school results of our school students are modest.-social and economic difficulties. Over 60% of our students come from socially disadvantaged backgrounds. More than 400 students receive scholarships because of low parents' incomes. 956 students are from rural areas and 856 students commute daily. -personal difficulties. Many students have difficulties in social integration, communication, do not have critical thinking skills, are intolerant, and sometimes even violent towards others. Involving students in the activities of this project is an opportunity for their personal development. Since 1999, our high school has implemented about 40 projects. We have particularly promoted environmental responsibility

("Energy for Tomorrow" project), gender equality ("Everybody can do it"), European Citizenship ("Ambiance" project), education for all (project "A friendly school"). In the school year
2017-2018, our high school is running for the title of "Ambassador School of the European Parliament". The teachers and pupils involved have gained an experience that they can use in this project.

5th General Senior High School of Aigaleo (Aigaleo, Greece)-partner
Telephone: +302105982416
Adress: Souliou and Peloponnesou,35, Aigaleo, Greece

The 5thSenior High School is situated in the city of Aigaleo, which is suburb near Athens.The total number of our students is 270, aged from 15 to 18, and as for our teaching staff, there are 30 teachers, specialized in different scientific areas. The subjects taught are: Greek Language and Literature, Biology, Mathematics, History, Chemistry, Physics, Physical Education, Religious Education, Project, Social and Political Studies, the English Language, Computer Science. The main aim of our school is to offer our students general education on the subjects mentioned above and to prepare our 3rd-

grade students for the University entrance exams since the Greek Educational System is mainly focused on that direction. Due to the economic crisis that has been plaguing our country since 2010, a lot of our students are facing certain social and economic difficulties, since the percentage of unemployment is quite high in our region. Therefore, this has a negative impact on the educational level of the students as well, who definitely need extra support and help by the teachers to respond to the high needs of school. In this context, the teachers try through combined efforts to involve students in projects and assignments in order to broaden their horizons, to raise students' about issues of world interest and violation of human rights and to enhance their team spirit and creativity through theatrical performances and extra-curricular activities, in order to promote social inclusion and tolerance. Our school has experience in running thematically-related projects: Youth Parliament, Visit to the Greek Parliament, 1974: Restoration of Democracy in Greece, Rhetorical strategies and debate, Human rights, European Youth Parliament, Euroscola, Model United Nations.

Foreign Language School (Pleven, Bulgaria)-partner
Web site: www.gpche-pl.com
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Adress: 22 Alexander Stamboliyski, Pleven, Bulgaria

High school of Foreign Languages-Pleven has a 167- year history- celebrations and workdays, traditions and memory, a symbol of a great past and present, worthily walked path, filled with a sense of responsibility when educating the youth about universal values. Path of founders, artists, professionalists , innovators. Path of growth and rewarded prestige. Path of winners. High school of Foreign Languages-Pleven is a school with traditions in foreign language education. High school of Foreign Languages-Pleven is a heir of one

of the first ten schools in Bulgaria, founded in the school year 1849/1850. The studied languages are: English, German, French, Spanish and Russian. Our motto is: "More languages- more cultures- more worlds". There are 64 teachers teach 834 students. We have students with various social background so we aim to provide equal opportunities for education and career development. The high school is an active member of NABEK for 9 years. The school is associated with UNESCO, it is a member of the National Association "SEIGE". Our school is a licensed exam center for English Language Certificates for the Central North Bulgaria. We also work with BACEE Fulbright and we have had American teachers for 5 years. We have students who are National Laureates at Olympiads of Ministry of Education, winners at Multilanguage National Competitions, Prize-winners at Literature and Theatre Contests, which is a proof for the quality of education. This European project is interdisciplinary and transversal. It involves languages, science, history, geography, ICT and all subjects which will hepl us attain our priorities. The project addresses themes that are important to us (democracy, European values, rights, inclusion, active European citizenship). The project contributes to the development of skills and abilities that are extremely important for the current European society. This is our motivation for participating in this project.

The High School of Economics and Gastronomy (Tarnów, Poland)-partner

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Telephone: +48146361076, +48146361077
Adress: Gen. J. Bema 9/11, Tarnów, Poland

Zespół Szkół Ekonomiczno-Gastronomicznych (The High School of Economics and Gastronomy) is one of the oldest and largest vocational schools in Tarnów. The school was founded on 6th November 1911. The school offers students both general and vocational education within two types of school: technical school and vocational school. The students may choose from the following specializations: economic technician, hotel industry technician, tradesman technician, technician of gastronomic services and catering, salesman, confectioner, cook, and waiter. The fields of study we offer are based on the current core curriculum and a modern didactic basis, which guarantees the possibility of obtaining the highest qualifications in a given field. The school employs 74 teachers who have high professional and general qualifications. 721 students attend the school, including 527 girls and 194 boys. About 70% of our students are commuters and live up to 50 km from the school. Participation in the project will give us the opportunity to broaden our knowledge on basic European values: respect for human dignity, freedom, democracy and equality. During short-term study visits and workshops, we would like to exchange knowledge and experience with other schools regarding integration, non-discrimination, equality of rights of all European citizens, regardless of gender, origin, religion, in order to develop the figure of a conscious and committed citizen. Our school has experience in the implementation of various projects. In 2005-2006 we were the coordinator of the Socrates Comenius language project "We enter the labor market - a comparative analysis of application documents in Poland and Bulgaria." In 2009-2011 we participated in the Multilateral Comenius Project "I want to tell you a fairy tale ..." with the schools from Greece, Turkey, Bulgaria and 2 schools from Romania. In 2012-2014, we were a participant in 2 Polish historical projects about: "Remember the past events. History and culture of two nations" and "You cannot forget about this". In 2009-2010 we implemented 19 e-Twinning projects, 3 of which received both National and European Quality Labels.

I.I.S. E. Majorana-A. Cascino (Piazza Armerina, Enna, Italy)-partner

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Telephone: +390935683659
Adress: Piazza Sen. Marescalchi, 2, Piazza Armerina, Enna, Italy

The I.I.S. "E. Majorana-A. Cascino" of Piazza Armerina is a large high secondary school with a very long tradition and experience: it has been operating in our area for about 150 years. Over the years it has changed courses and specialization to keep pace with modern demand. Today it covers different programs of education: technical education (with specializations in I.T., Mechanic, Electronics, Chemistry), vocational education (with specialization in Tourism), theoretical education (with specialization in classic and scientific studies). After a five-year-course our students get a diploma and they can choose to look for a job or attend university. The total amount of the students is 1066 divided into 58 classes. The school employs 115 teachers with high professional and general qualification. 70% of our students are commuters who come from small centres in the neighbourhood. The social and cultural background of the students is mixed: a great part of the students' families face economic problems due to the high percentage of unemployment in our territory and don't have opportunities to travel abroad. A smaller part of the students have good economic conditions. This diversity is an advantage that gives the opportunity to be in contact with different realities and to learn the respect of diversity. The project GISE fits with our educational syllabus whose main goal is, among the others, the promotion of an intercultural education, of the respect of differences and the dialogues among different cultures. The short term visits and workshops will give our students the opportunity to exchange experience and knowledge with students from other countries and to learn how to be a real European citizen. Fu rthermore the presence in our territory of organizations which deal with migrants gives us the opportunity to organize meetings and discussions with the students in order to promote the ideals of social inclusion and non discrimination. Teachers in foreign languages have been involved in Leonardo Projects; they have coordinate many language stages in England, France and Spain (PON FSE from 2008 to 2014) involving about 300 students. We usually organize courses in our school to get the most important certifications: Trinity, Delf and Dele.

II. C3-Short-term joint staff training Events – Interculturality and non-discrimination

Description of the activity:
Title: Interculturality and non-discrimination
Host partner: I.I.S. „E. Majorana – A. Cascino" Piazza Armerina (Italy)

Content and methodology
Goal: exchange of good practices and experiences on intercultural and non-discriminatory education in order to capitalise and promote diversity and intercultural communication
Duration: 3 days (excluding travel days): 2-4 April 2019
Activities:

a) debates and presentations. Approached topics:
- Erasmus+ program-opportunities and challenges (to create the context in which the project is being developed)
- Interculturality – presentation and debates
- Interculturality and non-discrimination – presentations and debates, good practice examples (European and national policies on intercultural education, Interculturality and European values, The role of teachers in promoting diversity and intercultural communication, Arguments for intercultural education, How can eTwinning help teachers to promote diversity and intercultural communication among students?, Developping intercultural competences trough education, The portrait of the "intercultural school", How can I know if I am competent from an intercultural point of view?)
- the brochure "Interculturality and non-discrimination"

b) a good practice seminar, workshops, practical exercises and learning activities, debates and reflections in transnational mixed teams:
- Presentation of the "Circular Migration" project, the stories of immigrants from the "Don Bosco 2000" association
- National Context of Diversity and Migration – discussions and debates
- Presenting examples of good practice in promoting diversity and intercultural communication
- Brainstorming: What factors determine diversity?

c) study visit to the "Don Bosco 2000" organization which hosts and organizes migrant integration activities and projects: presentations on Italian immigration policies, Italian projects on immigrants, "Don Bosco 2000" association projects, discussions with two immigrants, visiting the association's workspaces

d) reflection and evaluation exercises (comments and feedback, filling in questionnaires), granting mobility certificates)

RESULTS
a) Intangible
- improved knowledge about diversity and interculturality, specific terminology (stereotypes, prejudices, discrimination, interculturality), dealing with intercultural education in their own country and other European countries, culture and civilization of partner countries, exchange of experiences and best practices on implementing European projects
- enhanced competencies in the design and implementation of learning activities focused on promoting intercultural diversity and communication, integration into school and extra-curricular activities
- positive attitudes towards cultural and linguistic diversity, increasing motivation for new activities, positive attitude toward oneself and others, awareness of one's own attitude towards other ethno-linguistic groups
- developing the European dimension of partner schools through the exchange of good practices, increasing the capacity for transnational cooperation

b) Tangible: the brochure "Interculturality and non-discrimination"

Benefits for participants:

KNOWLEDGE: about diversity and interculturality, specific terminology (stereotypes, prejudices, discrimination, interculturality), dealing with intercultural education in their own country and other European countries, culture and civilization of partner countries, exchange of experiences and best practices on implementing European projects, knowledge regarding the design and the implementation of the European project

COMPTENCIES AND SKILLS:
- **Language skills:** Improvement of English communication (speaking and listening skills)
- **Pedagogical skills, learning to learn competence, transversal skills:** enhanced competencies in the design and implementation of learning activities focused on promoting intercultural diversity and communication, integration into school and extra-curricular activities, skills regarding the design and the implementation of the European project, practical skills (e.g. planning and organizing, project management etc.), problem-solving skills and taking decisions abilities, digital competences
- **Civic, social and intercultural competences:** teamwork skills in mixed transnational teams, communicate constructively in an intercultural environment, show tolerance, express and understand different points of view, negotiate and to empathize, better understanding of cultural and linguistic diversity, cultural awareness and expression competence, respect and empathy towards other cultures, more tolerance towards other persons' values and behaviour, citizenship competences, emotional skills (e.g. having more self-confidence)

NEW ATTITUDES: positive attitudes towards cultural and linguistic diversity, positive attitude toward oneself and others, awareness of one's own attitude towards other ethno-linguistic groups, increasing motivation for new activities.

PARTICIPANTS AT C1-Short-term joint staff training Events - Teaching Common Values in Europe
- 5 teachers from Romania
- 4 teachers from Greece
- 5 teachers from Poland
- 12 teachers from Italy
- 4 teachers from Bulgaria
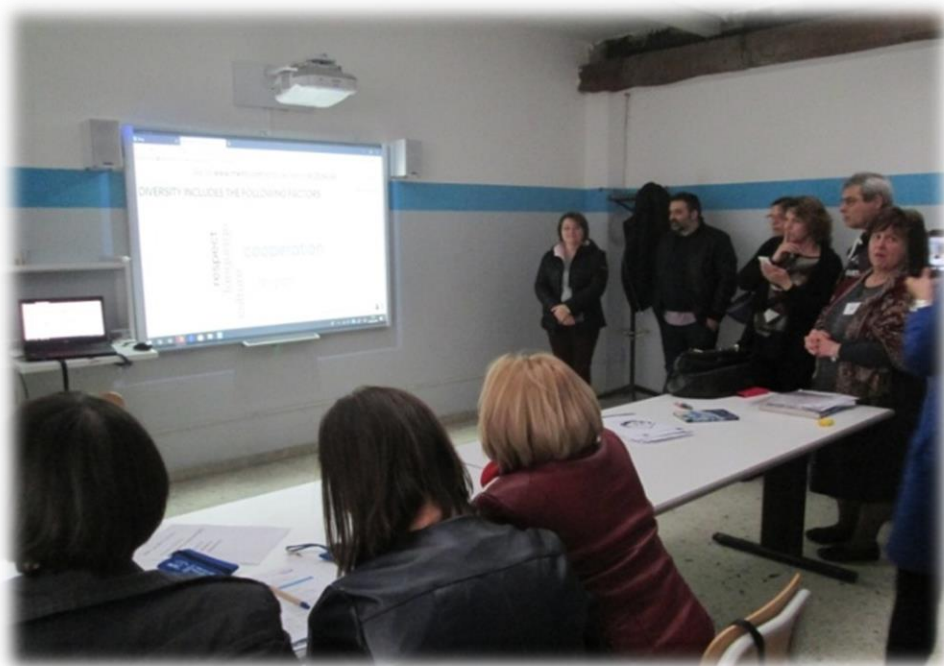
III.ERASMUS+ - OPPORTUNITIES AND CHALLENGES. MY ERASMUS⁺ EXPERIENCE

MY ERASMUS⁺ EXPERIENCE

Daniela CROITORU,"Ştefan Procopiu" High School, Vaslui, Romania

2019 ... It's been 10 years since my first involvement in a European project. My first project was a Learning Partnership GRUNDTVIG within the Learning Lifelong Program (LLP): "Ambitious Challenge: Active Citizens of Europe-Ambiance", a project focusing on the values and principles of active European citizenship. Later, I was a member of the implementation teams for several projects: GRUNDTVIG, COMENIUS, LEONARDO DA VINCI, and ERASMUS +. In some of them I played a major role, in others only a secondary one. In fact, I could say that I am the "mother" of some of these projects, given the fact that I have proposed and written them, being actively involved in their implementation.

My ERASMUS + experience is related to three projects proposed and written by me: The Skills for Life: Literacy (SLL) Strategic Partnership (2014-2016), the Mobility Project for School Education "A Friendly School" (2017-2018) and the "Get in shape for Europe" inter-school exchange project (GISE) - 2018-2020.

The Skills for Life: Literacy project (SLL) focused on the development of literacy skills (reading, writing, communication). At European Union level, there is a "literacy crisis" among teenagers, a fact also shown by the PISA tests assessing the literacy skills of 15-year-old students. In this project I designed and implemented with my students text-based exercises (literary-fictional and nonliterate-nonfictional) that focused on reading and comprehending texts, selecting and interpreting information, expressing opinions and arguments, improving vocabulary and developing communication and writing skills. I have learned the strategies and methods I now apply in class. It was a very useful project for my teacher activity, since more than 50% of my students are functional illiterates. I apply into class historical sources-based tests. The project was an opportunity to strengthen the collaboration with the Foreign Language School in Pleven and to discover new European friends at the 5th General Senior High School of Aigaleo.

Between September 2017 and December 2018, I was part of the implementation team for the School Mobility Project "A Friendly School" where 28 teachers from the "Ştefan Procopiu" Vaslui High School took part in five training courses in Athens , Valencia, Florence, Prague, and Barcelona. The training courses aimed at improving teachers' knowledge and skills in areas such as inclusive education, student-centered teaching and learning methods, classroom management, and personal development.

Together with five other high school teachers, from 6th to 11th August 2018, I took part in "Student-centered Classroom: teachers as promoters of active learning", a course organized by the EUROPASS training center in Florence. The main objective of the course was to improve teachers' knowledge and skills to design and implement innovative and active lesson projects which integrate "based learning" methods in order to facilitate active learning and motivation among students and the development of students' competencies specific to the 21st century. I took part in the following types of activities :

- **Training sessions** that combined the theoretical presentations with discussions and practical activities (individual, peer and group activities).
- **Evaluation activities** (evaluation tools used: discussion, peer evaluation, group interviews, questionnaires, analysis of the lesson projects developed during the practical activities).
- **Presentation** of schools, discussions on education systems from Hungary, Poland, Bulgaria, Denmark and Romania, communication and relational games that facilitated the interaction between course participants.
- **Cultural activities (city tours)**

During the training sessions the following topics were studied: Challenges in 21st century schools , Student's motivation, Teacher-centered approach vs. Student-centered approach, Key competences and transversal competencies, Teachers' self-assessment, "Based Learning" Methods (a brief review of these), "Problem Based Learning" method , "Task Based Learning" method , "Project Based Learning"method , Evaluating students who participate in lessons focused on the "based learning" methods. Rubrics, "The Flipped Classroom" method.

Thanks to the participation in this course, I have made real progress in terms of:

- **Knowledge** about methods and techniques characteristic for the student-centered teaching approach (Inquiry Based Learning, Task Based Learning, Problem Based Learning, Project Based Learning, Rubrics).
- **Competences** in the development and application of teaching methods centered on students, students' assessment in the context of applying these student-centered methods, communication skills in English, digital competences, intercultural skills, teamwork.
- **Attitudes:** motivation for applying teaching methods centered on students, motivation for involvement in ERASMUS projects, positive attitude towards cultural and linguistic diversity, positive attitude, and greater self-confidence.

In September 2018, I started the GISE journey with my colleagues at the Foreign Language School (Pleven, Bulgaria), 5th General Senior High School of Aigaleo (Aigaleo, Greece), The High School of Economics and Gastronomy (Tarnów, Poland), and IIS E. Majorana-A. Cascino (Piazza Armerina, Enna, Italy). We have been on this journey for a few months and I like it.

Implementing these projects meant cooperation with local institutions, and with school teachers. Different teachers have been part of the implementation teams of many European projects, working and growing together. This is an important aspect, taking into consideration the fact that in a 100-teacher high school, the cooperation is mostly done at the level of the methodical commissions. Gradually, new friendships have been born; new projects have come to life. It is a kind of virtuous circle that has allowed us to evolve from good to better, to grow ourselves in different aspects.

The current motto of ERASMUS + is also valid for me: "Changing lives, opening minds". Along with other teachers, I have grown in some respects faster than I would have done it without all these projects. It was a transformation in terms of skills, abilities, attitudes, behaviors. It was a positive personal and professional development. I have learned to collaborate, work in a team, learn from others, and adapt more easily to change. Without fully realizing, I have gradually built innovative methodological behavior by applying the examples of good practice I have discovered on my 10-year journey of involvement into European projects. Step by step, I have become a better teacher, more willing to accept various challenges.

Obviously, implementing these projects also meant promoting European values. We have promoted environmental responsibility (through the "Energy for Tomorrow" project), gender equality (through the "Everybody can do it" project), and active European citizenship (through the "Ambiance" project). But above all, we have promoted cultural and linguistic diversity, tolerance and non-discrimination, equal opportunities, respect, freedom of thought and expression, initiative and active involvement in solving community problems. Thus, I have better understood the values specific to European citizenship, I have become more aware of cultural diversity. By promoting these European values I have practically understood what the motto "Unity in diversity" means. I have become aware that the European Union's set of common values and cultural and linguistic diversity is an asset, a source of wealth. We discovered people with different customs and cultures, and so I became more tolerant and more willing to accept different views, less reluctant to change.

European cooperation projects gave me (and my colleagues) the opportunity to get out of the school life routine, having the feeling that I have taken part in creating a special world, and that has made me more confident that change, no matter how big or small, is at everyone's reach.

MY ERASMUS⁺ EXPERIENCE

Isabela Luminița MITITELU, ”Ștefan Procopiu” High School, Vaslui, Romania

Between 1st September 2017 and 31st December 2018, I was a member of the Erasmus + Action K1 Action Mobility Project in the field of school education, entitled "A Friendly School". The overall objective of the project was to increase students' personal, social and professional success and improve the knowledge and skills of teachers at "Stefan Procopiu" High School in areas such as inclusive education, student-centered teaching methods, classroom management, and personal development. Thus, 28 teachers of "Ștefan Procopiu" Vaslui High School took part in mobilities in 4 countries (Spain, Italy, Czech Republic, Greece).

Personally, I am the beneficiary of a training mobility in Barcelona, Spain between July 30th and August 4th, 2018, where I attended the course entitled "Conflict Management, Emotional Intelligence and Bullying Prevention", supplier: EUROPASS Centro Studi Europeo.

By actively participating in the activities proposed by Marta Mandolini, the EUROPASS Teacher Academy teacher trainer, I was initiated into new methods, procedures, techniques, tools and practices on the course topics: conflict management, emotional intelligence and prevention and fighting bullying. The training syllabus included techniques, methods, tools, and assessment tools used to manage conflicts and exploit the emotional intelligence of students, and we discussed all these using the examples of good practice as a model. I particularly liked the fact that, together with my colleagues at "Ștefan Procopiu" Vaslui High School, I shared experience with teachers from Bulgaria and Portugal, regarding conflict management and prevention of bullying and we sought effective solutions to the problems.

By means of the Erasmus program, I have had access to an effective form of training and professional development, thus improving my professional skills, increasing the quality of class management and personal development. Due to the activities implemented at the school level, I think that there will be significant changes in terms of conflict management and preventing and combating school bullying; the teachers who took part in the project will become a training resource for their colleagues, offering counseling in applying effective problem-solving techniques.

III.5. ERASMUS⁺ - Opportunities and challenges - 5th General Senior High School of Aigaleo, Greeece

Strategic Partnership ERASMUS "Skills for life: Literacy" (SLL) 2014-2016

PARTNERS
"Liceul Stefan Procopiu"- Vaslui, Romania(coordinating school)
"Foreign Language School" - Pleven, Bulgaria
"Yildirim Beyazit Anadolu Lisesi" - Bursa, Turkey
"ISISS Cicognini Rodari"-Toscana, Italy
"5th General High School of Aigaleo"- Aigaleo, Greece

SKILLS FOR LIFE- LITERACY RATIONALE OF THE PROGRAMME
According to statistic records about the five countries involved in the programme (and the relevant PISA results),a quite large number of students in Secondary Education face great difficulty in understanding both written texts and oral speech.

THE PILLARS OF THE PROGRAMME
The aim of that programme was to enhance students' skills on literacy.

LITERACY AND SCHOOL SUBJECTS
- Literacy regarding
- Reading texts
- Writing texts

REALISATION OF THE PROGRAMME
During the two years of the programme we:

- Systematised reading strategies that can be used so that our students are helped in comprehending texts.

- Produced lesson plans in various subjects, using a lot of different reading strategies.

- Organised indoor and outdoor activities that expand our students' relationship with book and their willingness to read for pleasure.

- Took part in four transnational meetings in Romania, Turkey, Italy and Bulgaria and hosted a meeting in our school.

READING STRATEGIES
In the lesson plans we produced, we tried to familiarizeourstudents with lots of reading strategies, such as:

- Skimming
- Scanning
- Cross reading// Brainstorming
- Use of similar texts
- Pre-reading activity by means of reading the titles and the introductory sentences
- Thinking aloud
- Forming conclusions by composing the information provided from the texts

LESSON PLANS

- We designed lesson plans on the subjects of Modern Greek language, Modern Greek literature, Ancient Greek language, History, English Language, Maths.

- We produced worksheets, so as to motivate our students during the lessons and build up the team spirit and group work.

- We think the results were quite satisfactory, as shown in the students' evaluation.

INNOVATIVE TEACHING PRACTICES

➢ In the lesson plans we expected the improvement of our students' competencies in reading and writing (production of stories by changing the hero's viewpoint, microresearches, journalistic texts, poems, dramatisation) as well as the improvement of competences related to oral communication (teaching via debate, production of short films based on information retrieved from ancient greek texts).

➢ We also laid emphasis on the crosscurricular approach used in the development and analysis of issues related to Refugees, Maths and Poetry, History and Poetry.

ΟΜΑΔΑ ΦΙΛΑΝΑΓΝΩΣΙΑΣ

ΜΑΝΤΕΨΕ ΤΟΝ ΤΙΤΛΟ

ΑΜΦΙΘΕΑΤΡΟ 3-03-2016

ACTIVITIES

The programme inspired us to organise local activities:

- We participated in Fiction and Poetry Competitions.
- We created a Class Library to motivate our students borrow and read books.
- We organised a really active Bookworms' Club .
- (presentations and reviews of books, reading and writing of texts produced by our students, writing and performance of a single-art drama, a pantomime with titles of books)

INVITATION The Bookworms' Club stages tomorrow 23th of December 2015 At 11pm in the Auditorium of our school the dramatised novel: The Magic Of Christmas» by the student of A'3 Katerina Moneda.

A WALK IN ATHENS

We watched short acts at the places where the great Greek novelist Alexandros Papadiamantis lived and listened to some of his dramatised novels during a walk organised by the Municipality ofAthens.

A SPECIAL DAY : PAPADIAMANTIS IN OUR SCHOOL

We invited a well known actor to read novels by the famous author.
We presented a short biography of his life   and staged one of the novels that our students had dramatised.

THEATRICAL PERFORMANCES

Students and teachers of our school watched the performance 'Romeo and Juliette for two'.
We liked the play so much that we invited the actors to perform it in our school .

ACTIVITY ON POETRY
'I comprehend the language of poetry- I obtain my own speech for life'
We invited poets to talk about poetry and inspiration, read their poems and answer students' questions.

OUR SCHOOL'S Invitation to activity ON poetry

MEETINGS WITH PARTNERS
- ➢ During these meetings, we learnt about the educational systems of the countries of our partners, discussed various lesson plans we had produced, exchanged ideas to improve our teaching techniques and organise more local activities.
- ➢ The students that accompanied us to our meetings felt very happy and enthusiastic to have met students from other countries.

ROMANIA- VASLUI 19-02-2015/ 22-02-2015 - 1st TRANSNATIONAL MEETING

TURKEY, BURSA - 30-04-2015/ 03-05-2015 - 2nd TRANSNATIONAL MEETING
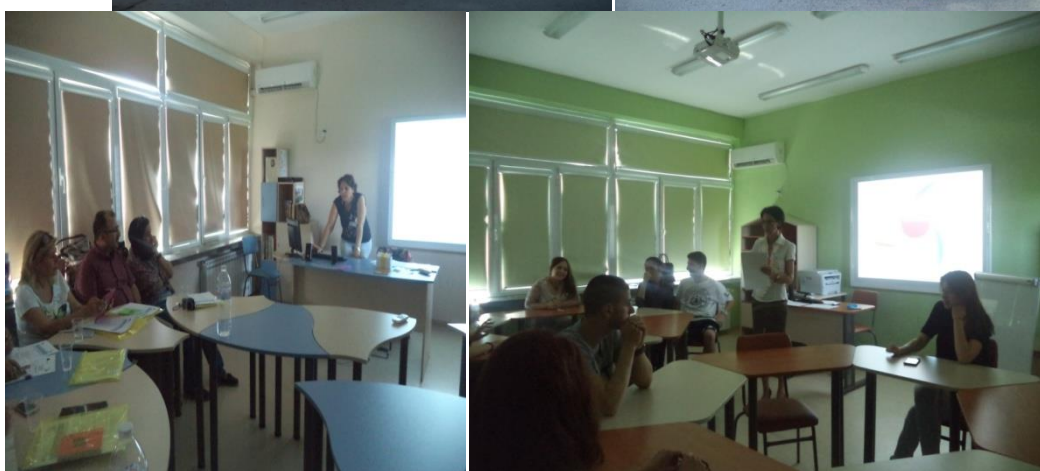

GREECE , AIGALEO, 5th GENERAL SENIOR HIGH SCHOOL
29-10-2015/ 01-11-2015 - 3rd TRANSNATIONAL MEETING

ITALY , PRATO - 17-03-2016/ 21-03-2016 - 4th TRANSNATIONAL MEETING

DISSEMINATION OF THE PROGRAMME
We created a site:
sll- erasmusplus.eu
We also published our intellectual products in English and in Greek, both in printed and e-edition.

III. 4. My ERASMUS⁺ Experience, Anna Gasior, The High School of Economics and Gastronomy, Tarnów, Poland

My first experience with international projects waa the participation in the Comenius Multilateral Partnership Project in the Lifelong Learning Program - I want to tell you a fairy tale ....

This project was carried out in our school in 2009-2011. The partners of the project were schools from Turkey, Romania, Bulgaria and Greece. As part of the project, the participants prepared a fairy tale based on traditional motifs, however, related to the problems of modern youth, showing the language of their stories, how to experience and perceive the world, often the very difficult everyday life of young people from different regions of Europe. Each group prepared a theatrical performance, a film, a radio play, and the effect of our work was also a book in which there were fairy tales from all countries along with their version in English and illustrations made by the students. My participation in the project is primarily to help students prepare a story, a scenario of the performance, work out the set design, work together with the youth on the performance and film, as well as prepare the edition of the book.

The ERASMUS + PROJECT program "Get in Shape for Europe" is a completely new experience for me, but at the same time very inspiring in my work as a teacher and educator. What constitutes the greatest value for me is working with young people, showing them the need to act together, solve problems, discover important things and mutual understanding. The project in a special and thoughtful way creates the opportunity to learn more about the European community, culture and values that have created it for centuries. It is also the time of building relationships, opening up to the diversity of customs and traditions. Everyone has the opportunity to present their own region, city and school, to show what in the culture of each country participating in the project is the most beautiful and its contribution to the common Europe. It is also very important for me to exchange experiences between teachers from different countries, get to know their ways of working with young people, everyday school life, curricula and ways of shaping cognitive passion, openness and respect.

III. 5 My ERASMUS⁺ Experience - Katarzyna Curylo, The High School of Economics and Gastronomy, Tarnów, Poland

I am a newcomer and take part in an international Erasmus+ project for the first time.

I hope that participation in this project will allow me to develop my language competences, as well as learn a new dimension of education, based on mutual exchange of experience and development of good practices, serving the development of attitudes of tolerance and openness among young people. During training trips, I would like to learn about working on the etwining platform as well as discover new online tools for working on lessons. In addition, I want to deepen my knowledge about the European Union institutions and their key competences, as well as legal regulations regarding migration and other current social problems. Another important effect will be the broadening of knowledge about the culture and customs of partner countries, as well as the education systems of European countries.

By participating in the Erasmus+ project I would like to establish new contacts with teachers from other countries, and exchange experiences in pedagogical work. I believe that participation in international projects is very important both from the teacher's and pupil's point of view and will be an important element of education in the future.

IV.INTERCULTURALITY AND NON-DISCRIMINATION … IN MY COUNTRY

IV.1. INTERCULTURALITY AND NON-DISCRIMINATION … IN ROMANIA

I.European policies on intercultural education
I.1. Intercultural education - a European concern in the 20th century
I.2. European legislation

II. National Context of Diversity and Migration
II.1. National Minorities in Romania
II.2. Migration in Romania
II.3. What do the Romanians think?

III.Developping intercultural competences trough education
III.1. What is intercultural competences?
III.2. Why is the development of intercultural competence of critical importance?
III.3. How to develop intercultural competence through education
III.4. The importance of the teacher in intercultural education

IV. National policies on intercultural education
IV.1. Brief history of intercultural education in Romania
IV.2. Case study: "Intercultural Education in Romania"
IV.3. Case Study: Approaching intercultural education in Romania within compulsory subjects: History
IV.4. Case study: "Project-Based Learning" – PBL
IV.5. Intercultultural indicators

V. The portrait of the "intercultural school"
VI. How can I know if I am competent from an intercultural point of view?

I.European policies on intercultural education

I.1. Intercultural education - a European concern in the 20th century

Intercultural education as a subject of education policies in Europe has undergone significant change lately. Most scholars and policy makers re-gard intercultural education (IE) as the key to citizenship and democracy. Most European states have launched the corresponding policy steps, and most of them at least proclaim the importance of intercultural competences and skills among citizens. Education at all levels is a key part of the integration process for migrants: starting from a pre-school education and adult learning included, as migrants may require different skills from those that they used in their countries of origin for their new careers.

Intercultural education has emerged on the political agenda of Europe with the schooling of immigrant children from Western European societies. The era of multicultural education in Europe began in the 1980s, when a larger number of immigrant families decided on permanent residence in the host countries, resulting in increased multiethnicity and multiculturalism of European societies.

Intercultural pedagogy has evolved, in the context of post-war immigration to Western Europe, over three generations.
- The first generation set itself the objective of developing specific measures for immigrant children enrolled in Western schools and of adopting certain pedagogy to support this population.
- The second generation aimed at teaching the language and culture of their home country. This has been done, especially outside the usual classes, by didactic staff generally recruited from the countries of origin; it targeted the native children only to a very small extent.
- In a third generation, the reference framework is widened; now the school system has to adapt to the new demands imposed by the recognition of the multicultural character of society.

In recent years, there has been increasing activity at European level in the field of intercultural education. The EU – and particularly the European Commission – is an influential policy driver in the field of intercultural dialogue. European legislation is an important foundation for intercultural dialogue. The EU Charter of Fundamental Rights guarantees by law certain political, social and economic rights pertaining to equality and freedom for EU citizens and residents. By designating 2008 as the European Year of Intercultural Dialogue, the EU initiated and supported a number of projects at European and national levels involving and mobilising civil society.

I.2. European legislation

Council of Europe:
- The new challenge of intercultural education: Religious diversity and dialogue in Europe (2002)
- Declaration by the European Ministers of Education on intercultural education in the new European context (2003)
- Policies and practices for teaching sociocultural diversity (2005)
- Final declaration: Building a more humane and inclusive Europe: Role of education policies (2007)

Council of the European Union (European Council):
- Tampere European Council: Presidency conclusions (1999)
- Council directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin (2000)

- The concrete future objectives of education and training systems (2001)
- Proposal for a Council directive on the short-term residence permit issued to victims of action to facilitate illegal immigration or trafficking in human beings who cooperate with the competent authorities (2002)
- Council directive 2003/109/EC of 25 November 2003 concerning the status of third-country nationals who are long-term residents (2003)
- Council Regulation No 343/2003 of 18 February 2003 establishing the criteria and mechanisms for determining the member state responsible for examining an asylum application lodged in one of the member states by a third-country national (2003)
- Resolution of the Council and of the Representatives of the Governments of the member states: Meeting within the Council of 14 December 2000 on the social inclusion of young people (2004)
- Recommendation of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning (2006)
- European Pact on Immigration and Asylum (2008)
- Council Resolution of 27 November 2009 on a renewed framework for European cooperation in the youth field (2009)

European Commission:
- The White Paper on Teaching and Learning: Towards the learning society (1996)
- The concrete future objectives of education systems (2001)
- Detailed work programme on the follow-up of the objectives of education and training systems in Europe (2002)
- Communication on immigration, integration and employment (2003)
- Communication from the Commission to the Council, the European Parliament, the European
- Economic and Social Committee and the Committee of the Regions (2004)
- Progress towards the Lisbon objectives in education and training: Indicators and benchmarks (2007)
- Communication on the third annual report on migration and integration (2007)
- Migration and mobility: challenges and opportunities for EU education systems (2008)

Other policy papers:
- Attitudes towards migrants and minorities in Europe (EUMC, 2005)
- Intercultural education in schools. A comparative study (DG IPOL, 2008)
- Resolution on the situation of the Roma in the European Union of 28 April 2005 (European Parliament,2005)
- Resolution of 2 April 2009 on educating the children of migrants (European Parliament, 2009)

I.3. Exemple of good practice: Intercultural Cities
(Source: https://www.coe.int/en/web/interculturalcities/about)
Intercultural cities is a capacity-building and policy development field programme which has been implemented by the Council of Europe in partnership with the European Commission. It runs complementary to many other current projects and events (conferences, research, exchanges, and campaigns).

What is an Intercultural City?
- An intercultural city has people with different nationality, origin, language or religion/beliefs. Political leaders and most citizens regard diversity positively, as a resource.
- The city actively combats discrimination and adapts its governance, institutions and services to the needs of a diverse population.

- The city has a strategy and tools to deal with diversity and cultural conflict. It encourages greater mixing and interaction between diverse groups in the public spaces.

Members: 135 cities

AUSTRALIA	3 CITIES
BELGIUM	Mechelen, Turnhout
CANADA	Montreal
CROATIA	Rijeka
CYPRUS	Limassol
DENMARK	Copenhagen
FAROE ISLANDS	Klaksvík
FRANCE	Lyon, Paris, Strasbourg
GERMANY	Berlin, Dortmund, Duisburg, Erlangen, Hamburg, Munich, Offenburg
GREECE	Ioannina, Patras
HUNGARY	Pécs
ICELAND	Reykjavik
IRELAND	Dublin, Limerick
ISRAEL	Haifa
ITALY	29 cities: Arezzo, Bari, Campi Bisenzio, Capannori, Casalecchio di Reno, Fermo, Forli, Fucecchio, Genova, Lodi, Messina, Milano, Modena, Novellara, Olbia, Palermo, Pizzo, Pompei, Pontedera, Ravenna, Reggio_Emilia, San Giuliano Terme, Savignano sul Rubicone, Senigallia, Torino, Un.dei. C. Terre dei Castelli, Venice, Viareggio
JAPAN	Hamamatsu
LUXEMBOURG	Dudelange
MALTA	Valletta
MEXIC	Mexico city
PORTUGAL	13 cities: Albufeira, Amadora, Beja, Braga, Cascais, Coimbra, Lisbon, Loures, Oeiras, Portimao, Santa Maria da Feira, Setubal, Viseu,
ROMANIA	Bucharest, Constanta
RUSSIAN FEDERATION	Izhevsk
SERBIA	Subotica
SPAIN	Barcelona, Bilbao, Cartagena, Castellon de la Plana, Donostia/San Sebastian, Fuenlabrada, Getafe, Getxo, Jerez de la Frontera, Logrono, Madrid, Malaga, Parla, Sabadell, Salt, Santa Coloma de Gramenet, Tenerife, Tortosa, Zaragoza
SWEDEN	Botkyrka, Västerås
SWITZERLAND	Neuchâtel, Geneva, Zurich
TURKEY	Bursa-Osmangazi, Kepez
UKRAINE	Lutsk, Melitopol, Odessa, Pavlohrad, Sumy, Vinnytsia
UNITED KINGDOM	Bradford, Calderdale, Kirklees, London, Manchester, Swansea
USA	Rochester

II. National Context of Diversity and Migration

II.1. National Minorities in Romania

In Romania there are different ethnic communities with specific cultural, linguistic and religious traditions. Transylvania, Banat, Bucovina and Dobrogea are the regions with the highest ethnic diversity in Romania.

Areas with lower ethnic diversity are Oltenia and Moldova (in this region the Romanian population exceeds 89% of the population). Vaslui County is located in Moldova region and it is one of the cities where the majority population exceeds 89% of the population

According to the 2011 census:
- Romania's population: 20.1 million inhabitants
- Majority population (Romanians): 89%
- Minority population: about 11%
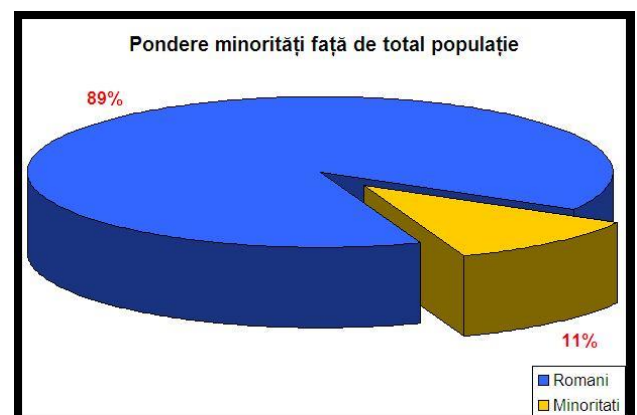
There are 18 national minorities officially recognized in Romania.
The most important minorities in Romania are:
- Hungarians (1.23 million inhabitants (about 58.9% of all minorities)
- Roma (0.62 million or 29.8% of minorities)
- Ukrainians - 50.9 thousand inhabitants (2.44% of minorities)
- Germans - 36 thousand (1.73%)
- Turks - 27.7 thousand (1.33%)
- Russian-Lipovans - 23.49 thousand (1.13%)

National minorities with less than 1% of minorities (20 thousand inhabitants or less) - Tatars, Serbs, Slovaks, Bulgarians, Croats, Greeks, Jews, Italians, Poles, Czechs and other minorities.

Ethnic groups which have recently immigrated (especially after 1990): Arab, Chinese, Filipino, Iranian.

Romania's national minority policies have a twofold purpose: that of protecting the peaceful and harmonious coexistence of the majority and minorities and also peaceful coexistence among minorities themselves. Therefore, attention is focused not only on the need to promote and protect the specific identity of those who are part of national minorities, but also on the need to integrate both them, and the majority, into society.

In 1998, the Romanian government set December 18th as the National Minority Day.

National Minorities in Romania benefit from:
- numerous pre-university and even university institutions in mother tongue teaching;
- programs dedicated to minorities (Hungarian, German) on public radio and television stations;
- publications in the native language;
- have political organizations that defend their interests; all ethnic groups are represented in Parliament;

II.2. Migration in Romania

Aspects of migration before and during Communism

In the late 19th and early 20th centuries Romania was predominantly a country of emigration. A combination of complex factors has contributed to this, including the aftermaths of both World Wars when large numbers of Germans, Hungarians and Jews left Romania, or were forcibly removed. As a backdrop to this was a steady flow of economic out-migration, particularly to the United States. With the imposition of Communism in 1947 however, a more restrictive regime on movement was ensued. Its purpose was not to prevent all forms of emigration, but rather to control outflows by restricting exit possibilities while allowing certain (potentially troublesome) ethnic minority groups to leave. By limiting departures, authorities hoped to reduce the number of asylum applications made by Romanians abroad; it was feared that asylum-seeking by a large number of Romanians would discredit the regime and threaten its legitimacy as a functioning political system, in the eyes of foreign governments and of remaining citizens. One outcome was to make Romania's population more ethnically homogenous than it had previously been.

The inflow of foreign migrants was also rather limited during the Communist era, as any foreigner – especially those from countries deemed unfriendly – was considered by the authorities to be a potential threat. Visiting foreign citizens were monitored closely, even in the case when these foreigners visited their friends and family members; Romanians had the legal responsibility to

report to the authorities any non-Romanian citizen they hosted in their homes. There were some exceptions to this suspicious attitude toward foreigners: foreign students, especially from the Middle East and African countries, were well represented at Romanian universities from the 1970s onwards. At its peak, the annual stock of foreign students rose to 16,900, representing 7-8% of all students registered at Romanian universities in 1981. These students paid thousands of dollars for their studies and therefore provided a significant amount of foreign currency to the state universities. Their studies were based on the bilateral agreements called 'Treaties of Friendship and Cooperation' between Romania (characterized by Ceausescu's political involvement in the Third World) and other developing countries. For example, from 1973 to 1985, thirteen such treaties were signed with 10 African countries.

Population mobility since 1989

The phenomenon of migration started in Romania right after the Revolution. But it has grown from one year to the next, especially since accession to the European Union has given unlimited access to Romanian citizens in Western countries.

Over the last three decades, the population in Romania has registered a continuous and dramatic decline from 23 million in 1990, to 21.4 million in 2008, and around 20 million inhabitants in 2011; and it is forecast that by 2050 it will have fallen to only 16 million. Changes in the demographic structure by age groups and gender, combined with the decrease in the fertility rate have led to a continuous process of population ageing. Furthermore, the decrease has been exacerbated by emigration, particularly of young and active people.

According to the latest estimates, over five million Romanians live abroad. A UN report points out that Romania is second to Syria in terms of migration over the past 10 years. The only country that has had a greater increase in migration was Syria, for obvious reason: the civil war that crushed that country. Romanians are, on the other hand, economic migrants.

UN data show that in 2015, 3.4 million Romanians lived abroad, most of them in Spain and Italy. From a numerical point of view, Romania has reached the largest diaspora in the European Union after the United Kingdom, Poland and Germany. But all of these countries have a population several times higher than that of Romania.

The most important share of emigration is represented by people aged 25-64 years old. In 2012, this age group accounted for 74% of total emigration given that in 2002 the value of the indicator was 65%

Immigration from the Republic of Moldova

One peculiarity of the Romanian situation is the relationship with its neighbour, and co-linguistic cousin, the former Soviet republic of Moldova. Starting with the second half of the 1990s, immigration from the Moldova has increased significantly.

Building on historical ties the 1991 Romanian Citizenship Law practically defined the migration of Moldovan citizens as a form of repatriation, stipulating that the descendants of former Romanian citizens can "reacquire Romanian citizenship by request even if they have another citizenship and they do not settle their domicile in Romania" (Moldova having been part of Romania between 1918 and 1940). It is estimated that, as a consequence of this law alone, more than 250,000 Moldovan citizens might have received Romanian citizenship during the 1990s. In these circumstances, the numbers might underrepresent Moldovan immigration to Romania, since many Moldovans have

moved to Romania as Romanian citizens (and therefore might not appear in the statistics as part of the immigrant population).

In the context of its accession to the EU, Romania introduced mandatory visas for Moldovan citizens, and this has resulted in an exceptional increase in the number of applications by Moldovan citizens for Romanian citizenship.

<h2 style="color:red; text-align:center">II.3. What do the Romanians think?</h2>

Here are some results of the surveys conducted in Romania regarding the perception of Romanians towards different national minorities:

- Between 50-70% of Romanians consider that minorities must have the same rights as the majority population.

- Despite a high tolerance for minorities, ethnic stereotypes are still very strong.

- Romanians have stereotypes and prejudices especially towards the Roma population (the largest national minority in Europe). The Romanians' intransigence towards Roma has social and cultural causes, mostly related to nomad culture. The negative image of the Roma in Romanian society has also increased due to the perception that they are the reason why Romanians are not very well seen abroad.

- Romanians show great tolerance towards minorities for small minorities, such as Tatars.

- In recent years, there has been a downward trend in positive opinion towards minorities.

- The poorer view of historical relations with the Hungarians is predominant in areas where there are no communities of them. The Romanians who have nothing to do with the Hungarian have prejudices, namely the inhabitants of Muntenia-Oltenia-Dobrogea or Moldova-Bucovina. Among those who live daily with them in Banat-Crişana-Maramureş and Transylvania, there are fewer who believe that the relations with the Hungarians were bad. This is explained by some sociologists through "media / political exaggeration" of dissatisfaction and tensions in areas where the Hungarian minority is significant.

- Only two out of 10 Romanians would accept family or friends of other ethnicities, according to a poll conducted in 2017.

Here are some results of the surveys conducted in Romania on discrimination:

- The main causes that favor the phenomenon of discrimination in Romania are: lack of education and information, or indifference of people towards their peers.
- The main groups associated with discrimination are: politicians, officials.
- In school and at work, the most discriminated categories are: AIDS-infected people, people with disabilities and Roma
- Roma face the most difficulties when it comes to finding a job. The main criteria for discrimination are: ethnicity, age, mental disability, physical disability, AIDS infection, sexual orientation.
- The labor market is considered to have the highest degree of discrimination.

III. Developping intercultural competences trough education

III.1. What is intercultural competences?
III.2. Why is the development of intercultural competence of critical importance?
III.3. How to develop intercultural competence through education
III.4. Activities that help to develop intercultural competence

III.1. What is intercultural competences?

Intercultural competence is therefore a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to:

- understand and respect people who are perceived to have different cultural affiliations from oneself;
- respond appropriately, effectively and respectfully when interacting and communicating with such people;
- establish positive and constructive relationships with such people; understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference".

The components of intercultural competence may be broken down into attitudes, knowledge and understanding, skills and actions.

The attitudes involved include:

- valuing cultural diversity and pluralism of views and practices;
- respecting people who have different cultural affiliations from one's own;
- being open to, curious about and willing to learn from and about people who have different cultural orientations and perspectives from one's own;
- being willing to empathise with people who have different cultural affiliations from one's own;
- being willing to question what is usually taken for granted as 'normal' according to one's previously acquired knowledge and experience;
- being willing to tolerate ambiguity and uncertainty;
- being willing to seek out opportunities to engage and co‑operate with individuals who have different cultural orientations and perspectives from one's own.

The knowledge and understanding which contribute to intercultural competence include:
understanding the internal diversity and heterogeneity of all cultural groups;

- awareness and understanding of one's own and other people's assumptions,
- preconceptions, stereotypes, prejudices, and overt and covert discrimination;
- understanding the influence of one's own language and cultural affiliations on one's experience of the world and of other people;
- communicative awareness, including awareness of the fact that other peoples' languages may express shared ideas in a unique way or express unique ideas difficult to access through one's own language(s), and awareness of the fact that people of other cultural affiliations may follow different verbal and non‑verbal communicative conventions which are meaningful from their perspective;
- knowledge of the beliefs, values, practices, discourses and products that may be used by people who have particular cultural orientations;
- understanding of processes of cultural, societal and individual interaction, and of the socially constructed nature of knowledge.

The skills involved in intercultural competence include skills such as:

- multiperspectivity – the ability to decentre from one's own perspective and to take other people's perspectives into consideration in addition to one's own.
- skills in discovering information about other cultural affiliations and perspectives;
- skills in interpreting other cultural practices, beliefs and values and relating them to one's own;
- empathy – the ability to understand and respond to other people's thoughts, beliefs, values and feelings;
- cognitive flexibility – the ability to change and adapt one's way of thinking according to the situation or context;
- skills in critically evaluating and making judgments about cultural beliefs, values, practices, discourses and products, including those associated with one's own cultural affiliations, and being able to explain one's views;
- skills in adapting one's behaviour to new cultural environments – for example, avoiding verbal and non‑verbal behaviours which may be viewed as impolite by people who have different cultural affiliations from one's own;
- linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication;
- plurilingual skills to meet the communicative demands of an intercultural encounter, such as the use of more than one language or language variety, or drawing on a known language to understand another (intercomprehension);
- the ability to act as a mediator in intercultural exchanges, including skills in
- translating, interpreting and explaining.

While attitudes, knowledge, understanding and skills are all necessary components of intercultural competence, possessing these components alone is insufficient for an individual to be credited with intercultural competence: it is also necessary for these components to be *deployed and put into practice through action* during intercultural encounters. People often profess attitudes and often acquire knowledge and skills which they fail to put into practice. For this reason, in order for an individual to be credited with intercultural competence, they must also apply their intercultural attitudes, knowledge, understanding and skills through actions.

Relevant actions include:

- seeking opportunities to engage with people who have different cultural orientations and perspectives from one's own;
- interacting and communicating appropriately, effectively and respectfully with people who have different cultural affiliations from one's own;
- co‑operating with individuals who have different cultural orientations on shared activities and ventures, discussing differences in views and perspectives, and constructing common views and perspectives;
- challenging attitudes and behaviours (including speech and writing) which contravene human rights, and taking action to defend and protect the dignity and human rights of people regardless of their cultural affiliations.

This last may entail any or all of the following actions:

- intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups;
- challenging cultural stereotypes and prejudices;
- encouraging positive attitudes towards the contributions to society made by individuals irrespective of their cultural affiliations;
- mediating in situations of cultural conflict.

In short, at the level of action, intercultural competence provides a foundation for being a global citizen. Intercultural competence has strong active, interactive and participative dimensions, and it requires individuals to develop their capacity to build common projects, to assume shared responsibilities and to create common ground to live together in peace. For this reason, intercultural competence is a core competence which is required for democratic citizenship within a culturally diverse world.

Multiculturalism, pluriculturalism, interculturalism

Multiculturalism
Multiculturalism generally refers to the natural state of society that cannot but be diverse, namely multilingual, multi-ethnic, multireligious, etc. This particular meaning stresses the comparative dimension of multiculturalism, the coexistence of different entities that may manifest themselves as such in a common public sphere (for example in a multicultural society).

Pluriculturalism
While multiculturalism emphasises the presence of various groups in a community, pluriculturalism refers to the integration of aspects of other cultures by the individual (cf. the discussion of interim worlds, below). The intensive social mingling of various groups, currently evident in urban areas, means that traditional concepts of homogeneity (national, cultural, religious and so on) are beginning to dissolve. This may mean that people's identities become so multilayered that it becomes impossible to conceive of them any more in clear-cut categories. Consequently, the boundaries of identification are shifting to such an extent that we are seeing concatenated or "nested", compound or multiple identities within the same person and subsequently a great complexity of one's sense of "belonging".

Interculturalism
Interculturalism is the active dimension of diversity. In addition to multiculturalism and pluriculturalism, it presupposes the interaction of individuals, groups and communities. "As an instrument of learning democracy, intercultural education creates deliberately these situations of exchange, mutual influence and cultural cross-fertilisation. Its purpose is to enhance diversity and complexity through a constant cultural dynamism" (Council of Europe 2003:28).

Principles of intercultural education
The UNESCO guidelines (2007:32ff) establish three general principles for intercultural education, which may serve as comprehensive objectives:

- Principle I: Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

- Principle II: Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

- Principle III: Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

Conclusions
The goal of intercultural education:

- training young people to live in a multicultural society that tends to become more intercultural.

This view is in line with the view of the UNESCO International Commission on Education for the 21st Century, which considers that one of the major objectives of education should be to "learn to live together, to learn to live with others."

The specific objectives of intercultural education refer to three interrelated and equally important levels**:**

1. Acquiring **knowledge** about culture in general and its impact on individual and group behavior.
2. Developing **skills / competences** related to life in an intercultural society (awareness of their own cultural determinations, stereotypes and prejudices, the ability to express points of view, communication and relational skills);
3. Developing **attitudes** such as respect for cultural diversity, for own cultural identity and others, refusal to discrimination and intolerance.

III.2. Why is the development of intercultural competence of critical importance?

Mutual understanding and intercultural competence are more important than ever today because through them we can address some of the most virulent problems of contemporary societies. Manifestations of prejudice, discrimination and hate speech have become common, and political parties advocating extremist ideas have gained fresh momentum. These problems are linked to socio‑economic and political inequalities and misunderstandings between people from different cultural backgrounds and affiliations.

There is a felt urgency – and it touches many aspects of our lives – for education which helps citizens to live together in culturally diverse societies. The ability to understand and communicate with each other across all kinds of cultural divisions is a fundamental prerequisite for making such societies work. We all need to acquire intercultural competence. For this reason, intercultural education, which aims to develop and enhance this ability, can make an essential contribution to peaceful coexistence.

III.3. How to develop intercultural competence through education

Intercultural competence can be developed in different ways through different types of education.

1. *Informal education* means the lifelong process whereby every individual acquires attitudes, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience and conversation (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).

In informal education – for example, what is learnt from parents, carers, peers, journalists and others in one's social environment – intercultural competence is acquired with differing degrees of deliberate activity on the part of parents, carers, peers, journalists and others. Parents, for example, may have a *pedagogical approach* to developing intercultural competence which is more or less

conscious and deliberate, or they may bring up their children with no deliberate intercultural purpose at all.

2. *Non‑formal education* means any planned programme of education designed to improve a range of skills and competences outside the formal educational setting, and throughout lifelong learning. In non‑formal education – as provided by, for example, local communities, NGOs, youth work, adult education and social work – intercultural competence is a *pedagogical goal* pursued through deliberate inclusion of specific activities for learning.

3. *Formal education* means the structured education and training system that runs from pre‑primary and primary through secondary school and on to higher education. It takes place, as a rule, at general or vocational educational institutions and usually leads to certification.

Source:
Josef Huber and Christopher Reynolds, Developing intercultural competence through education, Council of Europe Pestalozzi Series, No. 3, pages 27-28

III.4. The importance of the teacher in intercultural education

Intercultural Education is one of the newest in the area of studies on education. The development of the area took place in the context of social and historical transformations during the twentieth century. Developments were not uniform but were mediated by local conditions. According to the intercultural education, schools play an important role to establish the foundation for the transformation of the community and the avoiding from oppression and injustice.

The factors involved in intercultural education:

- **Macro level**: Ministry of Education which coordinates the curriculum
- **Middle level**: the school that has the role of implementing macro-level policies
- At the border between the middle level and the micro level there is the teacher.
    - The role of the teacher is crucial in internalizing the principles of intercultural education by pupils.
- **Micro level**: students and parents, social environment
    - To be able to participate effectively in intercultural education activities, the student should have his/her own cultural, ethnic and religious identity.
    - Parents play a decisive role in generating children's beliefs and attitudes, and they may influence - positively or negatively - the skills that the student acquires in intercultural education.
    - Parents' stereotypes are transmitted to children, and can be difficult to overcome when they are reinstated in the family environment. The inner conflict of the student who receives home guidelines and criteria for interpreting the reality can then arise, and the school and intercultural education courses only attempt to uproot those images and stereotypes.
    - Then, the role of intercultural education is greatly hindered, and it becomes visible that intercultural education processes are strongly influenced by the social environment in which they take place.

The teacher plays an essential role in developing the knowledge, skills and attitudes specific to intercultural education in both formal and non-formal education.

In formal education, the teacher has at his disposal numerous strategies and methods such as:
- completing the lessons with data and information on the culture and history of the various communities;
- describing and analyzing different cultures, ethnicities or religions, facilitating students' appreciation of the similarities and differences;
- presenting outstanding personalities from national and universal culture;
- facilitating the development of positive interpersonal relationships between pupils and other people of different ethnic, racial or religious backgrounds;
- encouraging pupils to ask questions about the relationship between different cultures;
- helping pupils understand the process of generating stereotypes and cultivating personal pride of belonging to a particular culture, while developing respect for other cultures;
- expanding pupils' knowledge of the history, culture and values of minority communities by presenting artistic or documentary films, works of art or literary creations.

The teacher can also implement extracurricular activities that address various aspects of intercultural education. Here are some examples of such activities:
- activities in partnership with parents and representatives of different cultural institutions (lectures, stories, games, songs, information about life experiences, art, science, technology);
- cultural events and local celebrations, exhibitions, contests, celebrations, musical activities, since art presents itself an excellent pretext and a privileged way for the discovery, recognition and appreciation of other cultures;
- sporting events, which are authentic encounters and collaborative opportunities, especially since the principle of team formation is not one of separation but of integration (eg in a sport competition we will strive to form mixed teams, valorizing the differences between athletes);
- organizing meetings among people belonging to different cultures as an opportunity to know and establish new friendship: visits, excursions, spending free time together at literary, musical, and culinary exchanges;
- expressing solidarity in relation to local or international events (anniversary days, calamities, accidents, racist manifestations);
- twinning between regions, cities, communes, schools, social-cultural institutions. They represent a concrete opportunity to manifest exchanges and solidarity (classes of the same school, classes / schools in different regions, classes / schools with different linguistic dominance or belonging to different countries);
- school correspondence (drawings, tapes, e-mail);
- visits, courses, studio days or weeks centered on a particular aspect (crafts, language, customs, religion);
- celebrating "Children's Rights Day" (November 20th), "Human Rights Day" (December 10th) through competitions, exhibitions, posters, debates on topics specific to intercultural education.
- eTwinning projects, ERASMUS + projects

Intercultural education does not necessarily have a set of specific methods that, when being applied, produce miracles. In achieving its goals, this pedagogy uses the same set of modern methods, based on communication, cooperation, equity. Active-participatory methods, project-based learning, discovery, cooperative learning, individualized work techniques (which take into account students' specific needs, their learning styles and relationships) can be used.

It is important to emphasize that the teacher should ensure equal opportunities in terms of participation in classroom interactions, educational process. The attitude of the teacher and the expectations he has from the students of different ethnicities are equally important knowing that the lack of motivation or not stimulated expectations may have negative effects in training.

Teacher qualifications: competences

In order for intercultural education to be a success the teacher's role and tasks are extended considerably. Teachers can no longer simply be seen as "transmitters of subject matter", but must also act as guides and aids to self-development and successful interaction.

To meet the specific demands of intercultural education, teachers need not only to be experts in their respective subjects, but they must also have deeper qualifications in general pedagogy.

It is obvious that in intercultural education teachers are an integral part of the multicultural setting.

These competences are defined in the concept of competence development adopted by the Pestalozzi Programme of the Council of Europe for training and learning opportunities as follows (this concept was developed in discussions within the Network of Trainers of the Pestalozzi Programme, notably by Ferenc Arato, Pascale Mompoint-Gaillard and Josef Huber):

- the development of sensitivity and awareness means raising trainees' sensitivity to intercultural matters and engaging them to deploy empathy (feeling);
- the development of knowledge and understanding means raising trainees' consciousness of intercultural matters and developing understanding and knowledge of the issue (understanding);
- the development of individual practice means raising trainees' effectiveness, efficiency and fairness when acting in an intercultural setting (acting);
- the development of societal practice means helping trainees to be more proactive and constructive and to move from individual practice to action that shapes societal practice (co-operating).

According to the recommendations of the European ministers of education (Council of Europe 2003:56f) the following aspects are vital when training teachers in intercultural education:

- diversity and social sensitivity programmes should be provided for teachers, administrators, support staff, head teachers, trainee teachers and other education staff;
- professional training of teachers must address both proactive goals (such as how to build a learning community) as well as responsive needs (for example, conflict resolution);
- diversity training, cultural responsiveness along with quality requirements should be included in staff development schemes (for instance through a range of incentives and professional development requirements);
- intercultural competence, in both pre-service and in-service training, should be fostered, paying particular attention to intercultural sensitivity, communication skills and cultural awareness training, as well as learning how to provide a democratic and unbiased learning environment for students; teachers should be trained to develop teaching materials which enhance culturally responsive education, and they should be equipped across different subject areas with methods and resources that support deliberative learning, critical understanding, team work, conflict management and multiperspectivity especially in teaching controversial and sensitive issues;
- teachers should be encouraged to guarantee a safe learning environment for students and to deal with difficult situations that might arise (verbal threats, sexual

intimidation, bullying, teasing or even physical violence) in informal and interpersonal encounters;

- quality assurance should promote reflective teachers and practitioners who are prepared to continue their self-development;
- built-in and school-based teacher training is necessary in order to address locally significant issues such as cultural specificities, community development or particular training needs;
- the role of the teacher in a multicultural class should be reviewed, starting from the assumption that teaching is not just knowledge transmission, but the sum of new roles such as mediator, counsellor, manager, partner, mentor, coach, learning facilitator, human rights activist, member of a task group or of a learning community;
- teachers need to be prepared to promote and evaluate non-cognitive, valuesrelated and citizenship education goals, which means learning to work with different attitudes, skills and social behaviours, to use non-text didactic tools and to value informal and non-formal learning situations;
- it is necessary to train teachers to evaluate students' previous cultural and social experiences and to assess their specific learning needs (such as their language and civic competencies, social distance, organisational deficits);
- teachers should be trained to make use of digital technology to encourage student participation, online collaborative learning and collective knowledge building.

Indicators for intercultural understanding - At teacher Education level
(Source: Josef Huber, Intercultural competence for all. Preparation for living in a heterogeneous world, Council of Europe Pestalozzi Series, No. 2, pages 51-54)

Personal values and skills
Am I aware of my own world view?
Do I reappraise my values and emphasise my capabilities?
Am I open to discovering new aspects of my identity?
Do I take responsibility for myself and my own actions?
Do I think creatively and critically?
Do I put less emphasis on material than nonmaterial things?

Interpersonal relationship building
Am I sensitive to others?
Do I have long-lasting relationships with people from other cultures?
Am I able to adapt to changing social circumstances?
Do I respect and value human diversity?
Do I enjoy myself in the company of others?

Intercultural knowledge and sensitivity
Am I aware and appreciative of my own cultural background and do
I know its cultural limits?
Am I aware of the nature of cultural differences?
Am I respectful and tolerant of cultural differences?
Do I learn about other cultures and am I able to recognise links that may exist between them?
Am I able to identify subtle aspects of my own culture?

Do I have the flexibility to see different values as they are in the context of another cultural filter (not from my culture's perspective)?

Am I aware of norms, customs, religions, works of art, daily routines and formal procedures in different cultures?

Do I gather information about my roots and try to overcome anynarrow local or national viewpoints at the same time?

Am I able to communicate with others using their ways of expression?

Do I enhance intercultural communication?

Am I ready to open emotionally and intellectually to the foreign and unknown?

Do I try to overcome intercultural anxiety?

Do I feel comfortable in different cultural environments?

Do I strive to broaden my own horizons?

Am I able to see the world from different perspectives?

Do I know how to negotiate intercultural encounters (for example, using self-representation, co-operation, dealing with misunderstandings and misinterpretations as well as with conflicts)?

Do I learn to activate and apply factual and strategic knowledge in situations where intercultural questions are to be negotiated and tasks need to be solved co-operatively?

Am I able to learn from cultural differences?

Am I able to focus on differences as well as on on common features)?

Do I develop cultural relativism?

Is reciprocity something I seek to develop in my encounters with people from other cultures (through exchanges, interaction and mutual trust)?

Am I able to gain knowledge through interactive learning?

Do I focus on the co-development of knowledge and on collective problem solving?

Do I develop deliberative reasoning?

Do I work on common projects?

Am I able to venture into the world of others, to try to adopt their position and understand it "from within"?

Do I try to understand "others" in their own socio-cultural contexts and realise that what may look "strange" to me may be "normal" for them?

Can I recognise and identify emotional signs?

Can I identify different ways of communicating (in different languages or using one language in different ways)?

Am I willing and able to co-operate with others in order to change things for the better?

Do I develop my tolerance of ambiguity?

Do I develop my emotional openness?

Do I develop my multiperspectivity?

Do I develop my centring and decentring?

Do I develop my language competence?

Am I able to refrain from automatic interpretations, assumptions and judgements?

Am I able to step out of my own frame of reference?

Am I ready to explain things which are obvious to me?

Am I ready to listen and ask questions?

Am I able to apply critical thinking skills?

Do I exchange and discuss value judgements?

Do I look for solutions, instead of focusing on problems?

Can I develop strategies for solving and negotiating conflicts?

Am I able to learn from controversies and conflicts?

Do I promote the settling of conflicts through non-violent methods?

Do I have multiple identities (do I develop my own identity by basing it on more than one culture)?

Are we prepared for such a change of perspectives in education?

IV. National policies on intercultural education

IV.1. Brief history of intercultural education in Romania
IV.2. Case study: "Intercultural Education in Romania"
IV.3. Case Study: Approaching intercultural education in Romania within compulsory subjects: History
IV.4. Case study: "Project-Based Learning" – PBL

IV.1. Brief history of intercultural education in Romania

Although Romania, and the Balkan space, has always been an ethnic and cultural mosaic, the preoccupation for intercultural education is recent.

In the area of education, an important step was the Education Law of June 18, 1995, which stipulates the right of minorities to study the whole school curriculum in their mother tongue under certain conditions. Parallel to this regulation, a department for education in the languages of national minorities has been set up within the Ministry of Education, and a network of teaching units and sections with teaching in the Hungarian and German languages has been established.

Despite this concern for the cultural protection of ethnic minorities and the provision of a legal framework and the cultivation of one's own identity, Romania still lacks the idea of promoting interculturalism in education in the 90's. Towards the end of the 1990s, civil society initiatives seek to fill this gap by implementing intercultural projects in the field of education. This is the case, of course, of the Intercultural Institute of Timisoara, a true pioneer in the field of interculturality in Romania.

Despite some civil society initiatives, Romania in the 2000s was characterized by "fear of interculturality". Under these circumstances, resistance to the intercultural education and its principles in the Romanian school is certainly emerging. The introduction of intercultural education in schools will therefore be delayed until the end of the 2000s.

In 2007, the Ministry of Education adopted an order stipulating the introduction of the diversity issue in the compulsory curriculum. Thus, in 2008 (European Year of Intercultural Dialogue), the optional "Intercultural Education" course was introduced in secondary school education. The following year, this optional course was also introduced in high school education.

We have not found any statistics on the application of these optional courses during the period 2008-2019. But, in our opinion, we do not believe that there have been many applications of these optional courses, especially in secondary school education, given changes in recent years as well as certain practices; for example, in high school education, students choose optional courses depending on the type of baccalaureate exam they take.

Starting with the 2018-2019 school year, the discipline "Social Education: Intercultural Education" was introduced in the 6th grade, one class per week.

In Romania, intercultural education can be achieved in the following ways:
a) different classes (history, foreign language, geography, philosophy, literature, etc.)
b) optional disciplines
c) extracurricular activities and local, regional, national, European projects

School curricula (for various compulsory subjects or for some optional subjects) propose general competences, specific competences, values and attitudes that refer to the knowledge, skills and attitudes specific to intercultural education. Examples of optional subjects for high school education:

- "History of Monarchy in Romania"
- "Intercultural History"
- "Latin Roots in Romanian Culture and Civilization"
- "The Neo-Hellenic Language and the Civilization of Ancient Greece"
- "Debate, Oratory and Rhetoric"
- "Education for Democracy"
- "Institutions of the European Union"
- "Human Rights"
- "Contemporary Migrations: the 20th and the 21st Centuries"
- "Media Competence"

In high school education, humanist profile, Philology, where teaching is done in English (French, French, Italian, Spanish, German, etc.), students study:
- Geography of the respective country (9th grade);
- History of the respective country (10th grade);
- Elements of culture and civilization (11th and 12th grades)

In conclusion, significant steps have been taken in Romania in the intercultural education approach both in theoretical and in-depth studies on the interculturality paradigm and its integrated education, as well as in the transposition of these generous horizons into school practice. Although the classes / groups of students / students know different aspects of interculturality, often the most invoked examples are those of Roma children (though there are children belonging to the Hungarian, German, Turkish, Tatar, Armenian nationalities, including the Arabic emigrant families, Chinese, Vietnamese, or children belonging to one of the 18 religions legally recognized in our country).

Therefore, the literature of this very field has been enriched, especially after 2000, both with theoretical works and curricular supports of applicative character, some of which disseminate the tools and results of pedagogical projects focused on the intercultural education issues and practice.

IV.2. Case study: "Intercultural Education in Romania"

- In the 6th grade "Intercultural Education" is compulsory.
- In high school, students can choose the optional "Intercultural Education".

The school curriculum for intercultural education in high school aims at the acceptance and promotion of diversity, achieved through:
- learning about diversity, multicultural society and intercultural society (reflected in knowledge that involves both the reporting of the individual to his / her own cultural heritage / culture, as well as the relationship to other spiritual experiences / other cultures, etc.)
- learning through experimentation of difference and alterity (reflected in the development and practice of life-skills in an intercultural society);
- learning for intercultural society (reflected in the values promoted, in attitudes and behaviors that allow for the assumption of roles and responsibilities in everyday life).

In this way, the essence of learning interculturality is represented by attitudes and behaviors that focus on the ethical component of student personality and its manifestation in inter-human relationships.

Intercultural Education contributes to the gradual formation of key competences for lifelong learning recommended by the Parliament and the Council of the European Union, particularly in the following key competences areas:
- Social and civic competences
- Spirit of initiative and entrepreneurship
- Cultural expression
- Communication in mother tongue
- Learning to learn

Intercultural Education is based on and promotes the following values and attitudes:
- positive valorization of cultural differences; a positive attitude towards people and groups belonging to different cultures with different values, opinions and beliefs;
- respect for their own cultural identity and the cultural identity of others;
- respect for dignity and human rights;
- tolerance and understanding;
- peaceful resolution of conflicts;
- cultural empathy; civic spirit;
- availability for intercultural dialogue and for cooperation.

In terms of secondary school, the curricula and textbooks were changed two years ago. A new discipline has been introduced, "Social Education", which is compulsory. The subjects are as follows:
a) 5th grade: Critical thinking and human rights
b) 6th grade: Intercultural education
c) 7th grade: Education for Democratic Citizenship
d) 8th grade: Economic and financial education

In the 6th grade, "Intercultural Education" aims at developing the following general competences and specific competencies:

1. Critical response to facts, events, ideas, aspects of personal life and of different groups and communities, by using specific social acquisitions
1.1. Proper use of intercultural education specific terms with reference to facts / events / processes in contemporary society
1.2. Identification of own cultural identity items, by reference to various cultural reference systems
1.3. Analyzing situations in agreement / disagreement with the values and principles of intercultural society

2. Cooperation to carry out activities and to investigate specific problems of different groups and communities by assuming social and civic values and norms
2.1. Teamwork for an intercultural project to solve intercultural problems
2.2. Participating, through an intercultural project, in solving community problems and promoting intercultural dialogue
2.3. Solving pairs / team work tasks related to life in an intercultural society

3. Responsible participation in decision-making, through the exercise of initiative and entrepreneurship, respectively through manifestation of social, civic and economic behavior
3.1. The manifestation of a positive attitude towards oneself and others, towards their own cultural identity and to the identity of those belonging to different cultures
3.2. Participation in solving the problems of the community, by using the capacity of cultural empathy in the relations with persons belonging to different cultures

IV.3. Case Study: Approaching intercultural education in Romania within compulsory subjects: History

In Romania, History is a compulsory subject for grades IV-XII. The number of classes is different, depending on level, profile and specialization.

The History syllabus contains skills, attitudes and behaviors aimed at respecting cultural differences and national identities, actively supporting fundamental values such as tolerance, understanding and mutual respect, democracy, human rights, and so on.

From a multicultural education perspective, in the 4th grade History curriculum, one of the five proposed objectives aims at developing a positive attitude towards oneself and others.

To conclude with, the process of teaching History is initiated in primary school education, while at secondary school level it is continued and deepened, in terms of the formation of a creative citizen, with social, verbal and non-verbal communication skills, with a set of guidelines to correlate past events with the realities of the present, thus helping raise awareness of the interdependence between identity and alterity, rights and responsibilities, ideas and behavior, and the socio-economic and cultural environment.

During secondary school:
- One of the four general competencies in teaching History in grades V-VIII is "Manifestation of civic behavior through historical experience and socio-cultural diversity"
- Specific competencies include: Using intercultural dialogue, Cooperation in learning groups, Projects promoting socio-cultural diversity.
- Promoted values and attitudes include: respect for others, critical appreciation, respect for values.

History aims at the formation and development of the following elements that are part of the secondary school graduate profile:
- working with values and rules of conduct relevant to personal life and interaction with others;
- positive relationship with others in school and extra-curricular contexts, exercising rights and assuming responsibilities;
- availability for civic participation under conditions of respecting the group's rules and diversity (ethno-cultural, linguistic, religious, etc.);
- appreciating personal qualities for self-knowledge, school and professional orientation;
- identifying school and professional pathways appropriate to their own interests;
- appreciating some defining elements of the local cultural context and national and universal heritage;
- participation in cultural projects and events organized in formal or non-formal contexts;

In high school education, the general and specific competences aim at developing an autonomous personality capable of analyzing, proposing solutions, accepting diversity and dialogue, observing

and addressing multiple perspectives on the past as well as sensitive and controversial issues, making decisions, taking responsibility, practising the attitudes and values of democratic society.

Thus, high school education has:
- **General competences**, such as:
  - Creating a positive image of oneself and others, Raising awareness of the aesthetic values of culture, Developing civic behavior through the practice of social skills (9th grade, 10th grade)
  - Exercise of democratic civic approaches and actions; Use of resources that support lifelong learning (11th grade, 12th grade);
- **Specific competences**, such as:
  - recognition of the similarities and differences between oneself and the other, between people, between groups (9th grade)
  - Use of intercultural dialogue (9th grade)
  - expressing an opinion in a debate (9th and 10th grades)
  - Recognition and acceptance of interculturality (10th grade)
  - Analysis of the social, cultural and civilization diversity in history, starting from the historical sources (12th grade)

Values and attitudes: respect for others, critical appreciation, respect for values.
  - Positive relationship with others
  - Respect for fundamental human rights
  - Developing pro-active attitudes in personal and social life

IV.4. Case study: "Project-Based Learning" – PBL

At present, within the Romanian education system:
- In the 6th grade students study the "Intercultural Education", which is compulsory
- In high school, they can choose "Intercultural Education".

In both cases, the curriculum recommends using the intercultural education project method.

For the educational project, regardless of the year of study, under the coordination of the teacher, the students will go through the following stages:
- Choosing the theme
- Drawing up the Project Sheet
- Running the proposed project
- Evaluation of the proposed project

Project products can be:
- a website;
- a video, video game or online game;
- a memorandum to the authorities;
- an exhibition;
- a publication;
- a play / theater performance, etc.

Assessing the project. The evaluation of the proposed project should be carried out during and after the project, in order to provide students with the opportunity to check the qualitative relationships between what has been achieved and what has been planned, as well as to improve their learning.

The evaluation of the project should mainly represent a self-assessment activity, in which the pupils have the opportunity to reflect on the extent to which the project has been successful, to assess the degree of success and the possibilities for improvement of such activity.

At this stage, under the coordination of the teacher, it is necessary to carry out an analysis and the degree of achievement of the indicators / criteria for evaluation of the activities and the product / products of the project, included / included in the Project Fiche.

It is recommended to make a reflection, at the pupils' level, on the whole experience: acquired acquisitions (knowledge, abilities, and attitudes), encountered difficulties.

Throughout the project and at the end of the project students can write an auto reflexive diary, in which they will present the acquired experience guided by the attempt to answer questions such as:
- How did I get involved?
- What role did I fit? What role did it seem difficult to achieve?
- What did I like today in my work? What difficulties did I encounter?
- How cooperative were I?
- What did I find out about my colleagues?
- What did I find out about me at the end of my activity?

Students can also note other issues in the diary, such as: some events, who they called for different forms of support, colleagues they appreciate having worked very well, and what opportunities to improve future activities may exist.

Assessing the students. It is important for students to distinguish between the project evaluation process and the pupil evaluation. In this respect, it is recommended that teachers use the formative assessment, in which the systematic observation of the behavior of each pupil will be used throughout the whole project activity, based on an observation sheet (conducted by to the teacher). In making the observation sheet, the teacher can take into account the following criteria:
- the degree of accomplishment of the established tasks;
- the quality of the materials / activities carried out;
- ability to assume a role within the group / subgroup;
- the spirit of collaboration and adaptation to teamwork;
- the spirit of initiative

For each criterion, marks are given from 1 to 10, their score being the final grade awarded to each student in the project activity. We also recommend the use of self-evaluation and inter-evaluation, possibly by completing a teacher's questionnaire tailored to the age and particularities of the student classes.

Annex 1: Final product assessment

Performance criterion	1	2	3	4	Score
Content	Reproduces non-critical information from different sources; the information does not have a certain logic which makes it difficult for the audience to understand it	Performs syntheses of information from a single source; sometimes the information is not logical.	Summarizes information from multiple sources; For the most part, the information is arranged in a logical sequence.	Summarizes information from multiple sources and presents personal views on events; the information has a logical sequence, so the audience can easily track it	
	Demonstrates deficiencies in understanding concepts and events.	Demonstrates deficiencies in understanding concepts and events.	Demonstrates understanding of major concepts but some ideas / details are not well understood	Demonstrates in-depth understanding of concepts and events.	
	The selected information is not relevant to the project theme.	About 50% of the information submitted is not relevant to the project theme.	Most of the information is relevant to the project theme.	The selected information is relevant to the project theme.	
	No conclusions.	There are conclusions, but they are not presented at the end.	Conclusions are present, but drawn in an uncertain way.	Clear, obvious, logical conclusions.	
	No bibliography.	Specifies bibliographic sources without specifying authors, publishers.	Correctly specifies most bibliographic sources.	Correctly specifies bibliographic sources.	
Creativity	Partially original product.	Original but simple product.	Original and complex product.	The products reconfigure the acquired knowledge with new, surprising links.	
Design	Partially neat, faulty page layout, No special graphics / colors / effects.	Generally neat Few special graphics / colors/ effects.	Neat Use of special graphics / colors / effects to highlight the message / content.	Neat, Proves artistic sense in using and blending the content elements with graphics / colors / effects.	
Oral presentation	Fails to justify the choice of theme.	Partially convincing. Justifies only to a lesser extent the choice of theme and product.	Generally convincing. Greatly justifies the choice of theme and product.	Convincing. Justifies the choice of theme and product with humor and spontaneity.	
	Does not look at the audience, reads the information (on slides or sheets).	Rarely looks at the audience; 60% of the presentation is read.	Often looks at the audience; 30% of the presentation is read.	Maintains a permanent contact with the audience; presents freely.	

	Speaks too loudly or too slowly so cannot be understood.	Does not speak quite clearly and often does not understand what he is meaning.	Speaks quite clearly most of the presentation.	Speaks clearly, not too loudly or too slowly, keeping the interest of the audience.	
	The presentation is done only by one of the group members.	The presentation is done by 2-3 members of the group who did not really coordinate their actions.	The presentation is done by 2-3 members of the group who coordinated their actions so as not to make it difficult for the audience to understand it.	All members of the group equally participated at the presentation and coordinated their actions very well.	

Annex 2. Self-assessing the collaboration within the group

Criterion	4	3	2	1	Scor
Personal contribution within the group	I have actively taken part in to the group discussions.	I have made an acceptable contribution to the group discussions.	I have contributed quite a little to the group discussions.	I did not take part to the group discussions. .	
	I have fulfilled all my tasks.	I have accomplished some of the tasks.	I partially accomplished my tasks.	I have not fulfilled my tasks.	
	I directly helped the group I belong to in order to achieve the goals.	We have greatly contributed to achieving the goals.	I have sporadically contributed to achieving the goals.	I did not help my group mates to reach our goals.	
Group cooperation	We have come with many ideas and relevant information.	I took part in the exchange of ideas only when being asked.	I took part in the exchange of ideas only occasionally when being encouraged.	I did not take part in the exchange of ideas.	
	I encouraged the other colleagues to express their ideas.	I sometimes encouraged the other colleagues to express their ideas.	I took into consideration the exchange of ideas, without participating directly.	I did not take part in the group discussions.	
	I paid particular attention to my colleagues' ideas and impressions of.	I paid some attention to my colleagues' ideas and impressions.	Only sometimes I paid some attention to my colleagues' ideas and impressions.	I did not pay attention to my colleagues' ideas and impressions.	

IV.5. Intercultultural indicators

At national level

(Source: Josef Huber, Intercultural competence for all. Preparation for living in a heterogeneous world, Council of Europe Pestalozzi Series, No. 2, pages 55-56)

- Are we working to develop co-operation between different social and ethnic groups in our country?
- Do we promote international solidarity?
- Are we exploring new forms of coexistence and co-operation with other cultures?
- Are we developing a sustainable way of living together in multicultural societies (for example through the promotion of understanding, respect and dialogue between different cultural groups)?
- Are we developing cross-fertilisation (learning and benefiting from each other)?
- Are we developing cultural relativism (the equality of cultures and non-discrimination)?
- Do we support diversity/pluralism (no discrimination and exclusion, but the creative use of pluralism and the mutual acceptance of diversity)?
- Are we developing interaction between different groups of people (through joint learning programmes or the negotiation of intercultural questions and conflicts)?
- Do we support the development of new collective identities (such as European citizenship or global citizenship)?
- Are we developing cultural hybridization (the development of values, attitudes and ways of living together that benefit from cultural pluralism)?
- Do we promote ecumenical/interfaith dialogue (communication between religious communities)?
- Are we developing co-operative learning (learning together and learning from each other, project work and so on)?
- Are we developing indicators and tools for self-evaluation and self focused development for educational institutions?
- Do we provide cultural activities which promote diverse cultural expression and contribute to tolerance, mutual understanding and respect?
- Do we give children and young people an opportunity to meet and interact with their peers from different cultures (in kindergartens, schools and youth clubs)?
- Do we promote co-operation and networking in the field of education and student exchanges at all levels?
- Do we promote relevant intercultural programmes and exchanges?
- Do we design regulations and policies that support intercultural exchanges (when it comes to visa requirements, work and residence permits for example)?
- Do we empower young people to actively participate in democratic processes so that they can contribute to the promotion of core values?

At curriculum development level

(Source: Josef Huber, Intercultural competence for all. Preparation for living in a heterogeneous world, Council of Europe Pestalozzi Series, No. 2, pages 57-58)

- Do we select topics which take into account the multilingual context of education?
- Do we promote new learner-orientated teaching and learning methods (for example explorative learning, project-oriented learning, role plays, learning to negotiate positions and views)?
- Do we develop methods of dealing with otherness and difference?

- Do we encourage learners to develop loyalties beyond their home and their nation?
- Do we provide students with opportunities to meet people with different needs, interests, abilities and cultural backgrounds to their own?
- Do we include intercultural education in the curriculum as an objective at all levels of formal education?
- Do we promote non-ethnocentric curricula based on the principles of non-discrimination, pluralism and cultural relativism?
- Do we create specific intercultural learning situations (for instance through encounters with the unknown)?
- Do we promote the understanding of cultural differences in a meaningful context (learning from differences and multiperspectivity)?
- Is the curriculum flexible enough so that schools can adapt it to take into account both local needs and conditions, and cultural specifics?
- Can the curriculum be extended to include alternative and private provision (without affecting the core curriculum and overall cohesion of education delivery)?
- Do we teach the social skills and competences necessary for democracy learning (such as the ability to take part in a public debate or resolve conflicts)?
- Does the curriculum provide opportunities for multicultural delivery, intercultural communication and exposure to other countries?
- Do we measure academic achievement in citizenship-related subjects (civics, history, social studies and political sciences)?
- Do we value intercultural encounters and experimental learning situations occasioned by non-formal education (such as exchanges, visits, projects)?
- Does the curriculum include specialised modules and training programmes as well as cross-cultural topics with "European" content?
- Do we develop tools to encourage students to use independent critical
- skills including critical reflection on their own responses to and attitudes towards other cultures?
- Are school and family-based exchanges included in the curriculum?

V. The portrait of the "intercultural school"

A possible "facial composite" at intercultural school:
- intercultural school is an area of communication and respect for the different ones; all pupils are valued and stimulated to develop their own potential, have equal learning opportunities; student interactions, cultural exchange, and teamwork are favored;
- school promotes diversity; the principle of respect for the different ones or equal opportunities,
- teachers promote intercultural dialogues within the classroom; focusing on each pupil's specific needs y and adequately managing cultural differences between environments;
- there are school activities and extra-curricular activities for all pupils, take into account their specifics, the cultural resources they can bring in the school space;
- the curriculum is intercultural, both in its explicit dimensions and in terms of "hidden" aspects;
- school learning environment stimulates the development and appropriate participation of each student in the school life regardless of their cultural background; school works multicultural classes, being structurally balanced and not segregated on ethical criteria;
- classrooms are organized into mixed cultural groups, without placing minority students in the back of the class or in disadvantaged positions;
- school belongs to all pupils and to the whole community.

Intercultural indiactors - In schools

(Source: Josef Huber, Intercultural competence for all. Preparation for living in a heterogeneous world, Council of Europe Pestalozzi Series, No. 2, pages 56-57)

- Are we involved in hosting foreign pupils as part of intercultural exchanges?
- Do we respect the cultural identity of our learners?
- Do we provide learners with the cultural knowledge, attitudes and skills in order to:
  - prepare them for active and full participation in society;
  - enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations?
- Do we encourage the empowerment, the commitment and the contribution of all pupils, parents and staff to improving the school environment?
- Do we promote the commitment of teachers, school management and students in intercultural experiences (inside and outside of the school)?
- Do we promote culturally responsive governance and management?
- Do we develop responsible and inclusive decision making?
- Do we promote an atmosphere of trust, ownership and common responsibility between all stakeholders?
- Do we involve ethnic minority parents in school activities and collective decision making?
- Do we provide co-operative learning opportunities, open group discussions and experimental activities that encourage interdependence rather than competition and hierarchy?
- Do we foster diversity and interculturality in institutional development?
- Do we provide site-based management in order to develop local problem solving, culturally responsive decision making and diversityfriendly measures?
- Does our school foster values clarification, team building, dialogue and mutual understanding?
- Do we provide an intercultural, mixed and integrated school environment in order to reduce the social distance between learners from different ethnic and cultural backgrounds?
- Do we form varied teams, including learner, staff and parent representatives, to deal with issues of governance and management?
- Do we encourage students to participate in representative councils, governing bodies and mediation teams in order to address conflicts?
- Do we promote students involvement in democratic and responsible decision making?
- Do we enable stakeholders to identify and eliminate any institutional discrimination as well as hidden forms of prejudice and marginalisation?
- Do we provide counselling, pastoral care and student development services to help address issues of conflict, discrimination, peer pressure, frustration and so on?
- Do we prevent segregation (hidden or indirect) through enrolling ethnic minority students in special classes?
- Do we include the hidden curriculum, the school's ethos, its organizational culture and school life as indicators of quality?
- Do we use self-analytical and reflective methods for institutional improvement?
- Do we organise internal decision making by relying on different sources?
- Do we promote global access to institutional life on the basis of democracy and human rights?
- Do we encourage learners to look at diverse issues such as attitudes to fellow students, the atmosphere in the school or the more informal aspects of the curriculum?
- Do we give learners an opportunity to develop their plurilingual competence?

VI. How can I know if I am competent from an intercultural point of view?

(Source: https://www.coe.int/t/dg4/education/pestalozzi/Source/Documentation/ICCTool2014/ICToolGB.pdf)

Being intercultural competent has widely been recognized for decades as essential for peaceful coexistence in a diverse world.

Intercultural competence is a key competence that every individual should work on for the development and maintenance of sustainable democratic societies. The present tool wishes to support you on the way to a fuller understanding of yourself in the context of diversity.

In what follows, the main components which make up intercultural competence - attitudes, skills and knowledge – are described in the form of I-statements describing observable behavior that can be associated with specific aspects of the components. Naturally, the components are interconnected since the knowledge we have about the world and about human interaction as well as our attitudes towards these can only be made visible and observable through our behavior. Moreover, skills development and knowledge acquisition can only increase intercultural competence if we have the right attitudes and use the knowledge and skills we have acquired accordingly. It is precisely for this reason, because of the importance of attitudes, that these sub-components outnumber those of the skills and the knowledge described in our list of indicators.

The present tool was developed by a group of 30 teachers, school headmasters and experts from all over Europe in a three-day Think Tank, drawing on the shared expertise of the participants and on the recent results of research and project work within the Council of Europe and other international organizations. The work was co-organized by the Pestalozzi Programme and the Intercultural Cities project of the Council of Europe and the European Wergeland Centre. The tool was then tested by 50 teachers and school headmasters in 14 countries and it was then finalized taking into account the rich feedback received during the testing period.

What shows that you are intercultural competent? The tool is intended to help you look at yourself, at your intercultural competence, and recognize your strong points as well as areas which need further development. When you have a quiet 20 or 30 minutes, sit back and reflect on the list of I-statements describing observable behavior. Think of yourself in the context of the people surrounding you, people who are close or not close at all, people from different socio-cultural, regional, socio-economic or linguistic backgrounds. Think of intercultural encounters you have had or of any situation involving others. Try to recall how you felt, what you knew and what you did, and mark the appropriate box next to each statement. You can use the tool on your own or you can try it out together with colleagues or peers in a team. When you have finished, it is probably time to reflect about the steps you can take to help your development. You can come back to the tool at any time and go through it, or through parts of it, again to find out what has changed

Attitudes

1 - never 2 - rarely 3 - sometimes 4 - often 5 - always	1	2	3	4	5
1. Respect					
I show respect to the other person as an equal human being					
I give space to others to express themselves and I listen and react to their arguments.					
I suspend judgement based on first impressions.					
2. Tolerance of ambiguity					
I am willing to put my values and norms aside temporarily					
I show patience when confronted with what is unknown or unfamiliar					
I interact positively without certainty of what the other thinks and feels.					
I show awareness of the fact that my way of thinking and acting is influenced by a set of values and norms.					
3. Open mindedness and curiosity					
I show a friendly interest in people and things I encounter.					
I use arising opportunities to meet new people.					
I ask others about their views and actions.					
4. Empathy					
I am willing to pay attention to other people's feeling					
I show that I can share other people's feelings.					
5. Self-awareness					
I show that I am comfortable with describing my strengths and weaknesses.					
I accept the fact that I can make mistakes					
I take responsibility for my mistakes.					
I ask others for help when I need					
I adjust my behavior when I feel it is helpful.					
6. Confidence to challenge and be challenged					
I show that I am not afraid to disagree with others.					
I suggest alternative ways of seeing or doing things.					
I show that I accept being challenged.					

SKILLS

1 - never 2 - rarely 3 - sometimes 4 - often 5 - always	1	2	3	4	5
1. Interaction					
I listen attentively to other people					
I make sure that my message is understood the way I mean it.					
I encourage people to express their needs and opinions.					
I react supportively to emotions I see around me.					
I look for and clarify shared needs and expectations					
2. Multiple perspectives					
I look for information in a variety of sources.					
I explain my thoughts and actions also considering outside perspectives.					
I express my point of view in connection with both conflicting and complementary opinions.					
I use my imagination to offer different perspectives.					
3. Critical thinking					
I use all available information and my analytical skills to verify my interpretations.					
I question the interpretations offered by others including authority figures or authoritative sources.					
I offer different ways of interpreting the ideas and actions of people.					
I give clear arguments to explain my thoughts and choice.					
4. Problem solving and collaboration					
I identify issues or problems that need to be solved					
I offer different perspectives on the problem to solve.					
I initiate attempts to solve the problem.					
I support other people's attempts to solve the problem.					
I actively search for a solution together with the other people concerned.					
I make others feel comfortable in the group when faced with a problem.					
5. Ability to grow					
I explore new things and situation.					
I reflect on and analyze my motives, needs and goals.					
I change my ways of doing things in the light of new insight.					

KNOWLEDGE

1 - never 2 - rarely 3 - sometimes 4 - often 5 - always	1	2	3	4	5
1. Knowledge about interaction					
I take into consideration both verbal and non-verbal messages					
I show awareness that words and body language may have different meanings in different contexts.					
I clarify meanings to avoid misunderstanding.					
I address the influence of power relations in interaction.					
I show that I understand that different forms of interaction have different aims and rules.					
2. Knowledge about social practices					
I show awareness of the fact that other people might think, behave and feel differently.					
I actively explore the reasons behind different practices and reactions.					
3. Knowledge about the role of social and political actors (individuals or institutions)					
I recognize the social and political implications of diversity.					
I turn to the appropriate social, cultural or political actors when I need information or support.					
I initiate action with the appropriate group of social or political actors when a problem occurs.					
4. Knowledge about world views and belief systems					
I recognize that spiritual and existential questions are important aspects of life.					
I recognize differences in world views and belief systems when interacting.					
I learn about other belief systems and world views by active exploration.					
I show understanding of the fact that world views and beliefs people hold are not static					
I recognize that world views and belief systems influence but do not determine a person's or a group's identity.					

IV.2. Interculturality and non-discrimination …
in Greece

IMMIGRATION: A REALITY IN EUROPE

- In countries where there is immigration, intent and purpose is ,or should be, to ensure equal opportunities for pupils regardless of national and racial origin.
- The presence of foreign pupils at school is a fact and, as an actual fact, it brings to life issues related to school life and to intercultural education in the new multicultural society.
- Conditions such as inclusion, integration, multicultural education, intercultural education, are used by the various countries that make changes to their education system to meet these needs and the fair demands of social groups.

WHAT IS INTERCULTURAL EDUCATION?

- Interculturalism is the encounter of cultures, mutual influence and cooperation.
- So, by the term intercultural education, we mean education that, as a dynamic process, helps in the interaction and collaboration of student groups from different nations and cultures and aims to **create a society with the characteristics of understanding, mutual acceptance and solidarity.**

Basic principles of intercultural education

- o 1. The pursuit is not the development of a unified culture. **Equal treatment** is a given, as long as it should be understood and accepted that the culture of the host country is always the culture that has the most powerful influences.
- o 2. The pursuit of intercultural education is **equal opportunities** to children of migrants, children of other nationalities and cultures.
- o 3. Education must guide young and different people in **understanding, solidarity, tolerance and peaceful cohabitation.**

Objectives of intercultural education

- o 1. The primary objective of intercultural education is the recovery of competencies that contribute to constructive co-existence within a multicultural social fabric. It brings with it not only the acceptance and respect of the different, but also the **recognition of their cultural identity, through a daily effort of dialogue, understanding and cooperation.**
- o 2. Intercultural education makes use of the different cultures, seeks to prevent the formation of stereotypes and prejudices towards individuals and cultures and to overcome any form of ethnocentrism by carrying out an educational process that gives substance to human rights by fostering understanding and cooperation between peoples to lead societies to progress and peace.
- o 3. Intercultural education is aimed at **eliminating discrimination and exclusion**, trying to take account of particularities, social and cultural.

Undoubtedly, therefore, intercultural education contributes to the cultivation of equality and democratic thinking.

Prerequisites for the effective functioning of intercultural school

- **1.Eliminating racist treatment** of foreigners by teachers. To this end, training seminars are offered to Greek teachers.
- 2. Attitude of **dignity** towards pupils of different religion and generally different cultural backgrounds on the part of Greek pupils. The latter must be friendly and not hostile to foreigners.
- 3. But foreign pupils also have obligations when they enter the new school environment. The **smooth coexistence** with Greek pupils in the same school space and **creative co-education** require some kind of tolerance towards the culture of the Greeks.

Changes to be made in schools

- ✓ Teachers bear the debt and responsibility to form citizens who will not be captives of outdated perceptions and approaches. This will be achieved if they have clear democratic attitudes and values, ability to view and manage things from different angles, dealing with issues of diversity, as well as any problems that arise from co-existence and interaction among ethnic cultures groups.
- ✓ With this attitude and implementing a renewed curriculum and new teaching methods, they will contribute to the formation of a **democratic and just society, as it must be a multicultural and multilingual society**.

CONCLUSION

✦ In conclusion, our country is now characterized as a **multicultural society.** There are social groups with different religion, language, culture and in recent years many migrants from Europe and elsewhere have entered Greece. There are several discussions and efforts to introduce the intercultural approach in schools and the supervisory, teaching and training material to take into account the needs of pupils from different countries.


What is done by the Greek Ministry of Education
Institute for Education of Expatriates and Intercultural Education (IOPE)

1.A private legal entity under the name of the Institute for Education of Expatriates and Intercultural Education (IOPE) was established in Greece , whose main purpose is the study and research of the educational issues <u>concerning the Greek education abroad</u>, as well as the responsibility and co-ordination of efforts to ensure the timely and valid implementation of the various programs. The contribution of the following institutions is also important: European Commission, Center for Intercultural Education, the Intercultural Training Unit Communication and Education, The Center for Intercultural Education of the University of Patras and the Center for Intercultural Education of the University of Athens. which developed studies and training material through its Socrates action (Comenius program)

2.Education and Initial Training (EPEAK) Operational Programs; they   aim at improving the performance of Greek Roma children, Foreigners Repatriated Students and Muslim children, simultaneously improving the conditions of the integration into the Greek educational system by population groups threatened by educational inequality and marginalization. To a large extent the Greek Authorities (Ministry of Education) are responsible for our educational policy. The cover of one textbook designed for Muslim children
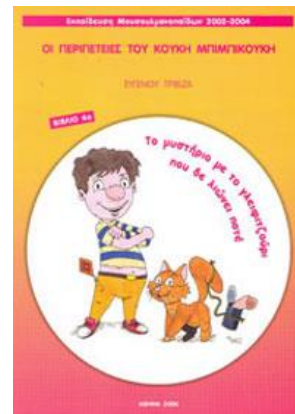
3.There are 13 intercultural schools of primary education and 8 intercultural schools of secondary education all over Greece .

An example of Intercultural Education
The 2nd General Lyceum of Intercultural Education

- It has been operating since 1985, helping to address the educational needs of students with social, cultural or religious peculiarities, on the basis of intercultural education.
- Its students come from around 40 countries, from all over the world. It guarantees equal opportunities for all students without discrimination. The school is public and education is provided free of charge.

Teachers

- ❖ Greek is taught as a second / foreign language by qualified teachers.
- ❖ All the teachers who teach in these schools are trained and those who are called upon to fill the gaps created are selected on the basis of their knowledge of intercultural education and the teaching of Greek as a second or foreign language.
- ❖ Teaching is mainly conducted in Greek and in other languages.

Mobility of Students

- o The mobility of students to and from our school is made every day free of charge with the buses that have been hired precisely for this purpose and serves Athens and suburbs. It is also close to public transport and metro.
- o 4.At schools we celebrate days such as the World Day against Racism (21-3) when student awareness events are held regarding prejudice and discrimination.
- o Many schools in the country host refugees that not only learn Greek but also join together with other students in a relationship of equality and reciprocity.

Finally, there are schools for adults where Greek is taught as a foreign language, aiming at a smoother integration of migrants and refugees into Greek society.

Special Education/Inclusive Education

✦Inclusive education is characterized by presumed competence, authentic membership, full participation, reciprocal social relationships, and learning to high standards by all students with disabilities in age-appropriate general education classrooms, with supports provided to students and teachers to enable them to be successful. There are a lot of positive outcomes of inclusive education for students with autism and other developmental disabilities, such as

- Physical Disabilities
- Hearing Impairments
- Visual Impairments
- Intellectual Disabilities

- Developmental Disabilities
- Learning Disabilities
- Speech Impairments

1. In all school books of the Primary School, the heroes are, among others, children from different countries, cultures, religions, and children who are blind, disabled , dyslexic….
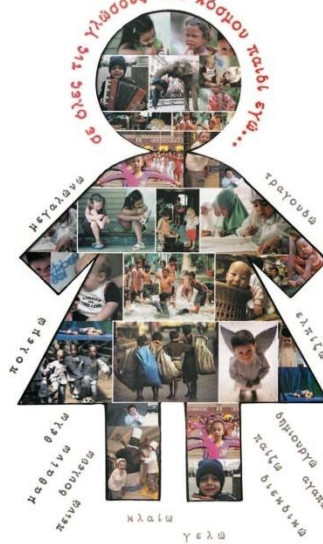
Pictures taken from a Primary School textbook

2. Schools (secondary education) teach the same values through lessons such as Literature (pupils are also taught literary texts from Foreign Literatures, translated of course), Political Education, Religion, and Foreign Languages.

3. Above all, however, the harmonious daily coexistence of Greek pupils with refugee and immigrant children, as well as with pupils facing learning or mobility problems, familiarises everyone with the different attitudes of each other, creates a climate of mutual understanding and co-operation. It is not enough to tolerate each other; we also have to respect and appreciate the different.

4. Special schools for people with disabilities often operate in or next to public schools, and joint events are organized between these schools to encourage the coexistence of all children with respect for their differences

5. Finally, there are University Departments which offer studies in Special Education. For example, the Department of Special Education (SED) was founded in 1993 and started its operation in September 1998. It is part of the School of Humanities of the University of Thessaly and is located at the city of Volos, Greece.

SED is a public university department in Greece fully specialized in Special Education. SED's main mission is to educate special teachers for pre-school and primary education, as well as advance research and development in special education. SED's program of studies offers specialization in the education of the following categories of people with special needs, invisible & Chronic Disabilities.

IV.3. Interculturality and non-discrimination … in Bulgaria

Intercultural learning is an area of research, study and application of knowledge about different cultures, their differences and similarities. On the one hand, it includes a theoretical and academic approach (see e.g. "Developmental Model of Intercultural Sensitivity (DMIS)" by Milton Bennett, Dimensions of Culture by Geert Hofstede). On the other hand, it comprises practical applications such as learning to negotiate with people from different cultures, living with people from different cultures, living in a different culture and the prospect of peace between different cultures. Intercultural learning has generated a lot of interest mainly due to the rise of cultural studies and globalization. Culture has become an instrument for social interpretation and communicative action. Intercultural learning is primarily important in the context of the foreign language classroom.

The world is inhabited by diverse human beings from different cultures

Many educators are passionate about intercultural learning, and some become AFS as volunteers to learn more about this topic. Intercultural learning and global citizenship are interconnected, and they are both important for entire education systems because they can impact the curriculum of various subjects in many different ways. By using the existing resources and with a bit of creativity, teachers from Foreign Language School – Pleven, Bulgaria incorporated elements of intercultural learning in their lessons.

Daniela Tsankova-FLS, Pleven, Bulgaria - *Explore what intercultural learning is all about.*
„I am the real change agents in my school. My colleagues and I are open to integrating intercultural learning into our classrooms. This is not a cliché, on the contrary: a teacher who is really committed to the topic can make a strong impact on their students, one step at a time. There are hundreds of websites with resources about intercultural learning, so where should we start? Begin at education.afs.org exploring different resources and materials highlighted. Then, move on to UNESCO's website – one of their core objectives is to support teachers. Finally, check out the resources offered by UNICEF, who also provides lots of support to teachers.

"**Marinella Angelova -FLS, Pleven, Bulgaria - Use the news for reflection and debate in the classroom.**„Global citizenship and intercultural competences are pracitced every day – so you can start by facilitating discussions about the news to explore these topics. Look through social media, or explore international and local news in other media outlets. Pick a news story, get thoroughly informed about the topic and create a list of questions relevant for your students to reflect about, respond to and propose change actions. For example, you can ask: *What is this story about? What happened and why? Which values are being challenged? What do you think can be done to resolve this problem?* With the right questions, even a subject that initially might seem distant can be seen as a common problem and inspire empathy in your students."

Luydmila Boyadjieva-FLS, Pleven, Bulgaria- **Design engaging activities to transform the classroom.**Experiential learning works best if the learner finds it emotionally engaging. Activities that tackle intercultural and global citizenship education best should engage learners on the cognitive, emotional and behavioral levels. We in AFS agree with UNESCO's position that all students should understand key concepts, but they should also explore situations that focus on values and create a feeling of shared humanity, which will have a positive effect on their behavior. Coming up with such situations in which students can reflect and experiment is a challenging task for the teacher, but it is certainly rewarding as well."

*Anna Mitova***-FLS, Pleven, Bulgaria-***Invite AFS (American Field Service)**to facilitate an intercultural learning workshop for the students.*AFS has developed high quality workshops for students to learn about culture, diversity, stereotypes and much more from an experiential perspective. These workshops are facilitated by trained volunteers, they have clear educational goals, and can be adapted for different durations and local contexts.

Desisilava Velcheva-FLS, Pleven, Bulgaria-*Use the existing diversity in the classroom to learn about different cultures.*„Diverersity can be found in every classroom in the world. It can be a useful resource for teachers to teach culture and diversity and for students to get to know and relate to each other better, exploring what they have in common and ways in which they are different. By reflecting on the diversity within the classroom, students will become more conscious that they don't have to cross national borders to experience diversity.There are plenty of ideas and resources to support you in tackling intercultural learning in the classroom. Being creative and using the available resources is key, because there are plenty of ways to address this topic and make your classroom more intercultural. Have you already decided which of these ideas you'll use first to explore intercultural topics?"

Culture is… The collectiveprogramming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values. - - *Geert Hofstede*
Life experiences Nationality Family Religion Ethnicity Education Geography   History   Economic Level   Gender

The "iceberg": The visible characteristics in the
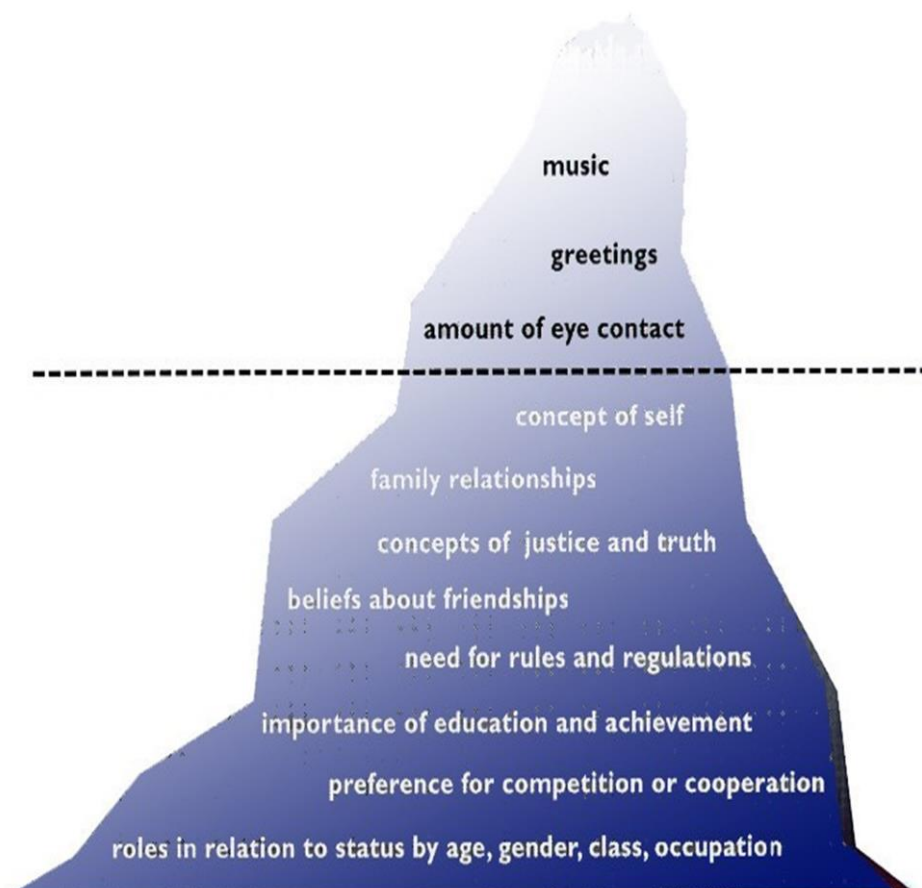
Deeper characteristics of specific cultural groups

What is intercultural and What is learning

▶ **Intercultural learning** is an area of research, study and application of knowledge about different cultures, their differences and similarities. On the one hand, it includes a theoretical and academic approach (see e.g. "Developmental Model of Intercultural Sensitivity (DMIS)" by Milton Bennett, Dimensions of Culture by GeertHofstede).

▶ On the other hand, it comprises practical applications such as learning to negotiate with people from different cultures, living with people from different cultures, living in a different culture and the prospect of peace between different cultures.

Currently, intercultural learning
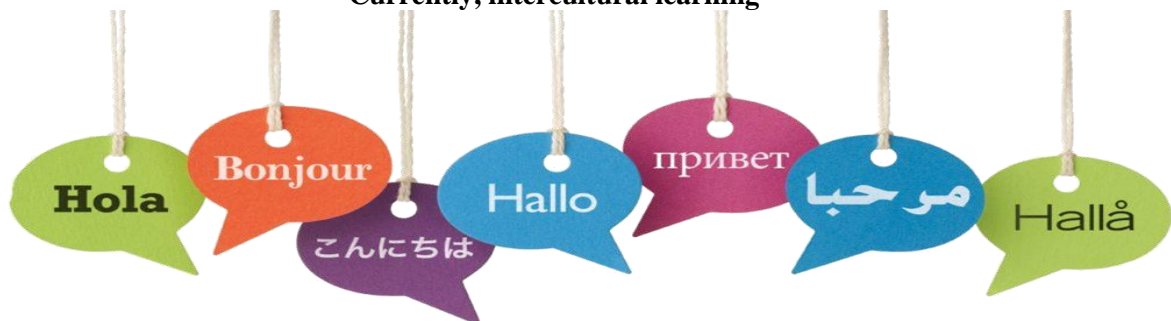
is a topic which receives much interest. This is mainly due to the rise of cultural studies and globalization. Culture has become an instrument for social interpretation and communicative action. Intercultural learning is primarily important in the context of the foreign language classroom.

▶ The term "intercultural learning" can be understood on different levels. On a more literal level, intercultural learning refers to an individual process of acquiring knowledge, attitudes, or behaviour that is connected with the interaction of different cultures.

▶ Very often, however, intercultural learning is seen in a larger context to denote a concept of how people with different backgrounds can live together peacefully, and the process that is needed to build such a society. "Learning" in this context is consequently understood less on a purely individual level, but emphasises the open ended character of this process towards an "intercultural" society.

How to integrate intercultural learning into your classroom
First things first: How important is intercultural competence?

▶ Science, technology, engineering, math? *Check.*
▶ Critical thinking, problem solving, and decision making? *Of course.*
▶ Intercultural awareness, foreign languages, competence in working across borders, and respect for other cultures? *Really? Tell me more…*

There is broad agreement that the first two sets of goals above will be crucial for the decades ahead.
But many still aren't convinced about the importance of intercultural competence for 21st century learners.

1. Start small and build safe spaces.
2. Distinguish between personal, situational, and cultural differences.
3. Build up activities and discussions to deepen learning.
4. Recognize and encourage healthy conflict or sharing of different, even dissenting views.
5. Recognize and redirect conflict that is not productive.
6. Help learners process through a three-step debriefing.

Embarking on an intercultural journey in the classroom takes preparation and practice, but you should know that resources (such as books, teacher training, and opportunities to exchange experiences) are available to support your efforts. Creating curious and open-minded global citizens through intercultural learning is an ongoing, necessary, and very gratifying task. One of the challenges associated with intercul- tural learning is that there is no clearly defined educational discipline known as "intercultu- ral learning". This is exciting, because it means that we all have to struggle to make sense of it.

Basic principles of importance:
- ▶ Confidence and Respect
- ▶ Experiencing Identity
- ▶ Constructed Realities
- ▶ In Dialogue with the Other
- ▶ Questions and Change
- ▶ Under the surface
- ▶ Comprehensive Involvement
- ▶ The Potential of Conflict
- ▶ A complex matter in a complex world

Intercultural Education
Activities, Methods
- ▪ activities will help to create a good **group atmosphere** and reinforce communication skills and **group dynamics**
- ▪ activities which work with the **images** we have of people from cultures, countries or social origins different from our own
- ▪ activities which explore the social, economic, cultural or educational **mechanisms** the lie behind situations of discrimination, refusal, exclusion and marginalisation
- ▪ activities which encourage people to **act** to bring about social change based on values of equality and the acceptance of „difference"

Methods
Daniela Tsankova-FLS, Pleven, Bulgaria
1."Can you see what I see? Can I see what you see?"
- ▶ Everybody sees things differently – so how about looking at your meeting room? Participants choose a particular view they like and show it to others. In addition to encouraging empathy between people, this energiser can be useful for helping team and participants create a more informal setting for the activity.
- ▶ ***Resources needed***
  - ❑ Meeting room which allows participants to move around relatively freely
  - ❑ A piece of A4 paper and a pen or pencil for each person
  - ❑ Sticky tape (approximately one per every six persons)
  - ❑ Only one facilitator is needed
- ▶ ***Group Size***
- ▶ Any

‣ *__Time__*
‣ 15 to 20 minutes minimum

__Step-by-step__
1 Each participant receives a piece of A4 paper and a pen/pencil
2 The facilitator explains that participants should write their names on and then tear a hole in their paper so that it looks then like a picture frame (actually, it does not really matter what shape the hole has as long as you can see through it).
3 Then everyone has to find a view or an object on which to stick their frame. They are invited to use their imagination – nothing is prohibited!
4 After this the participants invite each other to look through their frames and describe what they see.
5 The energiser is finished once the facilitator has the opinion that parti- cipants have seen through the majority of frames.
‣ *__Reflection and evaluation__*
‣ No debrief is necessary for this energiser, but a discussion can be productive. Suggested questions:
← how was it for you to choose something you found interesting with no restrictions?
← how did you help others to see exactly what you see?
← what surprised you?
← how did you manage to see what others could see in their frames?
‣ *__This method alive__*
‣ Do not be surprised by the range of positions which participants find themselves in when they stick their frames to (or near) their preferred object. It has been known for frames to be fixed on lamps 3 metres high, or   on the underneath of radiators, etc. This energiser can useful for starting discussions about empathy or constructivism.

Marinella Angelova -FLS, Pleven, Bulgaria -
2. *GRRR – PHUT – BOOM!”*
‣ Chanting something which seems to be without meaning can be an interesting challenge. And it could also be interesting to look at what it might mean....
‣ *__Resources needed__*
❑ Flip chart, or other surface on which to write the words
❑ Enough space for participants to move about freely
❑ One facilitator
‣ *__Group Size__ – Any*
Time - About 5 minutes
Step-by-step
1 Facilitator writes the following "words" on a flip chart or other surface so that participants can read them: **ANA NA**
                GThThThTh PHUT
                BOOM!
2 The facilitator says the words slowly and asks the participants to join in. 3 Then the facilitator increases the intensity – makes the chant louder and softer, faster and slower, (it is even possible to include a little dance
‣ to go with the chant).
‣ 4 The energiser ends with a big "BOOOM!"
Reflection and evaluation
In effect, what has happened is that the participants have learned a small part of a new language with its different rhythms, light and shade. So it is possible to have a discussion about what makes up a language after every- one has got their breath back!
This method alive
Be careful with the intensity of this energiser. It can be very loud and funny. It could also appear to be a little embarrassing for some participants, espe- cially if they do not know each other fairly well.
We all know time is relative – but what does this really mean? Participants live through their own minute of time and compare the results.
Resources needed
❑ the facilitator needs a watch

❏ each participant needs a chair
❏ if there is a clock in the room, cover it with paper; if the clock ticks then remove it

Group Size
Any
Time Anything up to 2 minutes and 30 seconds!

Lyudmila Boyadjieva-FLS, Pleven, Bulgaria-
3.*"60 seconds = one minute, or does it?"*
Step-by-step
1 The facilitator asks the participants to hide any watches they might have. 2 Then everybody has to practice sitting down on their chairs silently –
and with their eyes closed.
3 Then the facilitator asks everyone to stand up and close their eyes. On the command "GO!", each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.
Reflection and evaluation
Clearly this energiser opens up the whole concept of time and each indi- vidual's relationship to it. You can then go on to discuss whether there are culturally different perceptions of time.
This method alive
Even within culturally homogeneous groups, this energiser can produce fairly spectacular results. Be careful not to laugh at the people who are last. They might just be having a very "slow" day.

Anna Mitova-FLS, Pleven, Bulgaria
4.*"The onion of diversity"*
Never mind what group, we have a lot in common and many differences, which complement each other. A small exercise to discover it – fun!
Resources needed - Big free space in a room
Group Size - From 10 to 40, even number of participants required!
Time - Up to 30 minutes
Step-by-step
1   Participants are asked to form an inner and an outer circle (standing for the onion layers), people face each other in couples.
2   Each couple has to find (very fast) one thing (habit, aspect, background,   attitude...) they have in common and find one form of expression for it (you can leave the form of expression free or indicate every time a dif- ferent one: "Sing a song", "make a short mime", "create a poem in two lines", "express it with noises", "express it with a symbol"...).

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3   Once this is done, the outer onionskin moves to the right and each new couple has to find a similarity and express it. You can as well give indi- cations for the type of similarity (favourite food, what I disliked in school, family, music, habit, attitude, political statement...), going every time a bit "deeper" in our onions.

4   The couples can change several times, till the circle is finished (depending on group size). A more difficult variation would be to search for diffe- rences in the couple and to express their complementarities (or find an expression / situation integrating both).

5   **Reflection and evaluation**

6   Can be followed by discussions about: Which similarities/differences amazed us? Where do they stem from? How far can our differences be complemen- tary?

7   **This method alive**

8   Can be a great icebreaker, but could also be used at the end of a unit (farewell onion), or to work out identity elements or... (it all depends on the questions you put)! Attention: can be loud and chaotic!

Desislava Velcheva-FLS, Pleven, Bulgaria

5."My path towards the Other"

Our approach to the Other (basic for intercultural learning, no?) is influenced throughout our lives, from childhood on, by different factors, education…This 'journey' leads physically, emotionally and mentally through different stages and influences which contribute or hinder a constructive approach to encountering others in life. A trip into myself about chances and obstacles, percep- tions and stereotypes.

Resources needed

A building with at least five rooms, to be structured in various "cells"; items to adapt the rooms (paper and pens, scissors and glue, toys, disposable tools according to subjects, music tapes or CD, photos, paint, soft clothes, red wool, pillows, coffee...) and items to structure them (chairs, curtains, ropes...). Facilitators need time to prepare the rooms without participants. For every participant, paper and pen (or a kind of "diary"). Make sure that other people in the building have been informed about the exercise, so that they are not surprised about any "decorations".

Group Size

From two to many according to space.

TimeThe preparation of the rooms takes – if well organised – 30 minutes. The exer- cise itself: 45 to 90 minutes individual journey, 30 minutes for exchange.

Step-by-step

1 Every room is structured in various little "cells", centring around parti- cular aspects of our development (childhood - family - school - society...), corresponding to "stages" of our journey through life. The "path towards the Other" can be symbolised by a red rope (or wool) leading from cell to cell. In every cell, items, dynamics, questions and reflective inputs will invite participants to deep and comprehensive reflection and try to awaken their memory.

2   Before doing the individual exercise, participants will have a common introduction, explaining the objectives and will receive a "plan" for the journey (where the rooms are situated, their themes, the stages to follow, the timing and process...), clarifications where necessary. The voluntary character of the exercise (go just as far as you want!) has to be stressed.

3   Participants are invited to go through the rooms, one by one, without disturbing each other, finding comfortable spaces to sit down and reflect, taking their individual time. They should keep a kind of diary or take notes during their "journey", which can later be used in various forms of sharing, depending on the group situation (personal!). The following room descriptions are given as an inspiration and can be adapted as you wish.

•   *1st room: childhood* (my roots, a sheltered space, first developments...) This room should try to encourage "flashes" of childhood' memory and fee- lings, the first and deepest experience of "culture".

–   Cell 1 and, possibly, 2: Questions around my family

First experiences of encounter and proximity, relations, trust... (supported by baby photos, cosy environment, soft music, good home-creating smells, possibility to paint, make things visible, smell, sound...)

–   Cell 3: Perception and difference, own spaces and development... (there should be toys and tools around, things the people can feel, play with, experience with their hands, like flowers and earth,

construction material, dolls, cloths, cooking pots, scissors, paper and pens, a whistle, children books, a phone...)

   – Cell 4: Culture, Values, Attitudes and their origin (pictures and symbols
- books, TV, games… - shall help to imagine different values and their 'sources', their origins.)

   • *2nd room: first steps....* (difficulties and discoveries)

This room should signify the tensions experienced in different areas: between encouragement, the discovery of possibilities and opportunities on one side; and the difficulties, restrictions and disappointments on the other hand. This can be symbolised by dividing the cells in two parts with different colours, every part contains possible sentences or statements perhaps once heard from different 'social actors' in this frame. In the centre of the cell, a key-question or a statement to be completed by participants could be placed. Issues touched upon could be grading, competition, attitudes and values transmitted, learning about relation and co-operation, prejudices, religion, promotion of individual talents, contact with foreign cultures...

   – Cell 1: School
   – Cell 2: family and closer environment
   – Cell 3: society

The islands should be 'warm' and comfortable spaces, with mattress and pillows, coffee and so on. They signify the places of rest and reflection, where the participants shall have calm to think about particular situations, discussions, activities, persons... which have helped and enabled encounter and the positive affirmation of difference.

   - Cell 1: friends
   - Cell 2: my organisation
   • *3rd room: "islands"* (spaces of reflection and repose)
   - Cell 3: other reflection spaces
   • *4th room: on my way...* (stages of awareness)

Along the way, there are symbols, pictures, questions... which tackle/remind participants about different issues and aspects, which could be important becoming aware of differences, and how they have been promoted or hindered. Questions could address curiosity and empathy, attitudes and behaviours, confrontation, obstacles and barriers towards others, reality and "vision", perceived needs, experiences of change, new discoveries....

   • *5th room: perspectives* (my courage, my objectives...)

'Window places' should signify the perspectives we have. In every corner there is space to reflect on key-issues like 'encounter', 'empowerment', 'key-experiences...', 'positive examples', 'encouragement'...

Reflection and evaluation

It is very important to give participants time and space to express their different experiences and discoveries and to respect what they do not want (or cannot) share. The respect for privacy has to be stressed clearly. Facilitators have to be ready to accompany participants who need it. A safe setting for the sharing has to exist. It can happen even in a symbolic way if more appropriate. Plenary is not suitable after such an exercise. Simple questions (What did I discover?) are enough to stimulate sharing in small groups (personally chosen, where participants feel comfortable). Depending on the group, you could set up a wall full of blank posters (or "wall of discoveries") or other methods can provide an anonymous form of sharing with the group at the end.

It can be interesting to follow up with subjects such as how we learn, perceptions and stereotypes... It is important to always stress the constructive potential of experiences, the value of different life stories, the respect for individual perception, and the fact that we are not "slaves" to what we have lived, but that we can learn from it...

(Source: adapted from JECI-MIEC Study Session 1997, EYC Budapest)

Gretta Dimova-FLS, Pleven, Bulgaria
6. *"Case studies "*

   ▶ Case studies are stories with an educational message"
     ◦ Based on real world circumstances
     ◦ Can be use in straightforward or complex ways
     ◦ Can be used in conjunction with other pedagogies
     ◦

**Tania Ilieva -FLS, Pleven, Bulgaria**
7. *"Role Play"*
- ▶ Involves acting out a scenario to explore concepts, theories, points of view, and opinions
- ▶ Role Plays can allow to class to develop:
  - ◦ Interpersonal skills
  - ◦ Conflict management skills
  - ◦ Active listening skills
  - ◦ Critical thinking skills

Creating culturally inclusive classroom environments

- ▪ Students and staff alike recognize, appreciate and capitalize on diversity so as to enrich the overall learning experience.
- ▪ Encourages all individuals – regardless of age, gender, ethnicity, religious affiliation, socioeconomic status, sexual orientation or political beliefs – to develop personal contacts and effective intercultural skills.

A Culturally Inclusive Classroom
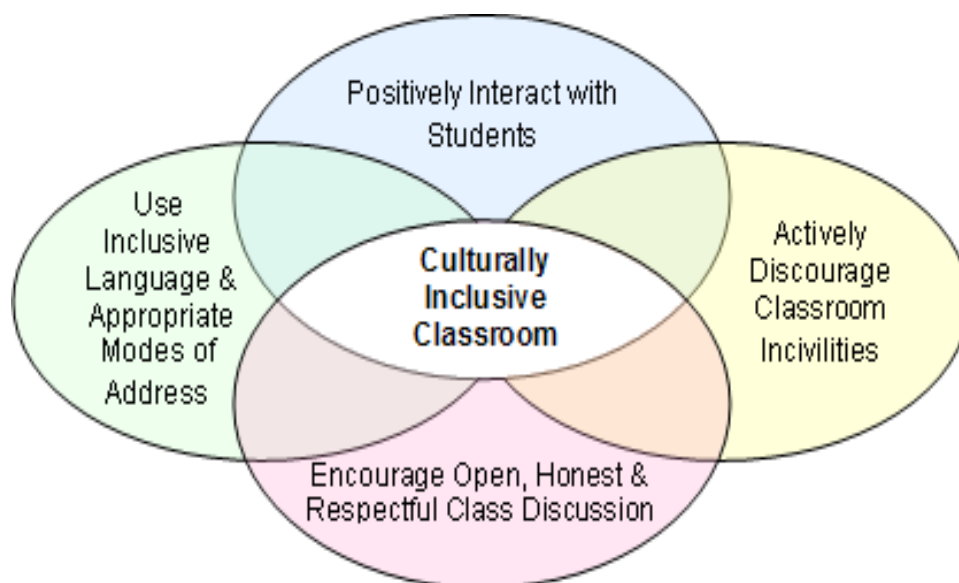
Recommendation for students to enhance cultural competence

For Multicultural students

Invite friends outside your identity group(s) to come with you to events and activities. This will not only allow them to make personal and social connections, it may also enable them consider their own feelings of "being in the minority."

For students

- ▶ Reach out to international students. too few international students have opportunities to meet and know EU students and people.
- ▶ Explore opportunities to become a language partner for students seeking to improve their language skills.
- ▶ join the international club and attend events, and invite international students to participate in social and cultural events with which you are involved.

For all students

- ▶ Challenge racist, sexist, and homo-negative comments and jokes that demean others. Racism and other forms of discrimination may persevere in part because people who anticipate feeling upset and who believe that they will take action when faced with an act of intolerance may actually respond with indifference.

Intercultural learning: Intercultural learning is a special kind of learning that transforms the mental structures of an individual and grants him or her the opportunity to walk in
the shoes of "the other".

Intercultural learning educates to: Appreciate, understand, respect, integrate and, in some cases, selectively adopt customs and characteristics from a cultural group different from one's own.
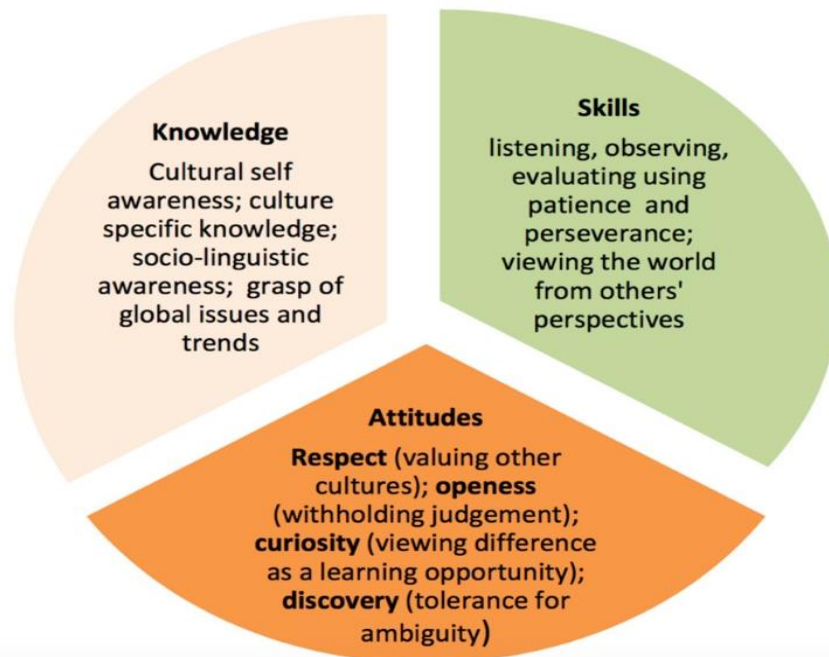
Why migration is a source of knowledge and wealth?

Gretta Dimova - Foreign Language School – Pleven, Bulgaria

What does migration really mean?
- The movement of people
  - Long distances

What is the impact of migration?
- Big cities
- Positive and negative effects

Positive and negative impact of migration

- Unemployment is reduced and people get better job opportunities.
- Migration helps in improving the quality of life of people.
- It helps to improve social life of people as they learn about new culture, customs, and languages which helps to improve brotherhood among people.
- Migration of skilled workers leads to a greater economic growth of the region.
- Children get better opportunities for higher education.
- The population density is reduced and the birth rate decreases.

- The loss of a person from rural areas, impact on the level of output and development of rural areas.
- The influx of workers in urban areas increases competition for the job, houses, school facilities etc.
- Having large population puts too much pressure on natural resources, amenities and services.
- It is difficult for a villager to survive in urban areas because in urban areas there is no natural environment and pure air. They have to pay for each and everything.

Migration changes the population of a place, therefore, the distribution of the population is uneven in India.

What is the impact of migration on society?
Why is migration important?

Social benefits	Prosperity
Assists economic jobs	Be better prepared for foreign economy
Helps stabilize a countries different impacts etc.	Success in life
Culture	Better developed in every aspect
Prejudices, misconceptions	Higher qualification
Insures a better lifestyle	Knowledge itself is wealth
Pursuing a lucrative career	

The reasons why people migrate:

Poor living conditions	Fundamental requirements	War
Environmental problems	Careers	Countries crisis
Important resources	Be closer to relatives	Violence
Lost their lands	Natural disasters	
Economic jobs	High living standards	

IV.4. Interculturality and non-discrimination … in Poland

In Poland and in other European countries The European citizens' initiative, Minority Safe Pack is supported. It's a groundbreaking initiative which concerns national and ethnic minorities and as the first was registered by the European Commission. The initiative is intended to protect members of national minorities and strengthen cultural and linguistic diversity of the European Union. National and ethnic minorities of Europe want the European Commission to make consolidation of legal acts common for all European countries. The legal acts aim to protect indigenous and ethnic rights of national minorities and also preserve and develop Europe's cultural heritage respecting, at the same time, cultural and linguistic diversity of Europe. The rights of the majority will not be limited in any way.

National policy in cross-cultural education

Poland is a country where cultural diversity is seen only in big cities. In little towns contacts with ethnically different foreigners are rare. We do not experience the proximity of other cultures every day and we do not meet directly national minorities. Young people from numerous little towns and villages have never spoken with an Indian, an Italian, a Portuguese, a Ukrainian or an African-American and they haven't been abroad either. However, in every school on every educational level in classes with head teacher or in workshops the learning content touched upon is this of multiculturalism, tolerance and non-discrimination of others. The multicultural education conducted in Polish schools aims to bring other cultures closer and break stereotypes of considering my own culture as the only right. Cultural diversity is a very popular topic for discussion which is very often touched upon in the context of globalization. The protection of diversity in a global context means the protection of cultures of other nations and minority cultures. Sensitizing young people to these contents allows us to shape their identity and nationality but with respect to different cultures and nations.

The transcendence of culture and European values in the curriculum.

The area of contemporary Polish education undergoes a dynamic transition due to fast social, cultural and political transformations taking place in the world. The learning content regarding integration, tolerance and positive intercultural communication has been implemented for several years. New challenges posed to the world economy generate rising expectations for educational systems. The correlation between economic growth and the development of key competences of students including values referred to here is emphasized in existing and emerging new development strategies. In Poland there isn't a subject as multicultural education but its topics are strongly connected with the following subjects: history, social studies, Polish language, geography, knowledge of culture, ethics, religion. During the classes with the head teacher the subjects which are most often discussed are those of tolerance, nondiscrimination and respecting other cultures. Starting at early stages of education the contents implemented are connected with national identity so they include "traditional" skills such as: communication in your native language, reading and writing, but also knowledge of languages, digital, mathematical and natural science competencies, but also abilities such as those: learning, social and civic responsibility, taking initiative, resourcefulness, cultural awareness and creativity of an individual. Contemporary school must take into account requirements of the market in one's home country and prepare young generations to look for a job abroad. The process is to shape young man as an individual who is seeking, is creative and understands the world outside and is capable of using modern media and high-tech technologies and at the same is open to others and to self-development in a spirit of lifelong learning.

The role of teachers in promoting diversity and intercultural communication.

Teacher's task is to set the directions, activate, inspire, show possibilities and motivate student to continue working. School on each educational level is the basic environment which gives the opportunity to shape competences fundamental to effective implementation of the process of integration, communication and intercultural understanding. On the basis of the latest programme staking into account multiculturalism and ideas of tolerance contemporary teacher organizes his teaching in such a way that he can not only teach students but also on the basis of a diagnosis he recognizes the needs of children and students and can properly change his teaching to meet contemporary expectations. In many schools in Poland there are children of political refugees, immigrants or just foreign children whose parents work here. An arrangement such as the one is possible since 1991 when Poland signed the Geneva Convention of 1951 and the New York Protocol of 1967 and so adopted international obligations concerning the protection of asylum seekers. Creating multicultural area in school is an important part of teachers' working. This work includes cooperation of teachers, students and parents. The parents of students belonging to national minorities should be involved in activities of the class with multicultural background. The cooperation of parents and students from minority group and majority one may favour better understanding of each other and thus going beyond negative stereotypes and prejudices. An important part of teachers' working is to develop your own intercultural competences which you can acquire during individual and group coaching. Self-improvement is the basis of educational success in youth work.

Arguments for intercultural education:
1. At an early stage of pre-primary education we can teach children foreign cultures. We can introduce them to the customs, everyday life, games, traditions of their peers living all over the world.
2. We show children that cultural diversity is natural, good and that everyone has the right to respect for their ethnicity.
3. We teach how to reach non-violent agreement and explain why xenophobia and racism are bad.
4. Educating in a spirit of multiculturalism we open the window for school children worldwide. They can participate in international educational projects such as Erasmus or Comenius. These initiatives are the best way to learn different cultures which co-create The European Union.
5. Intercultural education is a teaching concept whose aim is: to broaden one's own individual and social identity through contact with other cultures, to shape understanding of cultural diversities, to overcome prejudices and stereotypes (e.g. ethical or religious) and to promote tolerance and dialogue.
6. Following the directives of The Council of Europe to bring up and educate children and youth in a spirit of tolerance, respect for human rights, understanding of common cultural heritage we help to shape modern and well-educated society which appreciates great value of cultural heritage of their own country and respects the same values in others.

IV.5. Interculturality and non-discrimination … Italy
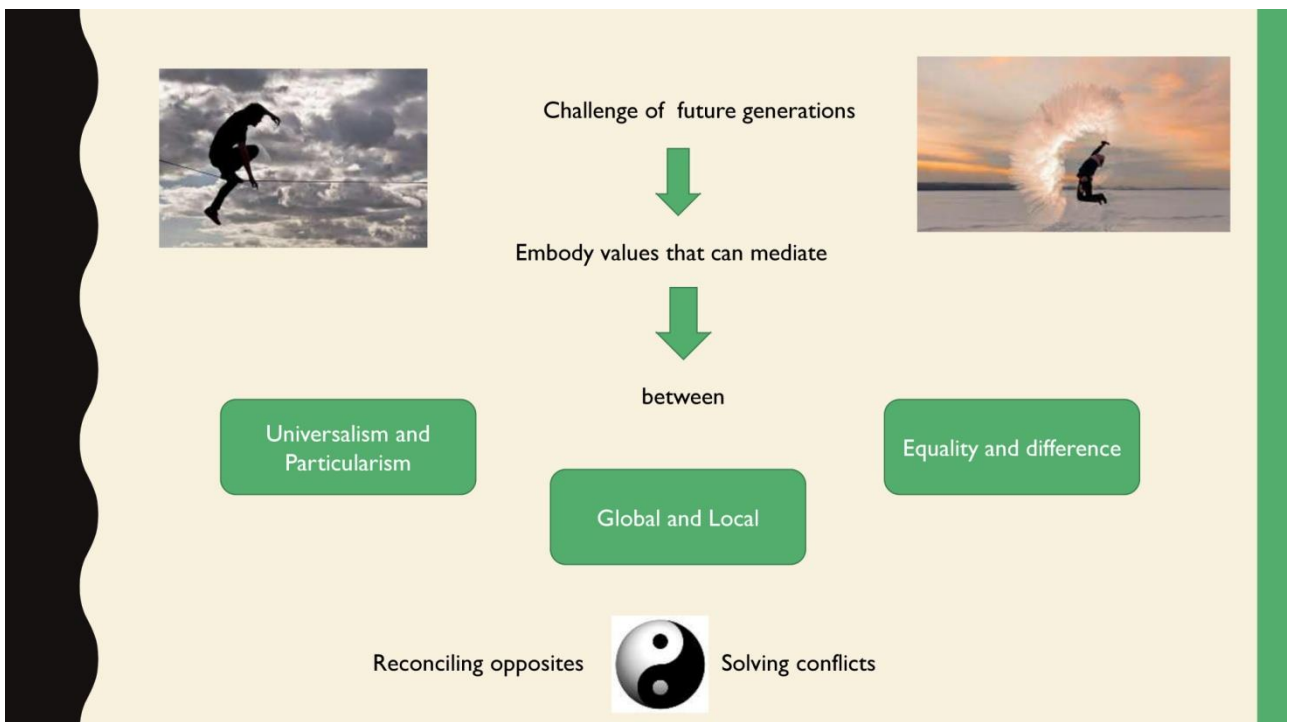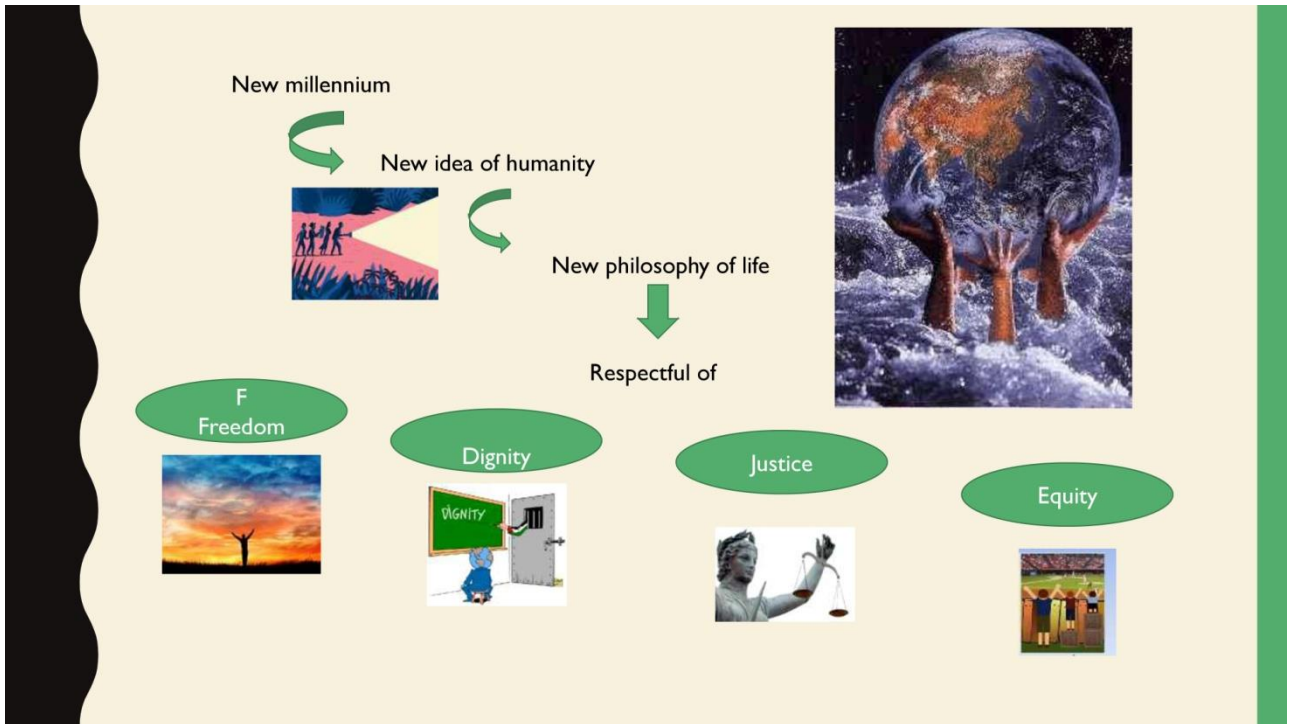
Education for sustainable development

New tools and educational goals

Education to the world

Interculturality

THE PILLARS OF THE INTERCULTURAL PERSPECTIVE

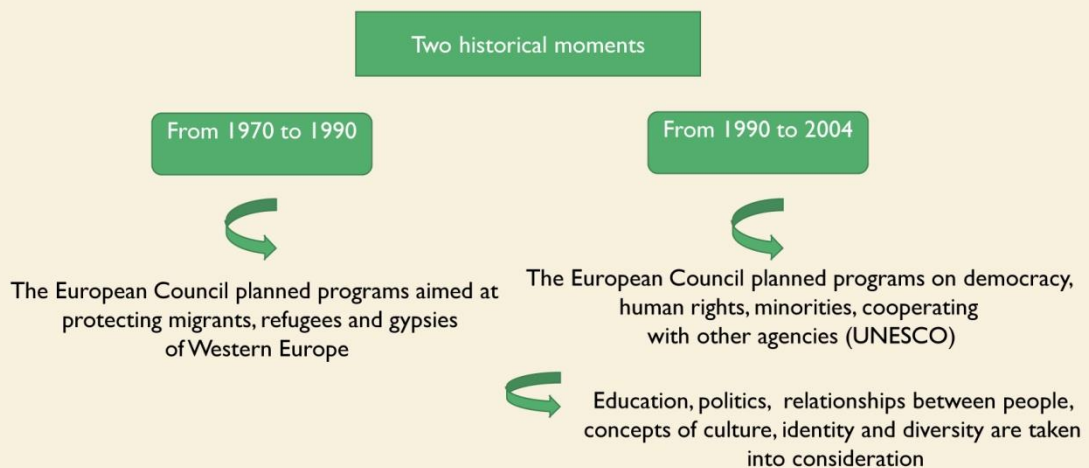| 1st Pillar "Coexistence of different cultures"	2nd Pillar "Universalist pluralism" «Pluriversity of rights»	3rd Pillar Intercultural/ environment / sustainability trinomio
Manages peacefully cultural linguistic and religion diversities in society	Promotes a planetary education opened to the culture of interconnection and interrelation	Aims for the construction of a new relational dimension, interconnected and attentive to both cultural and natural diversity

WHAT IS INTERCULTURALITY?

Interculturality describes a set of multi-faceted processes of interaction through which relations between different cultures are constructed, aiming to enable groups and individuals to **forge links** between cultures based on **equity** and **mutual respect**. It is also linked with the idea of **hybrid identities** and **fusion cultures**, in which people and groups create and recreate **new cultural patterns** that take up elements of formerly distinct and separated norms, values, behaviours and lifestyles.

THE INTERCULTURAL STEPS IN THE EUROPEAN COUNCIL LEGISLATION

Two historical moments

From 1970 to 1990

From 1990 to 2004

The European Council planned programs aimed at protecting migrants, refugees and gypsies of Western Europe

The European Council planned programs on democracy, human rights, minorities, cooperating with other agencies (UNESCO)

Education, politics, relationships between people, concepts of culture, identity and diversity are taken into consideration

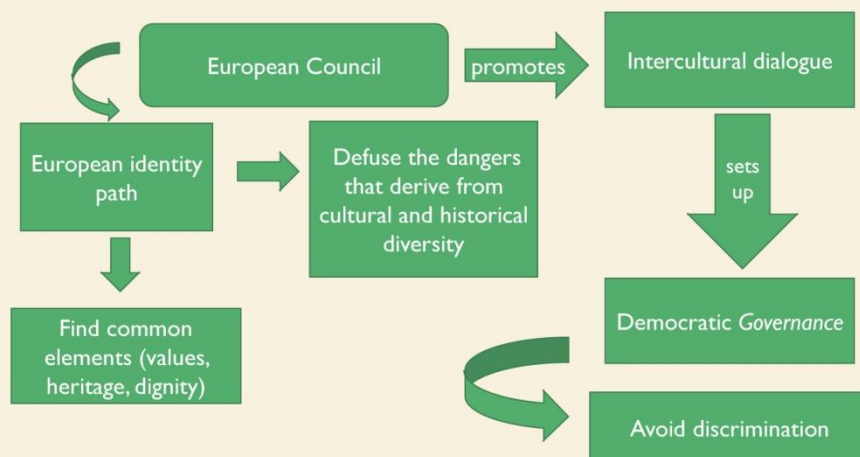# THE INTERCULTURAL STEPS IN THE EUROPEAN COUNCIL LEGISLATION

From 2004

The concepts expressed in the previous slides have changed to take on the following meanings

Culture in its dynamism and creativity
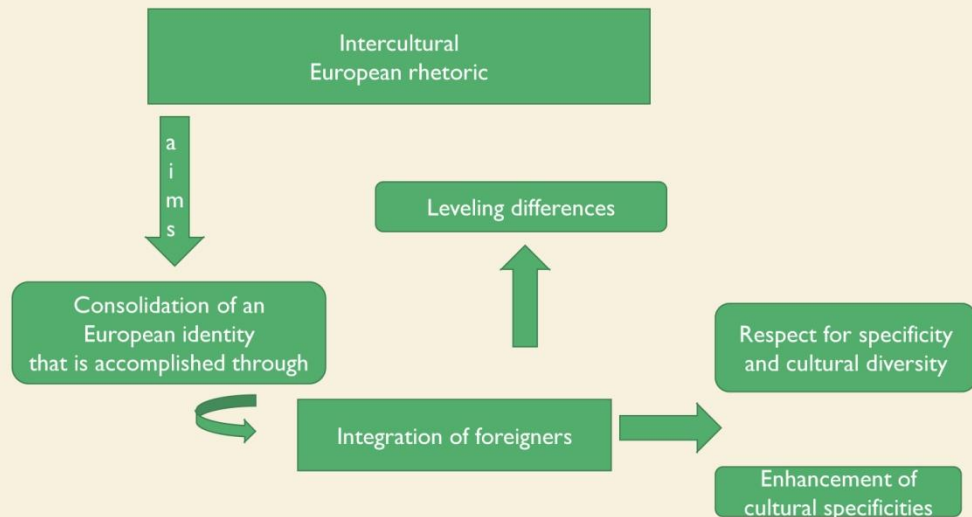(result of relationships with others)

Identity as an interactive process that can be experienced through relationships

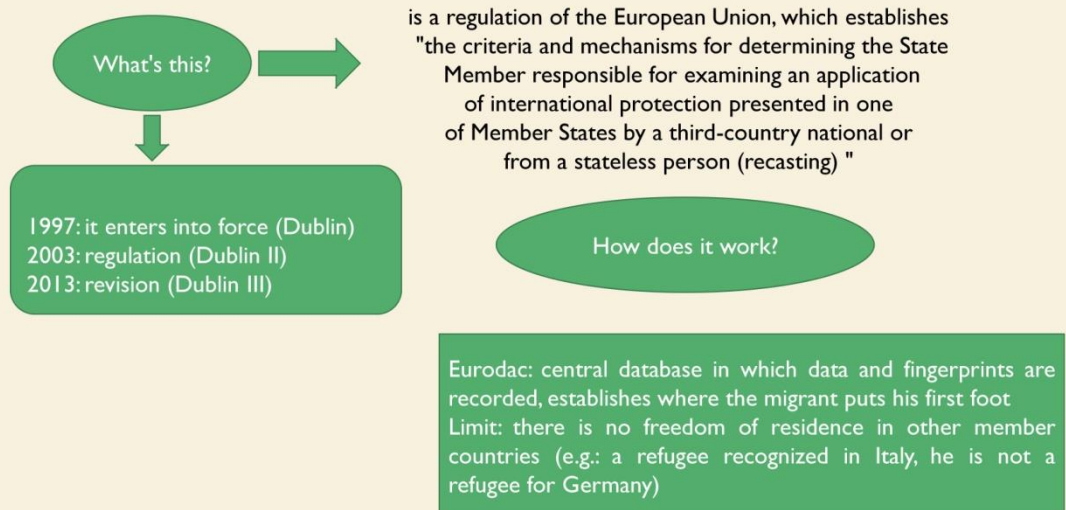Diversity in terms of religions and philosophies of life
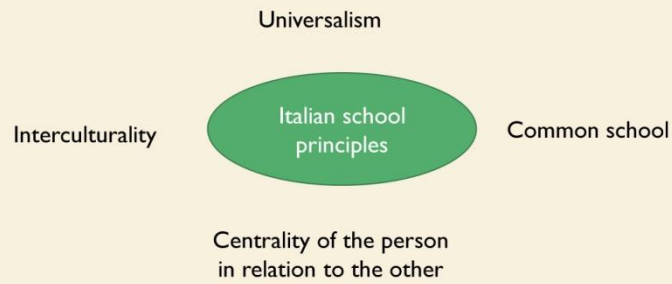
INTERCULTURAL EDUCATION: AN EUROPEAN IDENTITY TOOL

European Council — promotes → Intercultural dialogue

European identity path → Defuse the dangers that derive from cultural and historical diversity

Intercultural dialogue — sets up → Democratic *Governance*

Find common elements (values, heritage, dignity)

Avoid discrimination

INTERCULTURAL EDUCATION: AN EUROPEAN IDENTITY TOOL

Intercultural European rhetoric

aims

Consolidation of an European identity that is accomplished through

Integration of foreigners

Leveling differences

Respect for specificity and cultural diversity

Enhancement of cultural specificities

DUBLIN REGULATION

What's this?

is a regulation of the European Union, which establishes "the criteria and mechanisms for determining the State Member responsible for examining an application of international protection presented in one of Member States by a third-country national or from a stateless person (recasting) "

1997: it enters into force (Dublin)
2003: regulation (Dublin II)
2013: revision (Dublin III)

How does it work?

Eurodac: central database in which data and fingerprints are recorded, establishes where the migrant puts his first foot
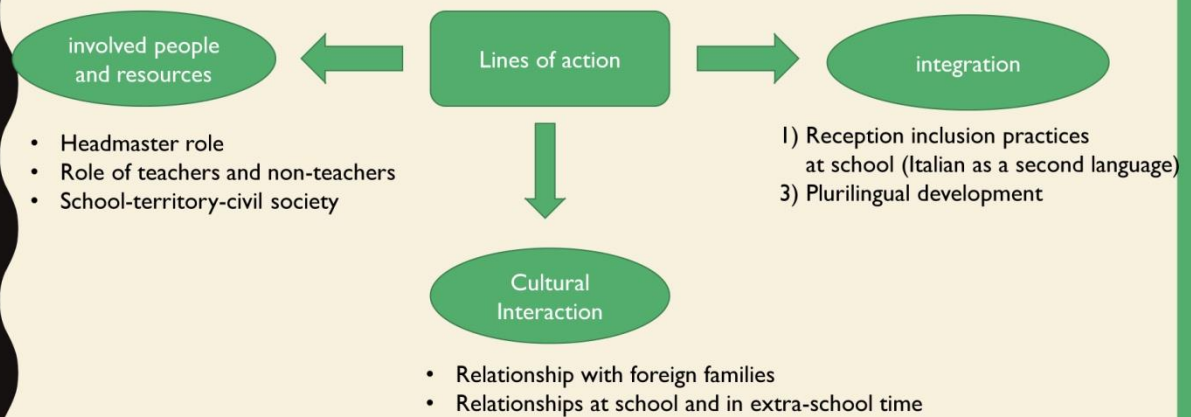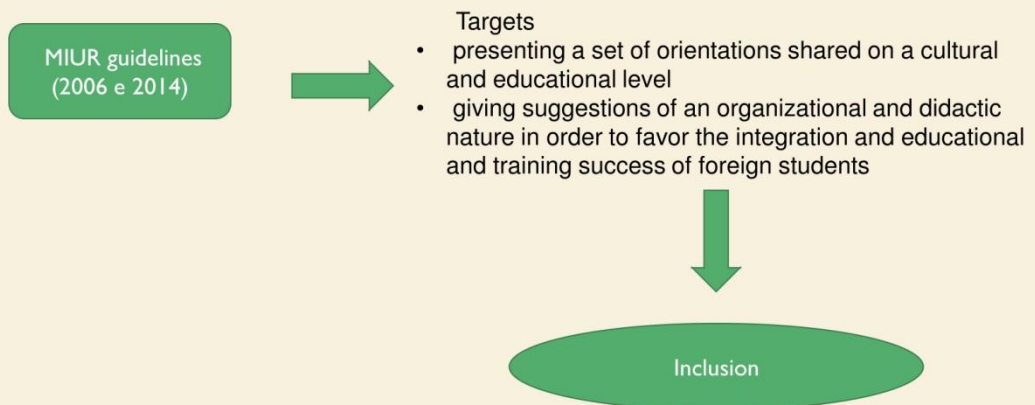Limit: there is no freedom of residence in other member countries (e.g.: a refugee recognized in Italy, he is not a refugee for Germany)

THE ITALIAN WAY FOR INTERCULTURAL SCHOOLING AND THE INTEGRATION OF FOREIGN STUDENTS (OCTOBER 2007)

Universalism

Interculturality

Italian school principles

Common school

Centrality of the person in relation to the other

THE ITALIAN WAY FOR INTERCULTURAL SCHOOLING AND THE INTEGRATION OF FOREIGN STUDENTS (OCTOBER 2007)

involved people and resources ← Lines of action → integration

- Headmaster role
- Role of teachers and non-teachers
- School-territory-civil society

1) Reception inclusion practices at school (Italian as a second language)
3) Plurilingual development

Cultural Interaction

- Relationship with foreign families
- Relationships at school and in extra-school time

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THE DIFFERENT ROOTS OF INTERCULTURE IN ITALY

In the 80s

Intercultural adjective diffusion in the university environment

In the 90s

Ministerial legislation implemented in schools

THE DIFFERENT ROOTS OF INTERCULTURE IN ITALY

MIUR guidelines (2006 e 2014)

Targets
- presenting a set of orientations shared on a cultural and educational level
- giving suggestions of an organizational and didactic nature in order to favor the integration and educational and training success of foreign students

Inclusion

MIUR GUIDELINES (2006 E 2014)

Who are people involved?

- Pupils with non-Italian citizenship
- Students in a non-Italian-speaking environment
- Unaccompanied foreign minors
- Students children of mixed couples
- Students arrived in Italy with international adoptions
- Rom, Sinti, Carminanti students
- University students with foreign citizenship

MIUR GUIDELINES (2006 E 2014)

overcoming ← **Targets** → **inclusion**

overcoming:
- Illiteracy
- School dropout
- Early formative failure

Targets:
- Long Life learning

inclusion — through:
- Open and pluralistic approach
- considering diversity as an integral part of our reality

BES DIRECTIVE(27/12/2012)

What does it mean? → Special Educational Needs → Each student can demonstrate, for physical, biological, physiological, psychological and social reasons, Special Educational Needs

Social, economic, linguistic and cultural disadvantage

disability

Specific developmental disorders

BES DIRECTIVE (2012/12/27)

school

Territorial support centers Established by USR

- Advice
- Economic resources
- Promotion of territorial agreements for inclusion

What does the school law provide for Bes? → Development of individualized paths

→ Use of compensatory tools and measures

Encourage inclusion
Scholastic success
Social and cultural integration

EDUCATIONAL AND INCLUSIVE ROLE OF CPIA

What does it mean?

Provincial Adult Education Center

Many foreign students join the CPIA as a point of reference for integration

They have a strategic and central role in acquiring A2 Italian language (required to obtain a residence permit)

CPIA STRUCTURE

1st level
(1st grade instruction)

They are divided into two didactic periods
1st period (400 h)
2nd period (70% total school hours)

2nd level
(2nd grade instruction)

They are divided into three didactic periods
1st period: admission second biennium
2nd period: last year admission certification
3rd period: degree acquisition

Paideia Plan

Training and research project for headmasters, teachers and administrative staff involved in the CPIA structure

CPIA: WHO COMES TO THESE CENTERS?

NAI (Neo Arrived in Italy) and **MSNA (Unaccompanied Foreign Minors)**

Miur Plan for NAI (2006)

- «Learning» L2 to communicate (2000 words)
- «Bridge»: language extension for interpersonal communication (Italian for study)
- «Common learning»: curricular learning

MIGRANT PATH

1st RECEPTION
Short term

HOTSPOT

2nd RECEPTION
Long term

ASYLUM REQUEST

yes   not

Large regional centers
Screening of migrants
which request protection

HUB   CIE   Identification
and Expulsion
Centers

Service
Protection
Applicant
Asylum
Refugees

SPRAR   Centers
Support
(180-365gg)   CAS

CPR   Repatriation
Stay
Centers

Extraordinary
Reception Center   one by region
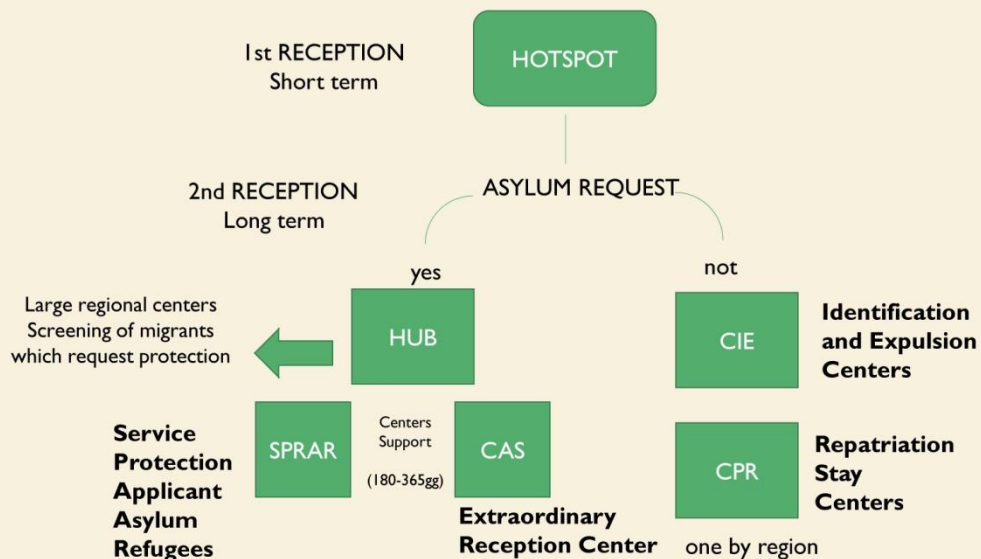
V. INTERCULTURALITY AND NON-DISCRIMINATION …
IN MY SCHOOL

V.1. Interculturality and non-discrimination … in my school …
”Ştefan Procopiu” High School, Vaslui, Romania

1.Fighting gender non-discrimination
2. "The Pleasure of Reading"
3. "Education through reading"
4. Stereotypes, prejudices, discrimination
5. Interculturality / European Cultural Heritage

I.PROMOTING GENDER NON-DISCRIMINATION

Learning partnership GRUNTDVIG ”Everybody can do it!” (ECDI)

Between July 2012 and August 2014, "Ştefan Procopiu" High School Vaslui was partner in the Grundtvig Learning Partnership "Everybody can do it" (ECDI) in collaboration with:

- Spania, IES JACARANDÁ (Sevilla)
- Mission Locale de l'Agenais, de l'Albret et du Confluent (Agen, France)
- UŞAK MİLLİ EĞİTİM MÜDÜRLÜĞÜ (Uşak, Turkey)
- SA Tõstamaa Mõis (Tõstamaa, Estonia)
- LEARNWELL OY (Helsinki, Finland)
- Accentuate (North East) Limited (Newcastle upon Tyne, Great Britain)
- EUROYOUTH Portugal (Lisbon, Portugal).

The goals of this Partnership were:
- Promote gender equality between men and women in public and private life, emphasizing the importance of autonomy, in contrast to the traditional gender division of tasks in private life;
- Promote social integration and self-esteem by reinforcing learners' awareness of their own skills and potential to be an active part of society.

The partnership objectives:
- to facilitate the development of innovative practice in adult education;
- to share experience and good practice regarding the implementation of the gender equality in adult education;
- to develop the professional competencies of the staff involved in adult education;
- to promote the concept of lifelong learning by involving adults in various learning activities;
- to consolidate the role of lifelong learning in developing European citizenship based on understanding, respect, tolerance, lack of prejudice and stereotypes, as well as equality between men and women;
- to improve the linguistic competencies (in English) for learners and staff.

The principle that men and women should receive equal pay for equal work has been enshrined in the European Treaties since 1957 (today: Article 157 of the Treaty on the Functioning of the European Union (TFEU)). Article 157 TFEU allows the EU to act in the wider area of equal opportunities and equal treatment in matters of employment and occupation and within this framework Article 157 TFEU authorizes positive action to empower women. In addition, Article 19 TFEU enables the adoption of legislation to combat all forms of discrimination, including on the basis of sex. Legislation against trafficking in human beings, in particular women and children, has been adopted on the basis of Articles 79 and 83 TFEU, and the Rights, Equality and Citizenship programme finances, among others, measures contributing to the eradication of violence against women, based on Article 168 TFEU.

The European Union is founded on a set of values, including equality, and promotes equality between men and women (Articles 2 and 3(3) of the Treaty on European Union (TEU)). These objectives are also enshrined in Article 21 of the Charter of Fundamental Rights. In addition, Article 8 TFEU gives the Union the task of eliminating inequalities and promoting equality between men and women through all its activities (this concept is also known as 'gender mainstreaming'). The Union and the Member States have committed themselves, in Declaration No 19 annexed to the Final Act of the Intergovernmental Conference which adopted the Treaty of Lisbon, 'to combat all kinds of domestic violence […], to prevent and punish these criminal acts and to support and protect the victims'.

The European Institute for Gender Equality (EIGE)
In December 2006, the European Parliament and the Council established a European Institute for Gender Equality, based in Vilnius, Lithuania, with the overall objective of contributing to and boosting the promotion of gender equality, including gender mainstreaming in all EU and national policies. It also combats discrimination based on sex and raises awareness on gender equality by providing technical assistance to the EU institutions through collecting, analyzing and disseminating data and methodological tools (see the EIGE's online Resource and Documentation Centre: http://eige.europa.eu/content/rdc).

The Women's Charter and the Strategic engagement for gender equality 2016-2019
On 5 March 2010, the Commission adopted the Women's Charter with a view to improving the promotion of equality between women and men in Europe and throughout the world. In December 2015, the Commission published the Strategic engagement for gender equality 2016-2019 as a follow-up and prolongation of the Commission Strategy for equality between men and women (2010-2015).

Partnership products

The questionnaire: "Women and Men – European Realities of Today"

Between December 2013 and March 2014 the questionnaire "Women and Men-European Realities of Today" was produced, applied and interpreted at the partnership level. The questionnaire was conducted by the Romanian team, taking into account the partners´ suggestions. Each partner presented the results of the questionnaire at a project meeting in Turkey (April 8-12, 2013), thus highlighting the similarities and differences among the answers of the eight partner institutions.

The brochure: "Women who inspire Europe"

Between March and June 2013, the project teams from 8 partner institutions produced materials for "Women who inspire Europe", which were used for the exhibition during the project meeting hosted by "Ştefan Procopiu" High School on 5th – 9th June 2013. Also, the materials were used for a brochure with the same name, written by the Romanian team.

Books and Videos Database on Gender Equality

At partnership level, a database of books and films titles has been created taking into account the concepts of the "Everybody can do it!" Partnership (ECDI), such as: gender equality, equal opportunities, gender violence, stereotypes, discrimination, feminist movement, the role of women in science, army, etc.
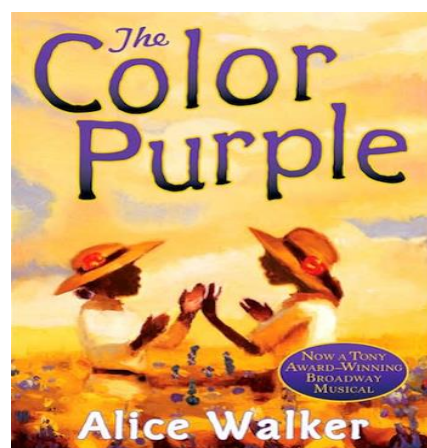
Video materials marking 25th November - "International Day for the Elimination of Violence against Women"

One of the activities organized in the second year of the project partnership was the one marking November 25th - "International Day for the Elimination of Violence against Women". On this occasion, the partners sent video messages on violence against women. The learners were involved in the project. These videos can be viewed on the "Everybody can do it!" website.

Gender legislation database

Another outcome of the partnership, beyond those proposed in the application form, is the database on gender equality legislation in the 8 partner countries (statistics on the number of women in political life and administration, the number of the unemployed, the level of salary, laws for ensuring gender equality, institutions involved in this field, gender stereotypes, etc.).

The brochure: "We are equal!
Good Practice Guide on Gender Equality!"

This brochure is the main product of the **Everybody can do it!** (ECDI) Partnership. During the two years of the project, each partner held 4 workshops. Their description can be found in the brochure "We Are Equal! Good Practice Guideline on Gender Equality ".

The Decalogue of Good Practice on Gender Equality

Another outcome of the partnership, beyond those proposed in the application form, is The Decalogue of good practice on gender equality. The idea came from the coordinating team, but it was enthusiastically embraced by all the partners. Moreover, starting from this Decalogue, the co-coordinating team proposed a partnership within the new Erasmus + program that brings together some of the partners in the project "Everybody can do it!"

1. Raise awareness about difference as richness

2. Reject confrontation. Women are not against men and men are not against women. We are all together in seeking justice, freedom and equality.

3. Refuse dichotomies. There is not just women and men, male and female, but also gay, lesbian, bisexual and transgender.

4. Do not fall into unilateral(one sided) gender self-pity. We begin from the promise that Patriarchy has damaged BOTH males and females in different ways and fields, often bringing violence, war, domination and emotional suppression.

5. Do things together, sharing experiences, projects and thoughts in order to have constructive relationships which reconcile interests thereby building equality. Emphasise that a sense of equality is an educational strategy.

6. Learn to recognise and value »Reproductive Tasks/Work«. See hyperlink : http://www.unpac.ca/ economy/unpaidwork.html) This would include the care and informal education of children, community participation and caring for elders. For the most part, this has been unpaid, often done by migrant workers, and yet it is basic to sustaining the economy.

7. Draw attention to (and keep up-to-date with) those equality facts and issues which are still evident. (ECDI can be a ressource.) Many men and women have the false perception that Gender Equality has been achieved.

8. Use inclusive language. The way messages are built into our speech/writing effects our thinking, social relationships and the wider social system. Try to interchange words like she/he, son/daughter. Be alert to any attachment of an activity or personality trait to only one gender. E.g. boys-football, girls-intuitive.

9. Indicate and appreciate the presence and contribution of women in any field of everyday life. Avoid comments which minimise or diminish their role, or make unfair comparison. Recognise that it is only relatively recently that women have come to occupy public life and positions of power. Give time before making judgement.

10. Ask people of the group (e.g. Learners) how they feel, if they feel respected or if things should change... Observe and analyse behaviours such as who talks more and who occupies space and demands attention. Don't assume things OK if they look OK.

The Guide: "Act against Gender Violence!"

The guide contains the presentation of a 5-session training program. The Guide is used to plan and carry out activities aimed at developing participants' abilities to recognize different manifestations of gender violence and use methods of intervention and action against gender violence

The guide contains useful materials and information on the following topics:
- "Myths and Realities about Gender Violence"
- "The Wheel of Power and Control"
- "Cultural Violence"
- "What Can We Do? Strategies of Change "
- "Street Harassment - a Form of Gender Violence?""

The project's objectives were achieved through the following activities: 6 project meetings (Great Britain, Turkey, Romania, Estonia, France, and Spain), activities to promote gender equality (workshops, debates, symposiums, seminars, exhibitions), research for "Women and Men – European Realities of Today", workshops on materials for the brochure "We are equal! Good Practice Guideline on Gender Equality ", dissemination activities, monitoring and evaluation activities.

The Innovative character:
- Project activities promote a very important European value, namely gender equality.
- The diversity of the proposed activities: developing materials for dissemination (flyers, posters, logo, calendar, site), "Women who inspire Europe", "We Are Equal" workshops, symposiums and exhibitions.

During research and information activities, the participants pointed out that they learned interesting things about women and men. Structural inequalities between women and men are still present, although some normative acts have been adopted, such as that regarding the equal pay. Despite legal proceedings, women are still victims of discrimination and sexual harassment. By quantifying the results of the research, the project has provided some answers and recommendations to all those interested and involved in eliminating these discriminatory practices. The theme was exciting and sparked heated discussion among participants in project activities, especially among men in whose mind some obsolete mentalities still persist.

2. THE PLEASURE OF READING

Between January and June 2019, "Ştefan Procopiu" High School Vaslui runs the local educational project "The Pleasure of Reading" in partnership with the "Nicolae Milescu Spătaru" County Library, Vaslui. The project goal is to encourage reading among students. Every month, about 50 students, some of whom are part of the target group of the GISE project, take part in presentations and debates based on a pre-established book. The theme of the books: discrimination.

For example, at the second activity in February 2019, a student, who is a member of the European Club, presented the novel "We, the Roma and the rest of the world" by Elena Dumitrescu, a text focused on discrimination and prejudice. The author writes about the life of Cornel Budala, a famous Roma violinist, who emigrated from Romania to the Western Europe. Well known on international musical world, he has succeeded to integrate himself perfectly in the rhythm of his life abroad. This novel is a visit card of the Roma people, who have managed to be understood, integrate themselves, have respect for work, and become citizens, earning their living through work.

Between October 2018 and October 2022, "Ştefan Procopiu" High School, Vaslui implements the educational project "Steps to Success" (PASS).

The overall objective of the PASS project is to support high school students of technological field, in order to increase their chances of success in school, personal and professional life.

The target group of the project is made of 200 pupils / year in the 1st and 2nd year, respectively 150 pupils in the 3rd and 4th year, from the 9th to the 12th grades, who come from disadvantaged groups (rural background, financial difficulties, with one or both parents abroad, from disorganized families, with divorced or foster parents, learning difficulties and poor results both at national and classroom evaluation, orphans, Roma, etc.).

Within the project, pupils take part in several types of activities: remedial activities at the subjects of the baccalaureate exam (5 subjects);
- counseling and personal development activities;
- counseling activities in schooling;
- extracurricular activities (study visits, excursions, public café, non-formal education workshops).

Within the extracurricular activities, 8 workshops on "Education through reading" are organized each year. They reinforce the activities in the "Teaching of Life Skills with Literacy" guidebook, developed within The Skills for Life: Literacy (SLL) strategic partnership, coordinated by "Stefan Procopiu" Vaslui (2014-2016).

Between March 1st and March 15th, 2019, four "Education through Readings" workshops were organized; the theme of the activities was "Appearances" and 100 students took part in them. The debate about stereotypes and prejudices started from the story "Mr. Know All" by William Somerset Maugham. The Lesson Plan applied was entitled "Appearances" proposed by the Romanian team for "The Training of Life Skills with Literacy" (A Training Manual).

4.STEREOTYPES, PREJUDGEMENTS, DISCRIMINATION

Between February 11th and March 15th, 2019, the European Club at "Ştefan Procopiu" Highschool, Vaslui organized 5 activities that focused on stereotypes, prejudgments and discrimination.

19th February 2019 – "About stereotypes and prejudgements"

Through **The Train Journey** and **The Story of Ana and Ion**, 30 students have better understood what stereotypes, prejudices and discrimination are and that stereotypes and prejudices are the sources of discrimination and intolerance; they have become aware of the fact that misinformation leads to misinterpretations and mistakes and have understood the importance of the context in expressing opinions and attitudes. Students have also developed their skills to work and negotiate within a group. .

1st March 2019 – "About stereotypes and prejudgements"

On March 1st 2019, Diana Olariu and Bianca Tarnovianu, members of the European Club, guided their 9th F grade classmates on a journey about stereotypes, prejudices and discrimination. Diana and Bianca were present at the European Club on February 19th 2019 and applied "The Train Journey" and "The Story of Ana and Ion".

7th March 2019 – "Shades of Discrimination"

On 7th March 2019, the members of the European Club at the "Ştefan Procopiu" High School, Vaslui organized the activity "Shades of Discrimination". 30 students learned about different forms of discrimination through games and group activities. Stages of the activity: What is discrimination? The forms of discrimination (the pupils defined the discrimination and identified their forms based on a hiring interview video), group activity (the pupils were given the task of rendering the forms of discrimination by drawing, miming, poster etc.), the activities "I see the exact opposite of you" and "The picture of discrimination" and evaluation activities. Students have become aware of the different acts of discrimination and have understood the need to respect human rights and actively involve themselves in fighting discrimination.

March 28th, 2019 - Gender stereotypes in mathematics

A group of 40 students debated gender stereotypes in mathematics. Historically, maths has been a male-dominated field. Today, most researchers agree that maths is still a male-dominated subject regardless of the fact that there is now very little difference in the girls' and boys' scores in mathematics. Still, in most parts of the world, few girls and women choose to study the subject and take up careers in mathematics-related fields. However, gender issues in maths are not limited to achievement in tests and choices of courses.

In Sweden, a study was conducted by Dr. Torkel Klingberg, researcher and professor of cognitive neuroscience at the Karolinska Institute; he has found that the girls and boys who participated in the study and solved maths tests obtained similar scores. It is important to explain to students that, regardless of gender, they can perform on this subject on equal terms.

5.Interculturaly/European Cultural Heritage

28th February 2019 – Intercultural Communication

The members of the European Club at "Ştefan Procopiu" High School, Vaslui met on 28th February 2019 to discuss intercultural communication. The aim of the activity was to promote an attitude of openness, acceptance and natural understanding of the relationship between an individual and the others, respecting cultural differences by making positive use of equal relations between people. In the first part of the activity, a debate was held on communication and intercultural communication, and the second part was devoted to a pair activity. This educational approach is based on Maria Montessori's concept according to which we shouldn't educate our children for today's world since this world will no longer exist when they grow up and nothing allows us to know how their world will be. Instead, we should learn them to adapt. The main element in generating discussions within the activity is "learning to live together."

December 2018 - Extracts from the civilization of Greco-Roman world

Activity objectives: to encourage students to discover and appreciate Europe's cultural heritage and to enhance the sense of belonging to a common European area.
Stages of the activity:
1.2018-European Year of Cultural Heritage (Objectives, Cultural Heritage Definition, Motto of the Year-Our Patrimony: between Past and Future)
2. The Basics of European Civilization: Greek Culture, Roman Law, Christianity, etc.
3. Exploring the cultural heritage of Greek-Roman antiquity by presenting group projects.

February 2019 - Extracts from European medieval culture

Activity objectives: to encourage students to discover and appreciate Europe's cultural heritage and to enhance the sense of belonging to a common European area. The students of the 9th B grade made collages with monuments representative for the Romantic and Gothic style and presented them to their colleagues. 3 members of the European Club were among the students who presented the material about European medieval culture.

March 2019

During March 2019, the European Club members were very active on their Facebook private group. On 1st–3rd March 2019, the European Club members marked Bulgaria's National Day (March 3rd) by means of the 20 questions they asked. Between March 23rd and March 25th 2019, European Club members marked Greece's National Day (March 25th) by means of other 30 questions.
In the period 11th-19th March 2019, the members of the European Club realized the Alphabet of Intercultural Society.

March 13th , 2019
The students in the European Club took part in an activity entitled "The Roma's Road to Freedom", aimed at promoting tolerance and diminishing the prejudices towards this ethnic group by knowing their history and traditions.

20 March 2019 – To discover Francophony and its values

Stages of activity: The Francophonie Hymn, Discussions (What is Francophonie, What Are Francophone Countries, What are the Goals and the Values of the International Organization of Francophonie?), Group work on the values promoted by the International Francophone Organization through its projects (cultural diversity, equality, solidarity, democracy, human rights, environmental protection), "Quiz sur la Francophonie".

March 26th, 2019 – Cultural Mindmaps
A group of 23 students developed their digital skills and knowledge of the partner countries of the (traditions, traditional cuisine, folk costumes, music, dances, etc.), making "cultural mindmaps" in computer science classes.

V.2. Interculturality and non-discrimination … in my school
... 5th General Senior High School of Aigaleo, Greece

2.1. Interculturality and non-discrimination … in my school
2.2. A project on human rights
2.3. Activities at school to promote interculturality and non-discrimination
2.4. Activities at school to promote active citizenship: Elections for the Student Communities in our school

2.1. A project on human rights
PROJECT : Human Rights

THE RATIONALE
Human rights, as we already know, are the conquest of the modern civilized world. However, every day we become witnesses of their being violated at school, in our family or social framework, on TV , on the media. The worst of all seems to be the fact that not all people are fully aware of their rights and, as a result, they do not fight to change the current situation, either in developed or developing countries. Taking all these into consideration, the students decided to search this serious phenomenon in depth and become involved in activities to raise their awareness.

Research Questions
Definition of Human Rights
Historical review
Causes (Economic, Social, Religious, Political)
Forms of abuse
Ways of prevention
Human Rights and Art

Age of Enlightenment
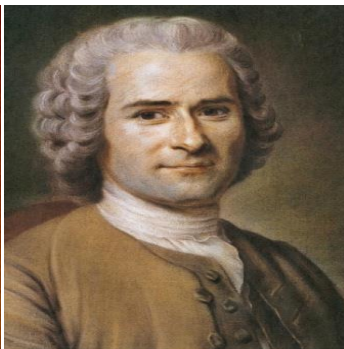
    Voltaire   **Rousseau**   **Diderot**

Modern supporters of human rights
Nelson Mandela, the first coloured, democratically elected president of South Africa (AIDS, Apartheid)
Mother Teresa helped the poor and the sick all over the world.
Martin Luther King fought against racial discrimination.

Activities
Activity 1: "Passages"

Participation of students in the program "Passages" under the auspices of the UN High Commission for Refugees. "Passages" is a UNHCR experiential game based on the simulation method, allowing participants to experience a more distant situation more effectively through the process of dramatizing and representing reality. The game "Passages" invites participants to ...

- experience the difficulties faced by refugees leaving their homeland for an uncertain future,
- understand the causes and consequences of uprooting and the sequence of events that lead refugees to another country,
- adopt a stand for accepting refugees and consider possible solutions to their problems, particularly with regard to their integration into the country of asylum,
- to sensitize their social environment (friends, family, local community) in favor of refugees.

Basic stages of the game
- ➢ Anger and separation
- ➢ Thieves- trafficking
- ➢ Temporary refuge
- ➢ Decision to abandon their country
- ➢ Passing the border
- ➢ Immigration detention center
- ➢ Contact with the local population
- ➢ The final report

This is what students shared with us after participating in this project:
- ▪ "With the help of the UN High Commission for Refugees Voluntary Organization, I have experienced something that I will always remember in my life !!
- ▪ I got into the position of a refugee and her family who wanted to fight for a better future for her but especially for her children.
- ▪ They made me understand what horrible and sometimes devious behavior these people accept although what they only want is to become accepted! They made me realize that I have to respect every person different from me and not to violate his rights. The human rights are for all of us!"
- ▪ "This experiential activity could be true. Such situations are experienced by refugees who are looking for a permanent home-based establishment for those and their family."
- ▪ "They face everyday such images and experiences that stigmatize them for a life but they do not give up! They strive ... They fight for the divine gift called life !! They struggle for a better future, for themselves and their children ..."

Activity 2: Fighting violence and bullying at school
The students were sensitized on the issue of bullying and violence at school, by participating in games and activities, putting notes on the corners of school where they had witnessed or experienced themselves such incidents. There were discussions on the role of observers and which measures should be taken by the school community, teachers, parents and students themselves.

Activity 3: Theatrical performance

The students put up the theatrical performance. The Biological Immigrant by Arkas. Arkas is a Greek artist who deals with the art of Comics and conveys a lot of messages through his satire and criticism.
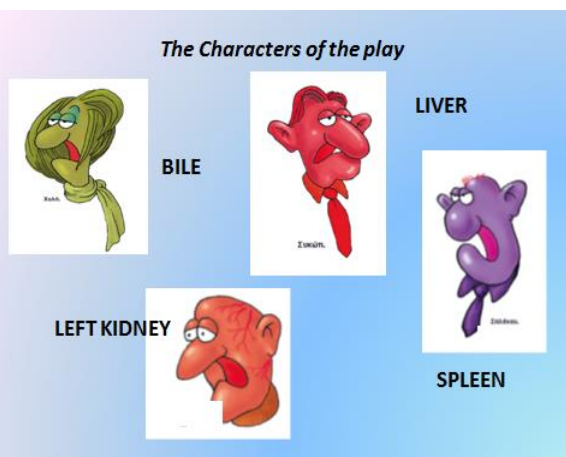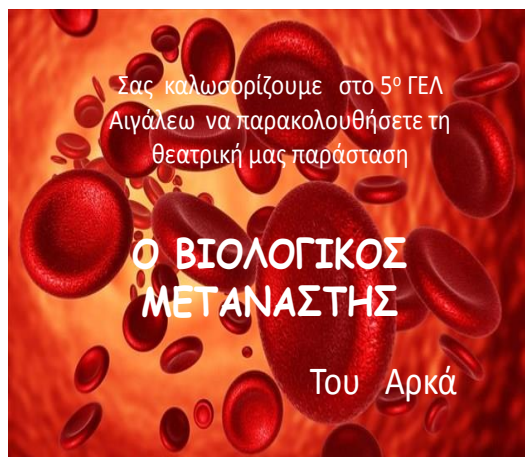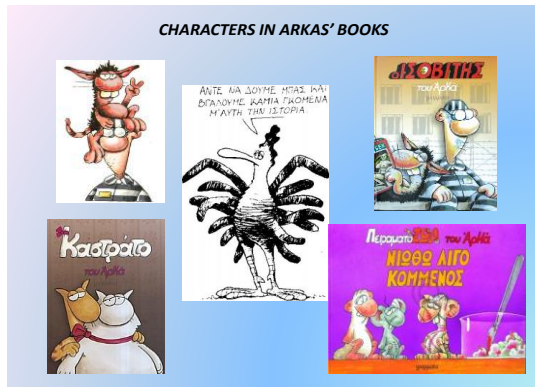
The plot

The heroes are the Liver, the Bile and the Spleen. Three organs which quarrel delightfully about the fate of a fourth, a stranger. A new kidney, which has just been transplanted into the body, is the cause of brawling, intrigue, threats, and terrible revelations that lead the plot to climax and finale. It is a play which sensitizes people against racism and discrimination, even within our own body!

Activity 4: Collaboration between the 5th General Senior High School of Aigaleo and the Zanneio Experiential High School of Peiraeus to honour the World Day for Refugees, under the auspices of the High Commission of the United Nations for Refugees in Greece.

The Biological Immigrant by Arkas

The Boy with a Suitcase by Mac Kenny

The students presented two theatrical performances: The Biological immigrant by Arkas and The Boy with a Suitcase by Mac Kenny in the Cultural Centre in the Municipality of Aigaleo.

The Boy with a Suitcase by Mac Kenny is a play written for both children and adult audiences. The highly distinguished British playwright deals with an exceptionally topical issue, aspiring to raise our awareness of the major refugee problem and the issue of forced and violent migration.

Activity 5: A visit of the students to the Museum of Kalavryta

The Museum of the People of Kalavryta was founded in 1993, after 50 years of the town's holocaust, to inform people about the sacrifice of the people of Kalavryta in 1943.

The Museum's aim is to constitute a centre for the promotion, through education, of peace in the world and of cooperation among peoples.

Activity 6: Promoting human rights through a video.
The students created their own video, based on a song called: Patrida (Homeland), by Alkinoos Ioannidis, a famous Greek singer and song writer. Their purpose was to send the message of peace and solidarity to the whole world !

Activity 7: At the end of the school year, the students produced a book in which they presented their experiences and their work regarding the human rights.
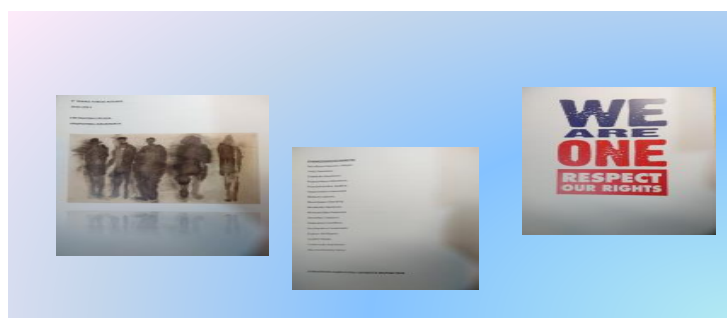
CONCLUSION
 ❖ Unfortunately, despite the struggles that have taken place, there is still a systematic violation of human rights. The call to make individual and collective efforts is more urgent than ever.   Societies that manage to overcome such problems in all areas can look forward to the future with optimism and so we are confident that the progress and prosperity of the citizens are ensured!
 ❖ Everyone is entitled to an opportunity in life!

V.1.2 Activities at school to promote interculturality and non-discrimination

TEACHING interculturality and non-discrimination in my school

WHY?
 ➢ Intercultural understanding encourages students to make connections between their own worlds and the worlds of others, to build on shared interests and commonalities, and to negotiate or mediate difference.
 ➢ It develops students' abilities to communicate and empathise with others and to analyse intercultural experiences critically.
 ➢ It cultivates values and dispositions such as curiosity, care, empathy, reciprocity, respect and responsibility, open-mindedness and critical awareness.
 ➢ European societies have become increasingly diverse as a result of legal and illegal migration flows, and educationists are facing the challenge of how to address the presence of migrant students.
 ➢ Therefore the main emphasis of level policies is on fostering social incorporating migrant students.

Activity 1
TOPIC REFUGEES
In the subject of English, in the first grade of Senior High School , the students worked on the topic of refugees.

AIMS
 ✓ to familiarise students with the difficulties that refugees go through,
 ✓ to develop students' empathy , so that they place themselves in the refugees' situation,
 ✓ to help them overcome bias and stereotypes,
 ✓ to work in groups, developing the team spirit and solidarity,
 ✓ to enable them to present the material to their classmates in English , based on actual research and facts , so that there is constructive discussion and exchange of ideas.

TOPICS OF DISCUSSION AND INTEREST
The students read texts about refugees in class and they did research on the Internet on these issues, divided in groups.

 1.Who is a refugee? Definition based on the UN.
 2.Positive examples of refugees' integration within the Greek society
 3.Negative examples of refugees' integration within the Greek society

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4.The benefits of the refugees' presence and integration for the locals
5.The key role of school and education to change stereotypes and prejudice against refugees.

BENEFITS OF MASS IMMIGRATION
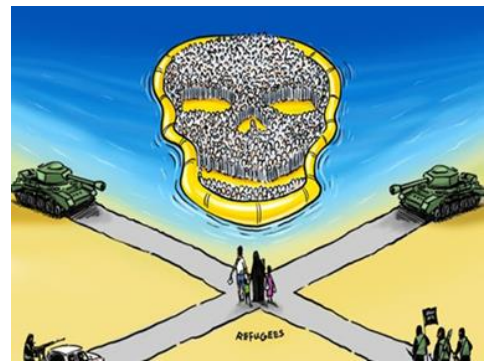
RACE MIXING

Contact between groups,
whether through trade or conflict,
led to the exchange of both genes
and ideas.
Recent insights from the sequencing
of hundreds of thousands of human
genomes in the past decade have
revealed that our species' history has been
punctuated by many episodes of migration
and genetic exchange.

INTRODUCING NEW IDEAS

Immigrants change culture
for the better by introducing
new ideas, expertise, customs,
cuisines, and art.
Far from erasing the existing
culture, they expand it.

IMPROVEMENT OF HUMANITY

- ✓ Refugees and asylum seekers are people looking to resettle in a new country , seeking a better life, just as people have done for millennia.
- ✓ Creating an environment — both legally and socially — where they are allowed to build a new life is a way to promote the general betterment of humanity.
- ✓ Refugees and asylum seekers are people looking to resettle in a new country are seeking a better life, just as people have done for millennia. Creating an environment — both legally and socially — where they're allowed to build a new life is a way to promote the general betterment of humanity.

IMMIGRATION AND DEPOPULATION

- Large numbers of out-migrants left rural areas in Western Europe in the 19th and 20th centuries in response to 'pull factors' such as non-agricultural job opportunities and relatively high urban wages in their own countries, as well as better conditions abroad.
- 'Push factors'such as de-clining demand for agricultural labour, the scant growth of industries in rural areas, and the existence of a rural penalty on services and infrastructure also contributed to this phenomenon.

Activity 2

The students attended the play 'Who killed the dog at midnight' by the British author Mark Hunton, a bittersweet story about autism, adolescence, broken families, maths and colors.

Activity 3

Another group of students , who deal with the topic "Values in man's life – free time and democracy" in the framework of the Erasmusplus : Get in shape for Europe 2018-2020, has played the "ONION GAME ".

Students discuss about values

THE " ONION" GAME

PROCEDURE OF THE " ONION" GAME

Categorization of Values.

Five Teams:
- Personal
- Family
- National
- European
- Universal

- Students from a set of thirty values are asked to choose one by category according to their personal criteria.
- Five (5) pieces of paper are given to the students, bearing the indicative titles we have already mentioned.
- The voting process begins in the order: from the Personal will come to the Universal. At the end of each ballot we wrap the paper into a small ball. Each time, with the end of each ballot the previous ball is wrapped with the paper of the next ballot and in the end we have made a ball that looks like an onion.
- The counting process follows an opposite course. We start from the outer wrap and end up in the first ball. Each time we record the result of the vote on a table, starting from Universal Values and ending in the Personal.
- Then we shall announce the result of voting to the team of students, we' ll discuss about them and we'll draw conclusions
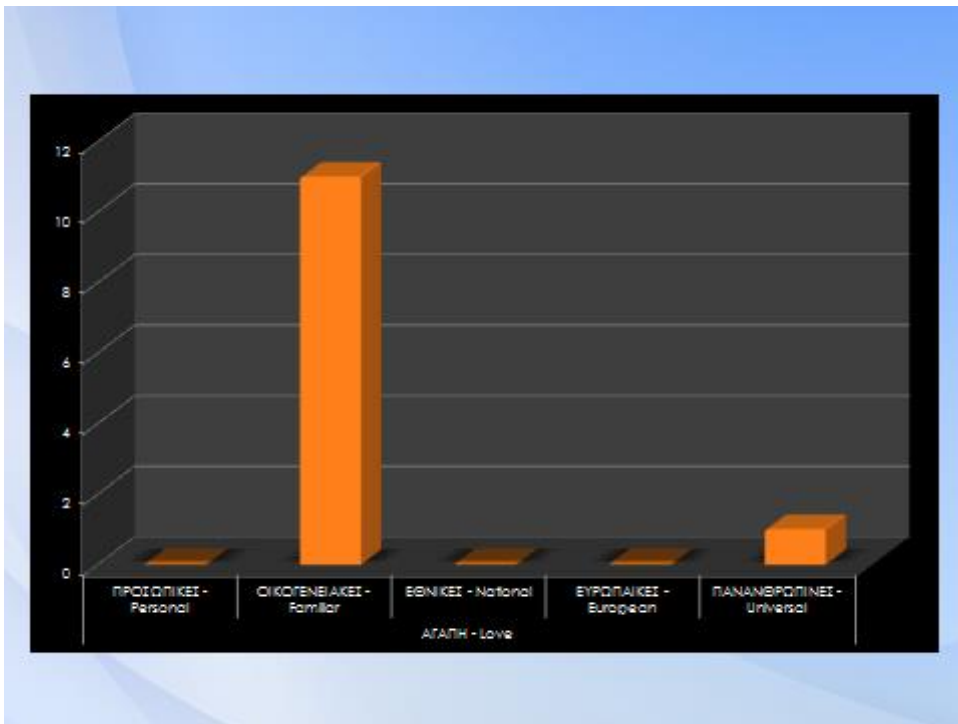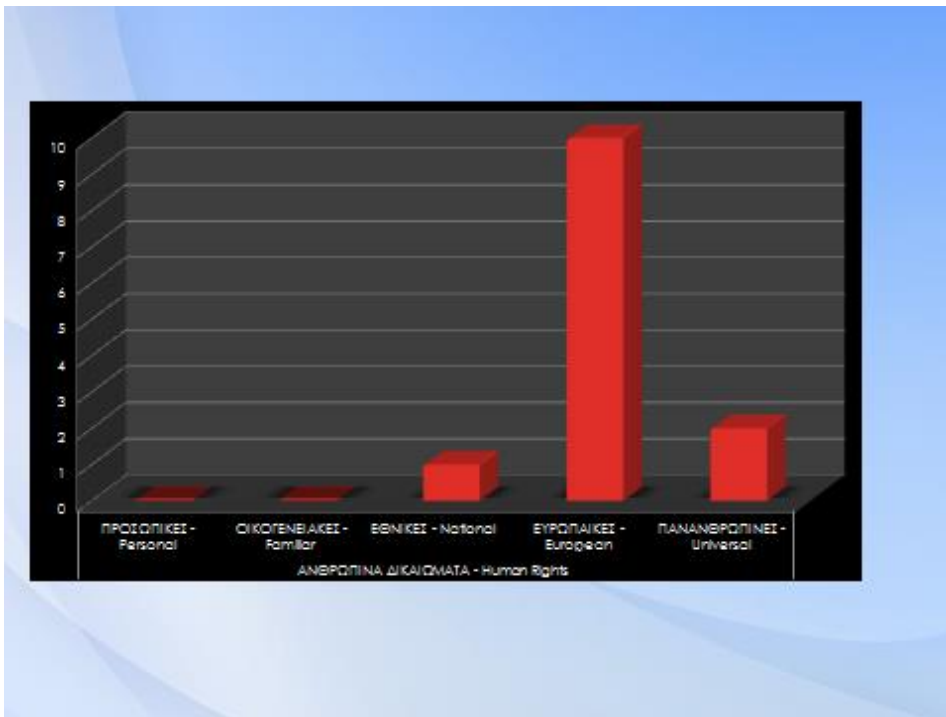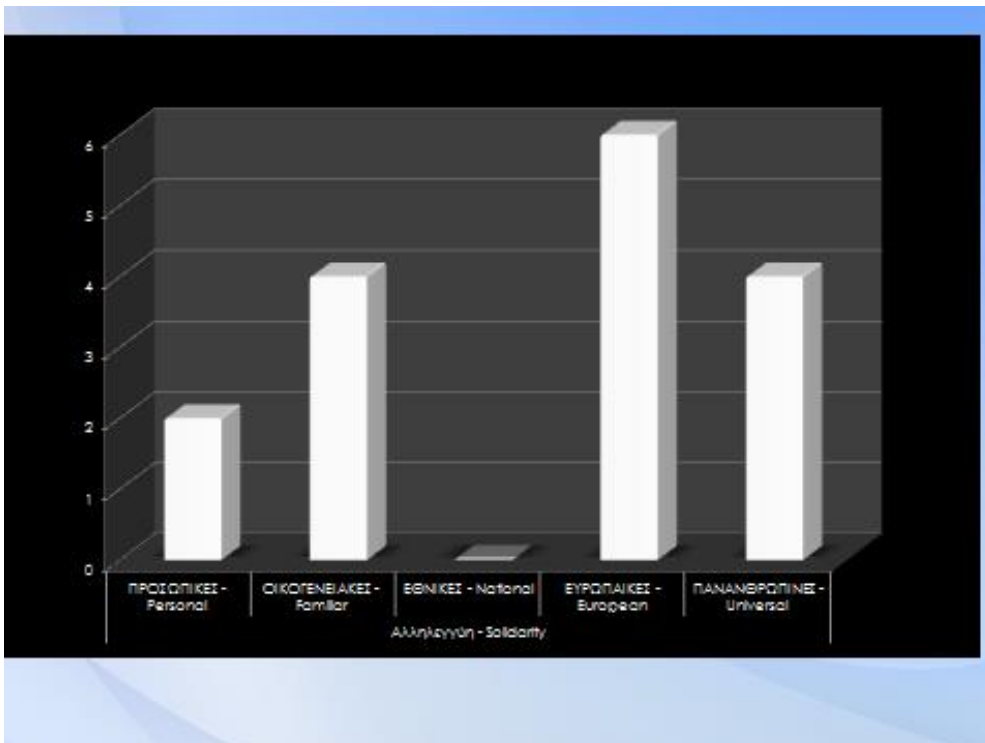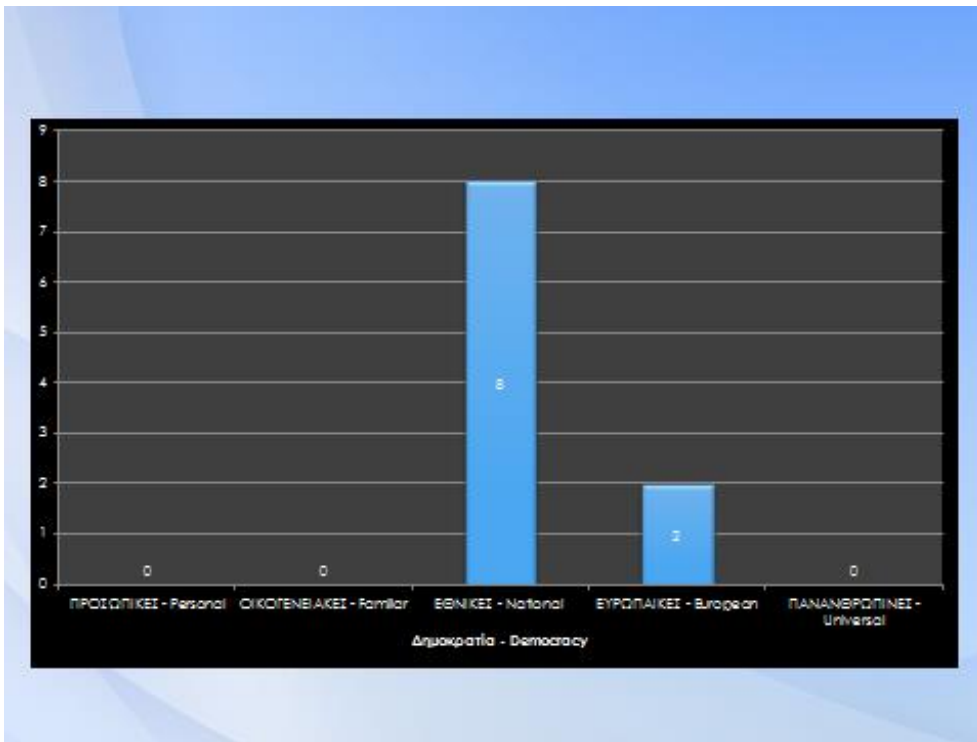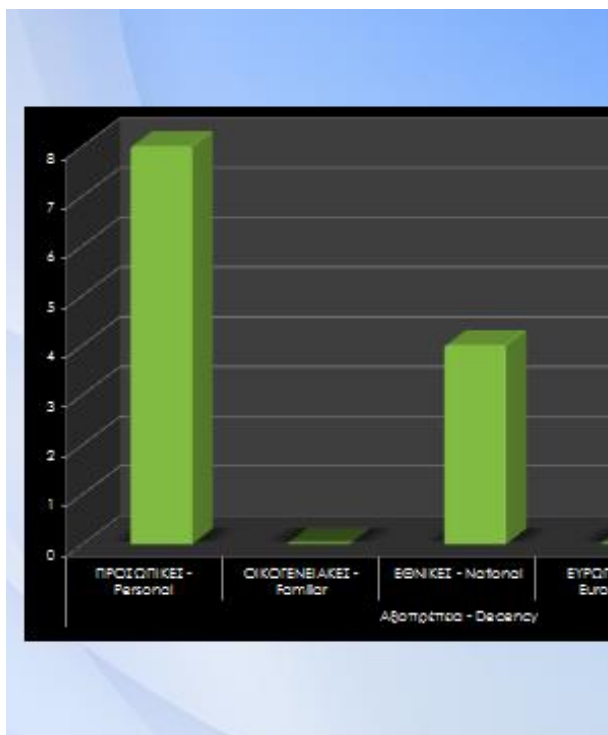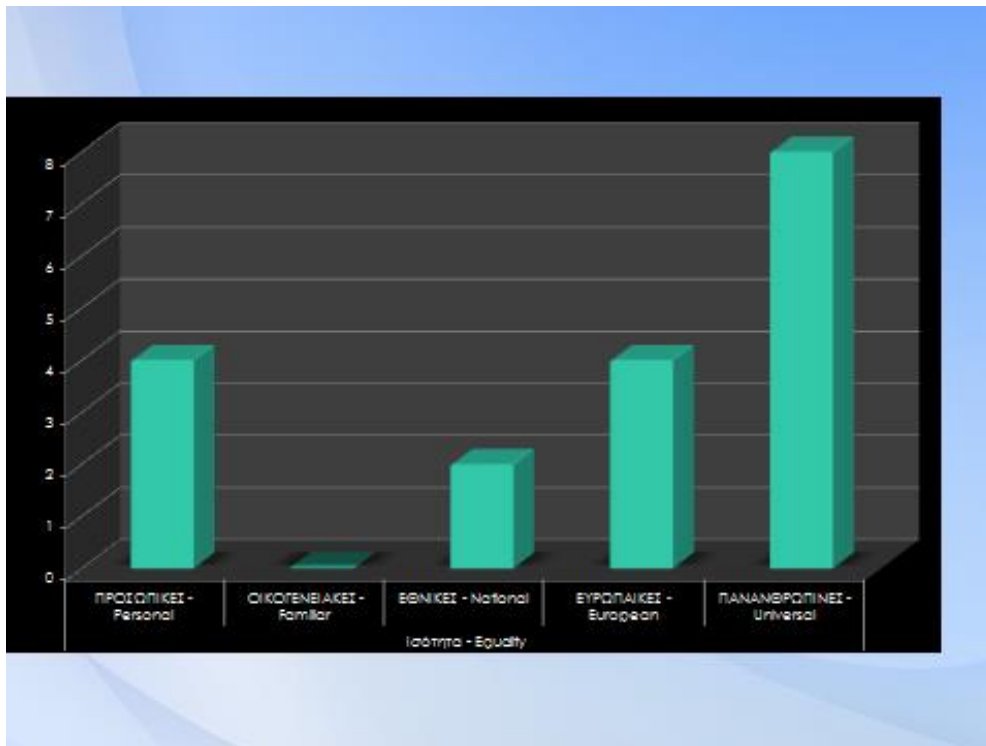
Concluding our presentation, we find that two of the most <u>important values, human rights and solidarity</u> are at the forefront of our classmates' preferences, are outlined in the Charter of Fundamental Rights of the European Union.

Activity 4

Our School commemorates the 10th of December , the day devoted to the Declaration of Human Rights.

UNDERSTANDING HUMAN RIGHTS IS THE OBJECTIVE OF THE EUROPEAN INSTITUTIONS AND, IN PARTICULAR, OF THE EUROPEAN PARLIAMENT

STEP 1

One group of students , who deal with the topic "European parliament and youth" in the framework of the Erasmusplus programme: Get in shape for Europe 2018-2020, has undertaken to sensitize the whole school community on the importance of the declaration of Human Rights by putting copies posters related   to the issue on the corners of school.

10 DECEMBER 1948
10 DECEMBER 2018

70
YEARS
FROM THE VOTE OF THE HUMAN RIGHTS DECLARATION

STEP 2

- Additionally, this group of our European club has also undertaken to "guide" the other students to the corner of the school, where the Frame with the main articles of the declaration of Human Rights is placed.
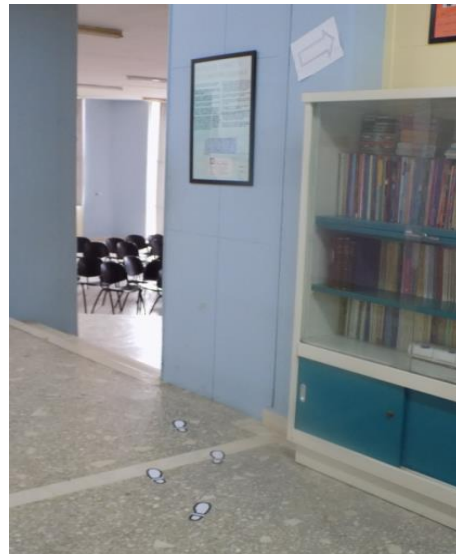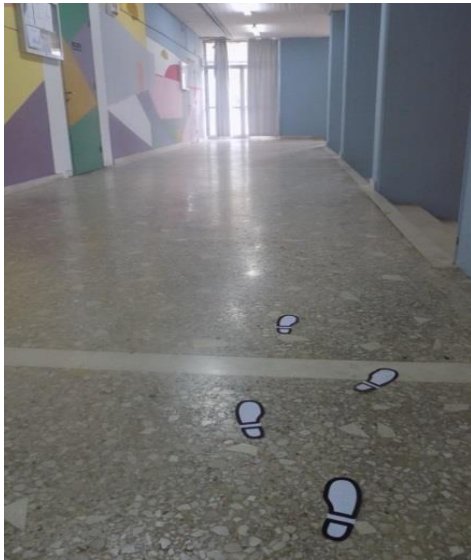
Our School commemorates the 10ᵗʰ of December, the day devoted to the Declaration of Human Rights.

STEP 3

Finally, students of our European club has undertaken to find and present songs related to the Human Rights issue.

SONGS WHICH CHANGED THE WORLD

- Seven notes are enough to make us sing a melody, whisper a verse, think differently. Can love be the most common subject, but many masterpieces of world record labels wanted to get through a social message, even having a political background.

SAM COOKE – A CHANGE IS GONNA COME

- The song was inspired by various personal events in Cooke's life, most prominently an event in which he and his entourage were turned away from a whites-only motel in Louisiana. Cooke felt compelled to write a song that spoke to his struggle and of those around him, and that pertained to the Civil Rights Movement and African Americans. It was released in 1964, when the human rights movement gained momentum. It became the hymn that united the protesters, a quest for hope that changed the world for the better.
- **The song contains the refrain, "It's been a long time coming, but I know a change is gonna come."**

GLORY – JOHN LEGEND

- The song "Glory" was used in the film "Selma", based on the demonstrations made in the city of Selma and the Alabama capital, Montgomery, in 1965, to pursue the vote of the American community as a whole.
- Leaders of the movement were James Bevel, Hosa Williams, Martin Luther King, John Louis. The march led by MLK peaked with President Johnson signing the law on voting rights. The film tells that the visionary leader MLK changed the History forever.

IMAGINE – JOHN LENNON
- The song became a hymn to world peace and harmony, it was the basis <u>for a global dialogue on hunger, war and religion issues</u>, and it gained even more resonance after his assassination in the '80s.

V.1.3. Activities at school to promote active citizenship:

Elections for the Student Communities in our school
- Elections for the appointment of the five-member the five-member class councils on 12/10/2018.
- Elections for the appointment of the fifteen-member board of the school on 19/10/2018.
- After the elections , one group of students , who deal with the topic "Being an active citizen –Students' councils" in the framework of the Erasmusplus : Get in shape for Europe 2018-2020, worked out a questionnaire that was distributed to the children of the first Lyceum to investigate how they voted. The responses to the questionnaire yielded the following results:

1st Question: Do you think the election of the 5 member student council and the 15 member student council benefits your school?

| A/A	NOT AT ALL	A LITTLE	MUCH	VERY MUCH
BOYS	4	8	15	8
GIRLS	2	13	19	5
SUM	6	21	34	13
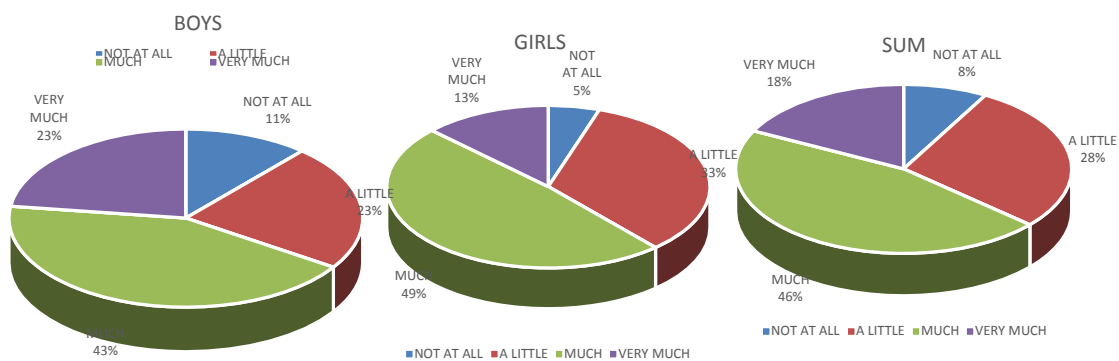
2nd Question: Do you think this process helps you understand your rights and duties at the school?

A/A	NOT AT ALL	A LITTLE	MUCH	VERY MUCH
BOYS	10	13	7	5
GIRLS	7	22	7	3
SUM	17	35	14	8
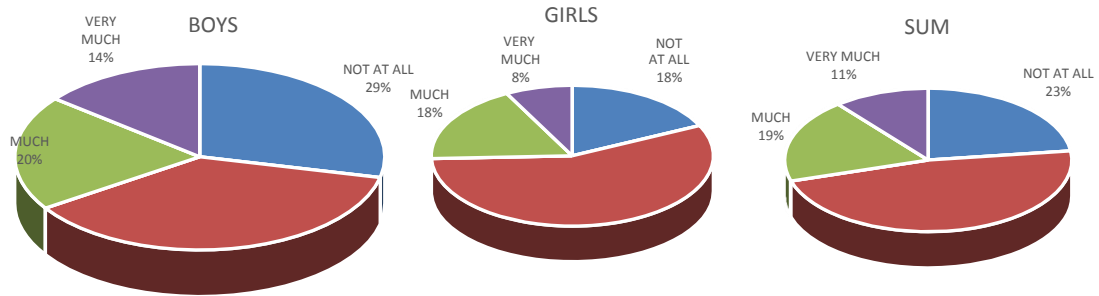
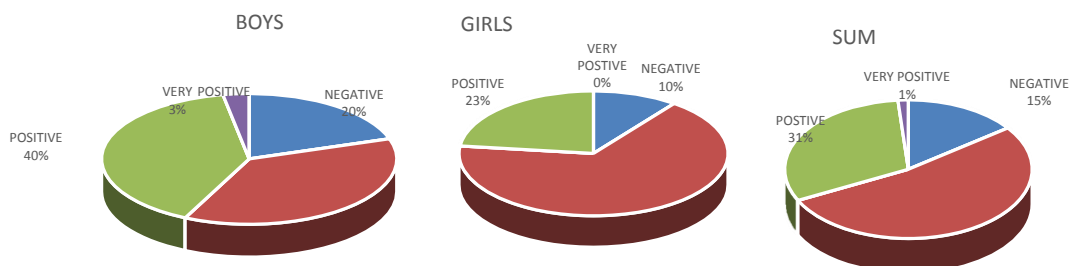**3rd Question: Does the election help make the voice of the pupils being heard at school?**

A/A	NOT AT ALL	A LITTLE	MUCH	VERY MUCH
BOYS	6	11	11	8
GIRLS	5	15	13	5
SUM	11	26	24	13
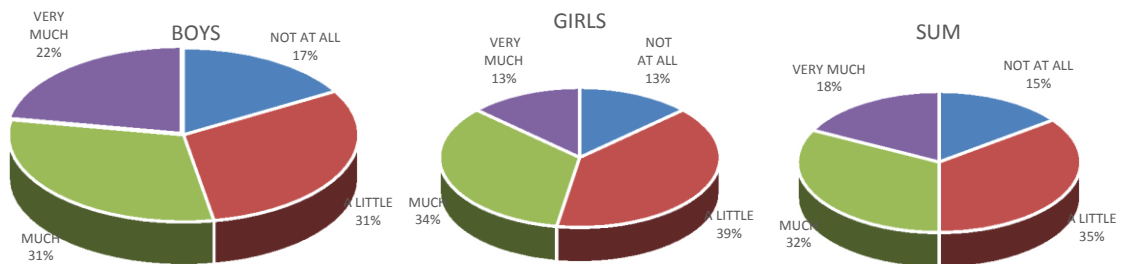
4th Question: Your experience of how elections are:

A/A	NEGATIVE	SATISFACTORY	POSITIVE	VERY POSITIVE
BOYS	7	13	14	1
GIRLS	4	26	9	0
SUM	11	39	23	1

5th Question: Are you happy from the results and the way that the 5 member council election worked last year?

A/A	NOT AT ALL	A	MUCH	VERY
BOYS	9	9	10	7
GIRLS	9	19	9	2
SUM				
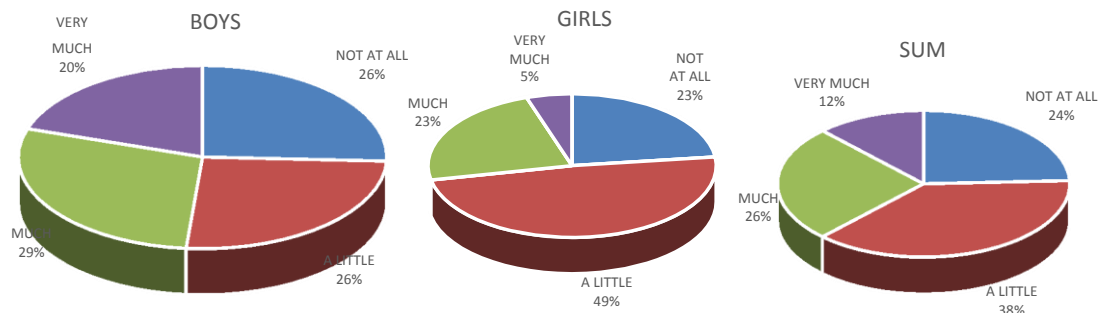
6th Question: Are you happy from the results and the way the 15 member council selection worked last year?

A/A	NOT AT ALL	A LITTLE	MUCH	VERY MUCH
BOYS	6	8	11	10
GIRLS	7	12	14	6
SUM	13	20	25	16
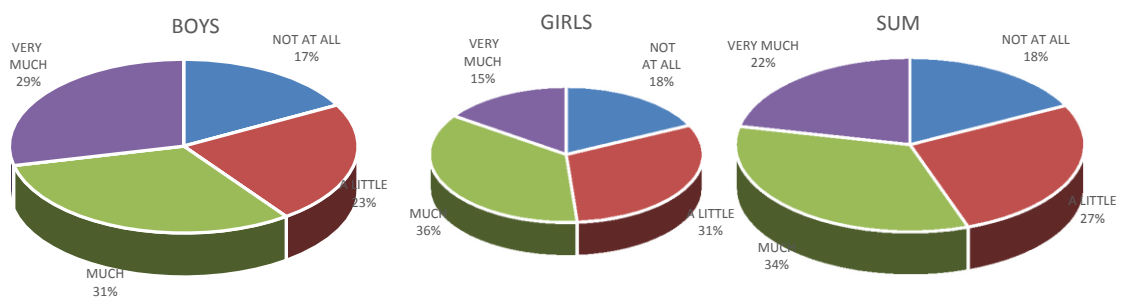
7th Question: What kind of students do you usually vote for:
1. Mainly boys
2. Mainly girls
3. Boys and girls
4. The high graded students
5. Students that are more active and competitive 6. The popular in the school
7. Students that are involved in politics

8. Students who think similar to you 9. The handsome and pretty
10. The good speakers in meetings
11. Those who have realistic and original suggestions
12. Kids who know how to listen and communicate
13. Those who are ambitious and want to be shown
14. Those who promise excursions
15. those who are in favor of school occupation 16. Your friends
17. Students with personality
18. Those who care about the class
19. Those who promise convenient and enjoyable things 20. Those who yell a lot and are ready to fight

7th Question: What kind of students do you usually vote for:

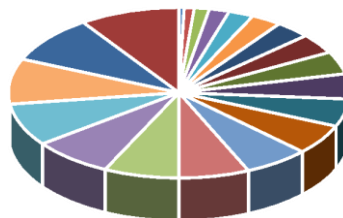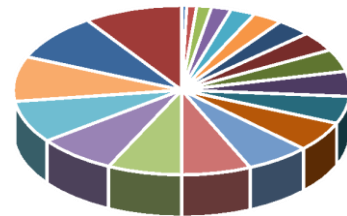| A/A	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
BOYS	1	2	3	4	5	6	7	9	9	11	11	12	13	14	15	16	17	18	19	20
GIRLS	2	4	6	8	10	12	14	18	18	22	22	24	26	28	30	32	34	36	38	40
SUM	3	6	9	12	15	18	21	27	27	33	33	36	39	42	45	48	51	54	57	60

BOYS
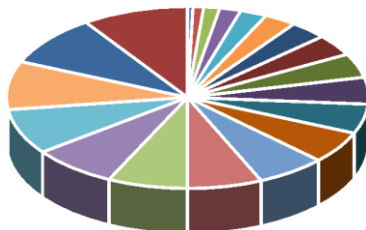
1 2 3 4 5 6 7 8 9 10
11 12 13 14 15 16 17 18 19 20

GIRLS

1 2 3 4 5 6 7 8 9 10
11 12 13 14 15 16 17 18 19 20

SUM

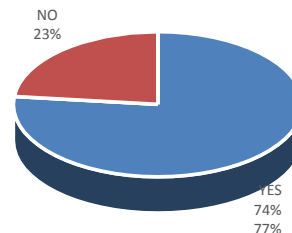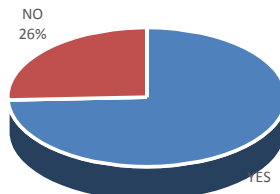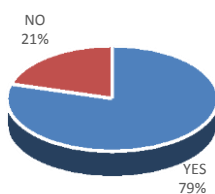1 2 3 4 5 6 7 8 9 10
11 12 13 14 15 16 17 18 19 20

8th Question: Do you think that teachers support the effort of the 5 member council and 15 member council?

A/A	YES	NO
BOYS	27	7
GIRLS	29	10
SUM	56	17

BOYS

NO
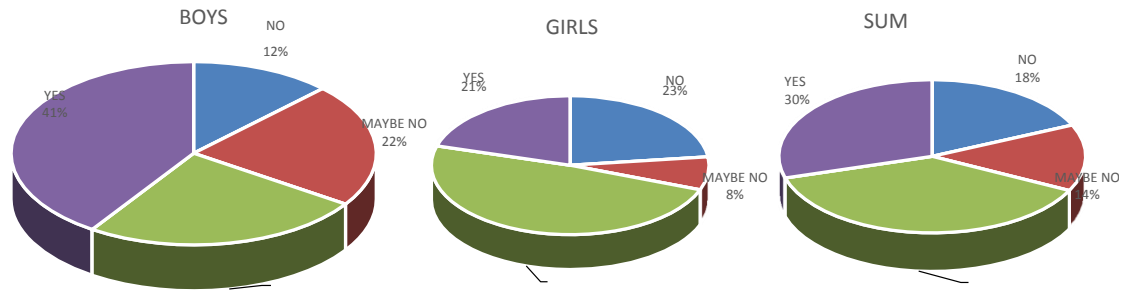21%

YES
79%

GIRLS

NO
26%

YES

SUM

NO
23%

YES
74%
77%

9th Question: Should the students councils have more responsibilities and power to affect the school?

A/A	NO	MAYBE NO	MAYBE YES	YES
BOYS	4	7	8	13
GIRLS	9	3	19	8
SUM	13	10	27	21

10th Question: According to your experience, with what issues does the student council usually deal? (choose the answer below, pick more than one)

1. **Cleanliness and aesthetic care**
2. **Students rights in school**
3. **Student responsibilities**
4. **Discussion with peers and teachers to solve problems**
5. **Organizing events**
6. **Organizing excursions**
7. **Discussions about the penalties that are up to the students**
8. **Problems with the teachers and the principal 9. Relationships with teachers**
10. **Proposals for the improvement of education**
11. **Proposals for the improvement of teaching**
12. **Problems disrupting way a subject is taught**
13. **Assistance to peers in need**
14. **Assistance to the new students**
15. **Facing racism**
16. **Facing bullying**
17. **Problems with the way of dressing in school**

10th Question: According to your experience, with what issues does the student council usually deal?

A/A	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
BOYS	5	15	5	12	20	25	10	7	7	2	2	7	12	7	14	8	11	6	9
GIRLS	12	14	1	13	25	33	4	9	9	4	4	6	15	2	8	8	2	3	11
SUM	17	29	6	25	45	58	14	16	16	6	6	13	27	9	22	16	13	9	20

BOYS	GIRLS	SUM

An overview of the results of the questionnaire

➤ Regarding the selection of the students' representatives in their councils through the elections , their criteria are mainly focused on those who are their friends, those who are good speakers, those who shout a lot, those who promise convenient things for students, and those who are in favor of school's occupation.

➤ Another finding of the research is that both boys and girls are more focused on their rights, penalties, organizing school trips and tackling racist attitudes.

A CRUCIAL QUESTION IS RAISED: What does the usual practice regarding the election process for Student Communities show?

➤ Lack of empowerment of community sentiments.
➤ Insistence on the phenomenon of occupation of school buildings.
➤ There are solitary children, friends, group of friends, sometimes gangs.
➤ There is rarely the consciousness of a community of equal members, respected in their diversity, with a sense of collectivity and allegiance, working for common dreams and goals.

CONSEQUENTLY A CRUCIAL DUTY FOR OUR DEMOCRATIC SOCIETIES IS RAISED, TOO.

▪ Exactly because democracy, in addition to equal participation (popular sovereignty), also means freedom, equality, representation, mutual respect, dialogue, responsibility and solidarity.

A school owes to a democratic society

➤ to rely on these basic democratic values and to educate with these their own students.
➤ to provide their students with rights, freedom, justice, equal opportunities, autonomy, participation in making certain decisions.
➤ to cultivate social and political skills: accountability, responsibility, cooperation, sociability, mutual understanding, empathy, free expression of opinions and democratic decision-making.

We owe: To defend apprenticeship in democratic processes by guiding students to reflect on the negative aspects, problems, symptoms they share, as expected, in their own communities and in the adult communities, too:

✓ poor adherence to processes,
✓ frequent occurrence of authoritarianism (sometimes violent),
✓ indifference ,

✓ self-interest,
✓ lack of dialogue and respect for the other view,
✓ lack of minority protection.

V.3. Interculturality and non-discrimination … in my school ...
Foreign Language School – Pleven, Bulgaria

**PROJECTS of FLS – Pleven, Bulgaria –
INVESTMENT IN FUTURE GOOD EUROPEAN CITIZENS**

The groups themselves consist of:
Group 1 (Leader: Emiliyan Manolov, speaks English, Spanish, Italian):

The crafts – a bridge between the past and the present

Antonio Grieco (IT)
Sébastien Bertrand (BE)
Valeria Sciandra (IT)
Quentin Canion (FR)
Alicia Garrido Lardié (ES)
Leyla Erdal (TR)

Comenius meeting in Pleven, Bulgaria- 07.05./12.05.2013

Education of the future
Group 4 (Leader: Vladimir Tsekov, speaks English, French):
Maxime Laurent (FR)
Marine Mazurek (BE)
Nithurshan Mariyananthajesuthasan (DK)
Melissa Rénoncourt (FR)
Muhammed Ali Zengin (TR)
Gulneva Utkan (TR)
Buse Nur Koc (TR)

Comenius meeting in Pleven, Bulgaria- 07.05/12.05.2013

The European way for a better future results from the research and works started on May 2013. Gathering advice and expertise of many opinion leaders from all backgrounds, horizons and generations and coming from the partner countries, this report represents a unique interdisciplinary, benevolent and collective work proposing a comprehensive set of concrete solutions enabling a better future for European citizens. As a contribution to the reflection on the future of Europe we wish it could inspire the awaited Rome The European solutions we propose, can rapidly be implemented without any change of the existing treaties and impact positively the lives of millions of European citizens. The interests of citizens and therefore, the European common interest, are at the heart of our reflection. We do share the core conviction that for decades, the EU was there to sustain the quality of life of Europeans and the fairness, cohesion, inclusiveness as well as openness of European societies. The EU guaranteed peace, security, stability and created a dynamic that reinforced fundamental rights and liberties. However, part of these benefits have been eroded during the last decade, giving further space to fragmentation and inequalities, while globalisation strengthened fears. If we want the EU to remain the guarantee of these values and benefits in such a radically new and shifting environment, the EU needs to rethink itself and write a new chapter of its history in mobilising its citizens. The best and unique way to tackle fears it to develop a shared awareness of the challenges we face and to call our whole societies up, in order to find positive and cooperative solutions. National pride should not be opposed to a European ambition; one should reinforce the other in respect of a common European interest. We believe in the relevance and the singularity of this European project.

EDUCATION FOR ACTIVE EUROPEAN CITENZENSHIP

Active European citizenship and identity

Contributing to the development of Europe as a democratic civic space is one of the many ways the Erasmus+ Programme in the youth field takes effect through its various activities promotes the active European citizenship as a dialogue on civic, political and social matters in Europe, as well as a commitment to the values of democracy, equality and human rights. Discovering and shaping the European identity remains an important pillar in the process.

Citizenship of the European Union (EU) is afforded to qualifying citizens of European Union member states. It was given to the citizens of member states by the 1992 Maastricht Treaty, at the same time as the European Community was gaining its own legal identity. The treaty established a direct legal relationship between that new legal identity and its citizens by establishing a directly elected European Parliament and the ability for citizens to bring cases directly to the ECJ, and has been in force since 1993. European Union citizenship is additional to national citizenship. EU citizenship affords rights, freedoms and legal protections to all of its citizens.

European Union citizens have the right to free movement, settlement and employment across the EU. EU citizens are also free to trade and transport goods, services and capital through EU borders, as in a national market, with no restrictions on capital movements or fees. Citizens also have the right to vote in and run as a candidate in local elections in the country where they live, European elections and European Citizens' Initiative.

Citizenship of the EU also confers the right to consular protection by embassies of other EU member states when a person's country of citizenship is not represented by an embassy or consulate in the country in which they require protection. EU citizens also have the right to address the European Parliament, European Ombudsman, and EU agencies directly in their own language, provided the issue raised is within that institution's competence.

EU citizens also enjoy the legal protections of EU law, including the Charter of Fundamental Rights of the European Union[8] and acts and directives regarding, for example, protection of personal data, rights of victims of crime, preventing and combating trafficking in human beings, equal pay, protection from discrimination in employment on grounds of religion or belief, sexual orientation and age. The EU also has an office of European Ombudsman whom EU citizens can approach directly.

We learn by playing

Education for Active European Citizenship

The Bulgarian Team presenting

Comenius meeting in Lithuania 23.06-07.07.2013

We are teaching the Bulgarian team in Lithuanian

CIVIC   EDUCATION in FOREIGN LANGUAGE SCHOOL – PLEVEN, BULGARIA

Civic Education in a democracy is education in self government. Democratic self government means that citizens are actively involved in their own governance; they do not just passively accept the dictums of others or acquiesce to the demands of others. As Aristotle put it in his *Politics* (c 340 BC), "If liberty and equality, as is thought by some, are chiefly to be found in democracy, they will be attained when all persons alike share in the government to the utmost." In other words, the ideals of democracy are most completely realized when every member of the political community shares in its governance. Members of the political community are its citizens, hence citizenship in a democracy is membership in the body politic. Membership implies participation, but not participation for participation's sake. Citizen participation in a democratic society must be based on informed, critical reflection, and on the understanding and acceptance of the rights and responsibilities that go with that membership.

3 Ways We Improved Civic Education at our School
1. It has to be student centered and inquiry based
2. It has to be interdisciplinary
3. It has to be empowering

Gretta Dimova, Foreign Language School – Pleven, Bulgaria took part in:
CONFERENCE „SOCIAL JUSTICE"– BLED, SLOVENIA

Social justice is a concept of fair and just relations between the individual and society. This is measured by the explicit and tacit terms for the distribution of wealth, opportunities for personal activity, and social privileges. In Western as well as in older Asian cultures, the concept of social justice has often referred to the process of ensuring that individuals fulfill their societal roles and receive what was their due from society. In the current global grassroots movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets and economic justice.
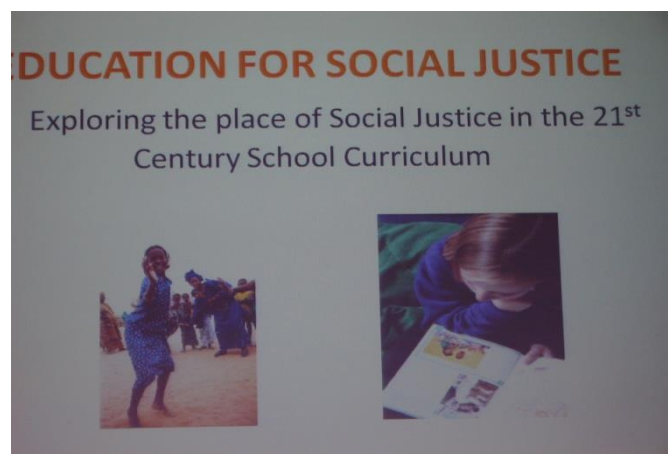
Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation. The relevant institutions often include taxation, social insurance, public health, public school, public services, labor law and regulation of markets, to ensure fair distribution of wealth, and equal opportunity.

Interpretations that relate justice to a reciprocal relationship to society are mediated by differences in cultural traditions, some of which emphasize the individual responsibility toward society and others the equilibrium between access to power and its responsible use. Hence, social justice is invoked today while reinterpreting historical figures such as Bartolomé de las Casas, in philosophical debates about differences among human beings, in efforts for gender, racial and social equality, for advocating justice for migrants, prisoners, the environment, and the physically and developmentally disabled.

The Challenges of Realising Social Justice in 21st Century

The twenty-first century has thrown some of the world's most recalcitrant issues at social workers to solve – mass migrations, (hu)man-made and natural disasters, armed conflict, rising inequalities, growing ageing populations, many other forms of socio-economic and cultural uncertainties that are amplified under the growing confidence of neoliberal ideologues as symbolised by the triumph of far right views across the globe, and care for those helping their fellow human beings in such complicated arenas of practice. Responding to these requires nuanced and sensitive practice interventions that are locality specific and culturally relevant. Social workers who aim to practice in an anti-oppressive, human-rights based and ethical manner can gain valuable insights and skills to help them in this work from reading this issue.

Students from Foreign Language School – Pleven, Bulgaria -Presentation to students, the parent community, the Pleven community and the media

- "If you keep silent today, you will shout it out tomorrow." Communication between parents and children is important.

Competition in Foreign Language School – Pleven, Bulgaria for a poster or a pictire on the topic of
Intercultural diversit and non-discrimination

We must give our chilldren an environment that is peaceful, without any aggression or violence because our future depends on them.

HELP THEM AND THEY WILL BE THANKFUL FOREVER !

THE CHILDREN ARE THE FACE OF THE WORLD !

GBLOBAL PROBLEMS

POVERTY, HUNGER, MISERY

©AP

Millions of children fight every day for their survival among the horror of wars, phisycal and psychological violence, economic exploitation and their lost native home.

Peace and non-violenc

People from all over the world want to live in peace from the creation of religions to the foundation of the United Nations.

Worldwide peace is necessary. Then will be less suffering and future generations will not live in fear and uncertainty.

We want peace for all generations, peace for all nations- they deserve it.

Children are communities" and societies" citizens.
Children" s voice and opinion have to be heard by everyone.

LEARNIUNG THROUGHVOLUNTARY WORK in the LOCAL LIBRARY – STUDENTS FROM Foreign Language School – Pleven, Bulgaria

Volunteering is a great way to use your skills to help others, and at the same time learn something new which may lead to a qualification. There are many volunteering opportunities so it's worth thinking about what you want to do and what you want to get out of it.

Volunteering and learning

As a volunteer you may get the chance to develop new skills, and put into practice existing skills. Although you won't receive payment, you could have your expenses or training costs covered. There are all sorts of reasons to volunteer, including:

There are a lot of global peace festivals in order to protect peace everywhere.

GLOBAL PEACE FESTIVAL

- helping others and your local community
- meeting new people
- taking part in something which is important to you
- making a difference
- doing something you enjoy
- developing your interests
- learning something new
- gaining experience and improving your CV
- boosting your job prospects

Getting involved

Once you've decided that you'd like to volunteer, you can search for volunteering opportunities in your area. Some volunteering roles will suit you more than others so it's worth thinking about why you want to volunteer, how much time you have available and what skills you can offer.

Training opportunities for volunteers

If you want to volunteer to help boost your career, think carefully about the skills and experience you need. Don't be afraid to be upfront about this when you apply for opportunities - as long as you are willing to show commitment to your voluntary work, most organisations will welcome the fact that it could have benefits for you. Volunteering can give you a broad range of learning opportunities:

- many volunteer placements will allow you to study and develop your 'key skills', the skills you need to get on in the workplace, in learning and in life
- some volunteers receive vocational training in specialist areas such as social care, working with the elderly, or working with children
- some roles require specific training such as volunteering as a special constable with your local police force

Back-to-School Program at Foreign Language School – Pleven, Bulgaria

Former Language Alumni returned to school as part of the Youth Europe team

Former alumni alumni of the Pleven High School with Language Teaching Class 2009 returned to school to check what the current 10th grade students about the European Union, its structures and institutions. Former graduates of FLS –Pleven: Polina Tsvetanova, Violeta Atanasova and Victor Gekov are fourth-year students at the Sofia University and are among the 24 young Bulgarians who have been selected to become a Team Europe Junior team.

In February, the European Commission, through its representation in Bulgaria, organized a competition for participation in the youth team, part of the Europe Direct information network in Bulgaria. The main task of the young people is to participate in the "Again to School" initiative, which starts at the beginning of the school year.

The three former high school graduates visited the European Commission in Brussels, where they participated in training on European topics and communication skills and were awarded a certificate of participation in the EC communication activities in Bulgaria.

Polina, Violetta and Victor presented the exchange program – Erasmus+, created on a European initiative. Young people have explained to students about volunteering and how today's students can participate in different programs and work on projects funded by the European Social Fund.

During the meeting with the Team Europe Junior volunteers, a quiz related to basic EU knowledge was also held.

TOOLS FOR PROFESSIONAL DEVELOPMENT

Top 8 tools for employee career development – a seminar in Foreign Language School – Pleven, Bulgaria

Competencies are a powerful tool to **increase the effectiveness of your organization's employee development programs**, enabling you to **link individual career needs with the organization's business requirements**.

- **GET STARTED WITH COMPETENCIES**
- **BUILD GREAT JOB DESCRIPTIONS**
- **DEFINE EMPLOYEE COMPETENCIES**
- **SELECT TOP TALENT**
- **ENGAGE AND RETAIN THE BEST TALENT**
- **MAXIMIZE EMPLOYEE EFFECTIVENESS**
- **BUILD YOUR TALENT PIPELINE**
- **LEADERSHIP REDEFINED**

Professional development (PD) is a systematic process that strengthens how professionals obtain and retain knowledge, skills and attitudes. Effective PD is consciously designed to actively engage learners and includes the planning, design, marketing, delivery, follow-up and evaluation of professional development offerings. The tools and resources on this site can be used by those who provide PD services for staff in state departments of education, state departments of health, school districts, school communities, and national organizations.

V.4. Interculturality and non-discrimination … in my school … The High School of Economics and Gastronomy, Tarnów, Poland

1. **History & cultural diversity of the European Union**
2. **Culture & traditions of the European Union countries**
3. **Diversity & uniqueness of the European Union countries**
4. **Stereotypes, prejudgements, discrimination**

1. History & cultural diversity of the European Union

November 30, 2018 – Europe yesterday, today and tomorrow
On November 30, 2018, members of the European Club took part in workshops on the European Union entitled 'Europe yesterday, today and tomorrow'.
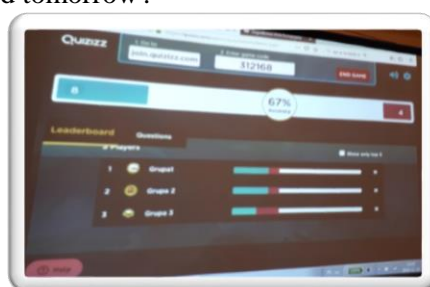
During the workshops, students learned about the origins of European unification, the cultural diversity of Europe, the benefits of EU membership and possible scenarios for the development of the European Union. During the classes, students worked in groups, took part in games and other activities promoting the European Union and its cultural diversity.
European multimedia workshops

In November and December 2018 European Club organised three multimedia workshops devoted to the GISE project partner countries. Students searched for information about the partner countries and prepared PowerPoint presentations.

Thanks to the created presentations, students participating in the project were able to become familiar with the culture, geography, customs of the countries participating in the project, as well as learn about the cultural diversity and curiosities of these countries.
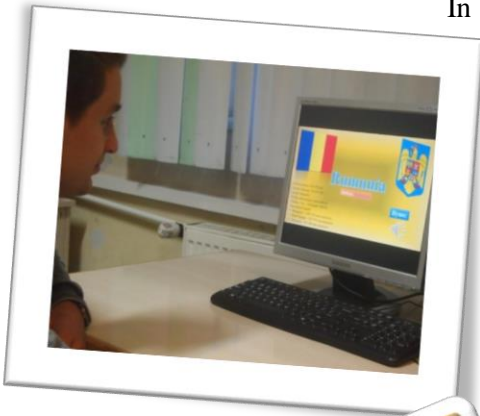
2. Culture & traditions of the European Union countries

11 January 2019 - the Quiz on Christmas Traditions in Europe

On 11 January 2019, members of the European Club as well as other fellow students took part in the Quiz on Christmas Traditions in Europe. Teams of three students were tested with their knowledge of Christmas traditions and customs in various European countries. It was also a great opportunity to practice students' language skills by demonstrating their knowledge of the Christmas carol texts in foreign languages.

3. Diversity & uniqueness of the European Union countries

21st Febrruary 2019/28th March 2019 – Bulgaria and Sicily – beautiful places

On 21st February 2019, members of the European Club as well as other fellow students participated in the lecture on Bulgaria. Before the first mobility our students had the opportunity to learn interesting facts and figures as well as curiosities about the country's geography, history and culture.

On 28th March 2019, members of our school community including the students taking part in the second mobility participated in a lecture dedicated to the subject of Sicily. Our students could learn interesting facts and figures about the geography, history and culture of this paramount island in the Mediterranean Sea ;)

4. Stereotypes, prejudgements, discrimination

Celebrating International Day for Tolerance

In November 2019, as part of the celebration of International Day for Tolerance, a school survey on tolerance issues was conducted among the students and teachers of our school by the members of the European Club. On 28th November 2018, members of the European Club took part in a workshop meeting devoted to problems of tolerance entitled "Each of us is different in a beautiful way." The students also discussed the two most important documents adopted by the General Assembly of the United Nations, namely Declaration of Human Rights and the Declaration of Children's Rights - the arrangements ensuring proper living and development conditions and respect for the dignity of children. As an outcome of the discussion, the participants of the workshops designed and created the posters.

Celebrating International Human Rights Day

On December 10, the members of the European Club organized a celebration of the Human Rights Day at our school to commemorate the 70th anniversary of the Universal Declaration of Human Rights. Throughout the day the Club members wore badges with the slogan "I love human rights", and the corridors of our school were decorated with posters with quotes from human rights advocates in the modern world - Saint John Paul II, Saint John XXIII, Benjamin Franklin, Thomas Jefferson and UN Secretary-General.
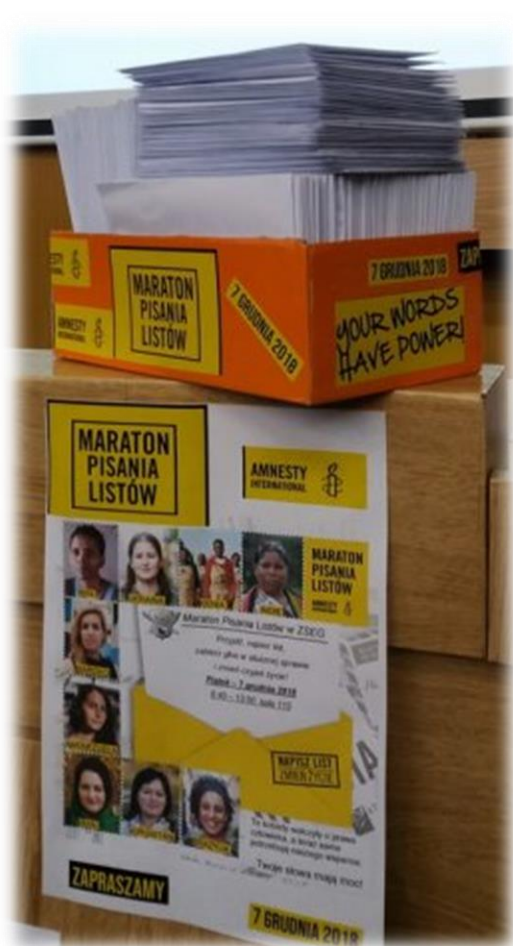
As many as 296 letters were written by our students during the Write for Rights Marathon under the patronage of Amnesty International, which took place at our school on December 7, 2018. During the Marathon, you need to write as many letters as possible and send them to the authorities of the countries that persecute their citizens for the activities for the rights and freedoms of citizens. Letters are great support for the imprisoned men; they give them consolation in hard times and show that they are not alone. Our school was one of the thousands of places on the world map where the event was carried out. The project was organized by the European Club together with the school Students' Union.

Celebrating International Day of Down Syndrome

The European Club members organized a celebration of the International Day of Down Syndrome at our school. On 21st March students of our school wore odd- coloured socks as a sign of solidarity with individuals suffering from the Down syndrome. The corridors of our school were decorated with posters promoting the initiative and informing about the syndrome. The European Club members conducted an interview with Ms Urszula Paszkowska , the leader of occupational therapy workshops at the Polish Association for Pearsons with Intellectual Disabilities in Tarnów. The interview is going to be published in the next issue of our school newsletter.

VI. INTERCULTURALITY AND NON-DISCRIMINATION …
IN MY CLASSROOM (LESSON PLANS)

VI.1. About stereotypes and prejudices
Proposal: "Stefan Procopiu" High School, Vaslui, Romania

TARGET STUDENTS: 14-18 years old

TIME: 50 minutes

OBJECTIVES/AIMS OF THE LESSON/ACTIVITY

- Understanding the concepts of stereotypes and prejudices and the differences between these terms;
- Being aware of your own stereotypes and prejudices;
- Accepting stereotypes and prejudices;
- Being aware of the consequences of stereotypes and prejudices;
- Developing students' skills to work and negotiate in a group.

MEANS AND TOOLS (MATERIALS NEEDED, METHODS USED)
Means of education: worksheets, pens, flip-chart sheets, markers
Teaching methods: heuristic conversation, cooperative learning (in group)
Forms of organization: frontal, individual, in groups

THE PROCESS/THE STEPS OF THE LESSON/ACTIVITY

Step 1. Icebreaker

Step 2. Train journey
- Students are explained that they are going to take a long train journey, which will last for a week. They have the option to choose 3 people to travel with, 3 people who want to spend the most time. Then the participants are asked to choose 3 people they do not want to travel with. Students are told that they have not come to judge anyone, just to be honest in the game. **(Annex 1)**

- Students are divided into groups of 3-5 (depending on the number of participating students). Each student receives a worksheet with Appendix 1. The groups have 12-15 minutes to decide which the 6 people are. In the first step, each student writes his own options on the work sheet. Then students in each group must reach a consensus on the 6 people. Each group presents the decisions taken and justifies the choices made. The teacher can write the options of each group on a flipchart sheet to finally highlight the class options.

Possible questions:
- What were the decision makers in choosing people?
- Description of the decision-making process in the group and the existence of divergences.

- What stereotypes are recognized (regarding people/groups/behaviors?) and what is the source of these stereotypes?
- What has bothered regarding the unwanted person in the train (people in general or certain traits of their behavior)?
- What are the sensations and reactions of those who were eliminated?

Step 3. "What I know and what I was told."
- Students are divided into groups of 3-5 (depending on the number of participating students). Each group receives a worksheet (Annex 2). Students work in groups and write down all the thoughts that come to their minds about the categories of individuals on the worksheet. Students read the information noted on the worksheets.
- Reflection and evaluation. The teacher asks the students: Did you complete the table even for the categories you did not have the chance to interact with so far? If so, what did you rely on? Do you think that the attribute / feature noted also characterizes the representatives of that category? Why or why not? Think about the groups you are part of. Do you think the attributes / traits marked for that category characterize you?

Step 4. What are stereotypes? What are prejudices?
The teacher explains to students the notions: stereotypes, prejudices, discrimination. The teacher highlights the differences among the terms.

Step 4: END GAME (activity feedback)
Choose one of the statements and ask each student to complete the statement. No comments or discussion are allowed.
Examples of statements:
• *The best thing about the activity was ... , and the worst was ... .*
• *The most interesting thing was ... , and the most boring thing was ... .*
• *What I resent most is ... , and what I appreciate most is ... .*
• *The funniest thing was ... , and the most serious thing was ... .*
• *I would have liked more of is ... , and less of ... .*
• *I learned ... , and I want to learn more about ... .*
• *Now I want to ... and I hope ... .*
• *I understood ... , and I need ... .*
• *I was most surprised about ... .*
• *The thing I enjoyed doing most was ... , and the thing that I least liked doing was ... .*
• *I felt most confident doing ... , and the thing I felt least confident doing was ... .*
Source: https://www.coe.int/en/web/compass/end-game

SUGGESTIONS
- Another exercise similar to "The Train Journey" is the exercise called "The Life Boat". The teacher explains to students the way the exercise. Students are divided into groups (3-5 pupils in the group, depending on the number of participants). Groups have 12-15 minutes to decide which the 8 people are. In the first step, each student writes his own options on the work sheet. Then students in each group must reach a consensus on the 6 people. Each group presents the decisions taken and justifies the choices made. The teacher can write the options of each group on a flipchart sheet to finally highlight the class options.
- "You and the following people are on a sinking cruise ship that was headed to the Bahamas. As your ship is sinking, you spot an island and believe that you are close enough to reach it in a lifeboat. However, there are 14 of you left alive, but only room for 8 in the lifeboat. Those that go in the lifeboat will probably make it to the island where they will try to survive until they are rescued. Those that are left on the sinking cruise ship will likely go down with the ship and die. You are one of the officers of the cruise ship and the highest

ranking survivor. You are given the responsibility of deciding who remains on the ship and who goes aboard the lifeboat.

▪ You must *personally* choose 8 of the following 14 people, (yourself included), to survive on the lifeboat. Then, each *group* will need to decide which 8 people survive. Finally, as a *class*, we will decide the final 8 survivors that will have a place on the lifeboat. " (Annex 3)

▪ In a future exercise, national stereotypes can be discussed. Students are divided into groups (3-5 pupils in the group, depending on the number of participants). Groups have 10 minutes to choose from the list 2 adjectives that describe each nationality in the table (Annex 4). Each group presents the negotiated options and their justification.

ANNEX 1. The Train Journey

This is the only information you have on the following people. Place an "X" next to the 3 people you want or do not want to travel with.

3 people I want to travel with			People/Description	3 people I do not want to travel with		
Self-Choice	Group-Choice	Class-Choice		Self-Choice	Group-Choice	Class-Choice
			1) A policeman			
			2) A fat Swiss banker			
			3) A sexually abused teenager			
			4) An African woman selling leather			
			5) A young artist sick with AIDS			
			6) A Gypsy			
			7) A beggar			
			8) A Syrian refugee			
			9) A radical German rocker			
			10) A blind Austrian accordionist			
			11) A young Moldavian mother, with no visa			
			12) A Bulgarian feminist			
			13) A drunk Italian			
			14) A Polish prostitute living in Berlin			
			15) A French farmer with speaks only French			
			16) An old Greek			

ANNEX 2. WHAT I KNOW AND WHAT I WAS TOLD

CATEGORY	CHARACTERISTICS
Women	
Men	
Gypsies	
Jews	
Teenagers	
Elderly	
Peasants	
Rockers	
Manelists	
Arabs	
Germans	
Italians	

ANNEX 3. THE LIFEBOAT

This is the only information you have on the following people. Place an "X" next to the 8 people you would choose to go in the lifeboat.

Self-Choice	Group-Choice	Class-Choice	People/Description
			1)35 Year Old-Female-Caucasian-Catholic Homemaker, Mother of 5
			2)16 Year Old-Male-Asian-Gang Member
			3)10 Year Old-Female-Vietnamese School Girl
			4)64 Year Old-Male-Rabbi and Holocaust Survivor
			5)37 Year Old-Male-African American-Heavy Equipment Operator
			6)26 Year Old-Male-Native American-Military Officer with Special Forces Training
			7)21 Year Old-Female-Drug Addict With Two Month Old Baby at Home
			8)42 Year Old-Male-Indian-Doctor Born and Educated in India
			9)29 Year Old-Female-Psychologist Who Works With Disabled Children
			10)52 Year Old-Male-Oil Barron and Businessman
			11)68 Year Old-Female-Grandmother, Volunteer and Wealthy Humanitarian
			12)4 Year Old-Male-Infected with HIV Two Months After Blood Transfusion
			13)28 Year Old-Male-Gay Architectural Engineer
			14)Yourself

ANNEX 4. NATIONAL STEREOTYPES

Choose two adjectives from the list that you think describe the nationalities mentioned below.

- punctual
- tolerant
- romantic
- respectful
- hard-working
- emotional
- outgoing
- nationalistic
- well-dressed
- humorous
- lazy
- sophisticated
- hospitable
- talkative
- sociable
- serious
- quiet
- formal
- aggressive
- polite
- rude
- arrogant
- ignorant
- casual

Romanians	Greeks	Bulgarians	Poles	Germans	Spaniards	Italians	French

VI.2. What I .... see, hear, know

Proposal: "Stefan Procopiu" High School, Vaslui, Romania

TARGET STUDENTS: 14-18 years old

TIME: 90-120 minutes (depending on the group)

OBJECTIVES/AIMS OF THE LESSON/ACTIVITY

- Awareness of the fact that insufficient information leads to misinterpretations and mistakes;
- Understanding the importance of the context and its role in perceiving, knowing and forming opinions and attitudes;
- Acceptance of stereotypes and prejudices and of the need to combat them
- Developing students' skills to work in a group, to make decisions together

MEANS AND TOOLS (MATERIALS NEEDED, METHODS USED)
- **Means of education:** flipchart, worksheets, pens, markers
- **Teaching methods**: heuristic conversation, problem-solving, cooperative learning (in group)
- **Forms of organization**: frontal, individual, in groups

THE PROCESS/THE STEPS OF THE LESSON/ACTIVITY

Step 1. Icebreaker

Step 2. The "Describe-Interpret-Evaluate" Exercise
- Each participant receives a three-image workbook. Each image is actually a fragment from another image. (Annex 1)
- For 5 minutes, each student writes a sentence for each of the three images. Some of the students read the sentences.
- Students are asked to determine whether sentences are description-interpretation-assessment/judgment.
- Finally, the teacher shows the students full-screen images to see what they really represent.
- Conclusions: An essential condition of multicultural/intercultural communication is to know the difference among description, interpretation and evaluation/judgment. Sometimes it is difficult for students to identify the differences between these three elements. For correct interpretation and evaluation, it is necessary to have as much information as possible, and it is necessary to know the context.

Adapted from: "Highlights of Intercultural Education", material within the project "Intercultural Dialogue in Moldova" implemented between 2010-2012 by the National Youth Council of Moldova with the financial support of the Swiss Pestalozzi Children Foundation (pages 87 -90)

Step 3. "Ana and Ion"
- Students are divided into groups. Each group receives the worksheet "Ana and Ion" (Annex 3)
- In the first stage, each student individually classifies the characters. The most negative character will be scored 1, and the most positive character will be scored 5.
- Each student presents his/her ranking to the leader. Each group negotiates and sets a new ranking. Each group presents the rankings and justifies the choices made.
- Students are informed that new information has been published about Ana and Ion. Students receive a new workbook "Ana and Ion - Part Two" (Annex 4) Pupils discuss the previous classifications in the group and decide what they will change after learning the new information.
- Reflection and evaluation: The teacher asks the questions: Have you changed anything in the initial ranking? What have you changed? Why? What caused you to evaluate the characters after reading the first story? What caused you to change the ranking? What did you change? Why? Can you say you know for sure what's going on in this story? What do you think would happen if we had more information?
- Conclusions: When we do not know the whole context, we draw wrong conclusions. If we do not have all the necessary information, we do not see the whole picture and we are not completely free of stereotypes and prejudices.

Adapted from: "Highlights of intercultural education", material within the project "Intercultural Dialogue in Moldova", implemented between 2010-2012 by the National Youth Council of Moldova with the financial support of the Swiss Foundation for Children "Pestalozzi" (pages 91 - 92)

Step 4. Think-about-it: "Don't judge a book by its cover"
- What does 'Don't judge a book by its cover' mean to you?
- Can you think of a time when someone made a judgment about someone else based on limited information?

Step 5: END GAME (activity feedback)
Choose one of the statements and ask each student to complete the statement. No comments or discussion are allowed.
Examples of statements:
• *The best thing about the activity was ... , and the worst was ... .*
• *The most interesting thing was ... , and the most boring thing was ... .*
• *What I resent most is ... , and what I appreciate most is ... .*
• *The funniest thing was ... , and the most serious thing was ... .*
• *I would have liked more of is ... , and less of ... .*
• *I learned ... , and I want to learn more about ... .*
• *Now I want to ... and I hope ... .*
• *I understood ... , and I need ... .*
• *I was most surprised about ... .*
• *The thing I enjoyed doing most was ... , and the thing that I least liked doing was ... .*
• *I felt most confident doing ... , and the thing I felt least confident doing was ... .*
Source: https://www.coe.int/en/web/compass/end-game

ANNEX 3. Ana and Ion
Read the story, then rank the characters. The most negative character will be scored 1, and the most positive character will be scored 5.

The Nile River is long and wide, and there are crocodiles in it; there are few bridges to pass from one river bank to another. ANA, a 17-year-old, is in love with ION, who lives on the other river bank. ANA decides to visit her boyfriend and begs VASILE to pass her on the other side of the river. VASILE refuses, although he is free and, most importantly, has a boat.

ANA does not give up and asks GHEORGHE. He accepted, but only if ANA spends the night with him. ANA wanted so much to see ION that she agreed with GHEORGHE's proposal. After a night spent together, GHEORGHE helped ANA cross the river.

Feeling very happy, ANA threw himself into the arms of her lover and told him all the difficulties she had gone through to get to him. But ION pushed her and put her away. Very sad, ANA started walking along the river, trying to hold back her tears. She met PETRU, who asked her what had happened. ANA told him everything. PETRU went to ION and slapped him without saying a word.

	ANA	**ION**	**VASILE**	**GHEORGHE**	**PETRU**
Individual judgement					
Group judgement					

ANNEX 4. Ana and Ion – Part 2

Read the new information and then rank the characters. The most negative character will be scored 1, and the most positive character will be scored 5.

ANA is 17 years old and is a high school student, and ION is her teacher. He is married and happy. VASILE is a teacher in the same high school, GHEORGHE is ANA's grandfather. He has not seen his beloved granddaughter for a very long time. They spend the night together, drinking tea and chatting. PETRU is a murderer who accidentally hit ION on his face.

	ANA	**ION**	**VASILE**	**GHEORGHE**	**PETRU**
Individual judgement					
Group judgement					

VI.3. Experiencing exclusion

Proposal: "Stefan Procopiu" High School, Vaslui, Romania

TARGET STUDENTS: 14-18 years old

TIME: 90-120 minutes (depending on the group)

OBJECTIVES/AIMS OF THE LESSON/ACTIVITY

- Experiencing the inclusion/exclusion process both from the perspective of a person including / excluding as well as from the perspective of a person included/excluded;
- Being aware of the existence of inequality of opportunity in society;
- Facilitating the understanding of the possible personal consequences of belonging to certain social minorities or cultural groups;
- Develop critical and creative thinking;
- Cultivating tolerance towards those who are different.

MEANS AND TOOLS (MATERIALS NEEDED, METHODS USED)

- **Means of education:** stickers, role cards
- **Teaching methods**: heuristic conversation, problem-solving, games
- **Forms of organization**: frontal, individual, in groups

THE PROCESS/THE STEPS OF THE LESSON/ACTIVITY

Step 1. Icebreaker "60 seconds=1 minute, right?" (on issues related to diversity, discrimination)

- The teacher asks students to hide any clock they may have. Then everyone must try to sit down on his/her sea silent and with eyes closed. Then the teacher asks each one to stand up and close his/her eyes.
- At the "GO!" command, each student counts 60 seconds and sits when he's done. Once they have finished counting, they can sit on the chairs and open their eyes, but not before! It is important for the teacher to point out that this exercise can only work if everyone is silent. He also does not have to laugh at the last remaining students.
- Questions for reflection and assessment of the exercise
  What happened during the exercise?
  Why do you think we have a different perception of time?
  Can you present a situation when you and someone else have a different perception?
- Conclusion: We all know that time is relative - but what does it actually mean? Participants compare their results.

Step 2. "In/Out"

- The teacher starts the exercise by explaining the rules. Students will close their eyes and the teacher will stick a note on their forehead. Students will only open their eyes to the teacher's indication. Students must be grouped in 3-4 groups (the teacher decides the number of groups according to the number of participating students). The teacher warns students that they have to group according to the color of the sticker. Only non-verbal communication is allowed in the activity, verbal communication being prohibited.
- The teacher asks students to close their eyes. The teacher attaches a colored sticker to the pupils' forehead. The teacher will use 3-4 colors (the number of stickers is uneven). Only

one sticker must have a different color than the others. At the teacher's request, students open their eyes and receive the instruction to form groups according to the color of the stickers.

➕ Reflection and evaluation. Discussions in the big group. Possible questions:
  o How did you feel during the game? But at the end of the game? (First student to be asked is the one who has a different sticker).
  o What happened during the game? Was it a difficult game?
  o Has the exercise attracted some memories or emotions?
  o How is it part of a minority/majority group?
  o How do we feel and behave when we are a minority/majority?
  o Why are we trying to include us in a certain circle and why don't we accept someone in our group?

➕ The teacher can encourage students to think about real situations when they were part of a minority/majority group. What are the reasons that fuel the temptation to be included in a group or the desire to exclude those who are different? The origin of this behavior is the need for protection, identity, security.

➕ The exercise ends with the "Group Hug" activity. Students hug each other according to their wishes.

Step 4. "Take a step forward"

➕ The teacher distributes the role cards randomly, one to each participant. The teacher tells students to keep their cards just for them and not to tell the others. Students have a few minutes to find a name. Some students may say that they know too little about the person whose role they have to play. The teacher will recommend them to use their imagination.

➕ The teacher asks the students to sit in line (as the starting line) and be quiet. The teacher tells students that they are going to read a list of situations and events. Every time when they respond "yes" to the situation, they have to take a step forward. If the answer is "no," the students stay still.

➕ At the end of the exercise, each student should note his/her final position.

➕ Reflection and evaluation. Discussions in the big group. Possible questions:
  ▪ How did they feel walking forward?
  ▪ Did anyone have the impression that there were situations when their rights were ignored?
  ▪ Has it been easy or difficult to play roles?
  ▪ How did they imagine he is the person whose role they played?
  ▪ Have they figured out what roles other colleagues play?
  ▪ Does this game reflect reality? To what extend?

➕ Conclusions: We are all equal, but some are more equal than others! Inequality of opportunity in society is a reality.

Source: https://www.coe.int/en/web/compass/take-a-step-forward

Step 4: END GAME (activity feed back)

Choose one of the statements and ask each student to complete the statement. No comments or discussion are allowed.

Examples of statements:
• *The best thing about the activity was ... , and the worst was ... .*
• *The most interesting thing was ... , and the most boring thing was ... .*
• *What I resent most is ... , and what I appreciate most is ... .*
• *The funniest thing was ... , and the most serious thing was ... .*
• *I would have liked more of is ... , and less of ... .*
• *I learned ... , and I want to learn more about ... .*
• *Now I want to ... and I hope ... .*

• I understood ... , and I need ... .
• I was most surprised about ... .
• The thing I enjoyed doing most was ... , and the thing that I least liked doing was ... .
• I felt most confident doing ... , and the thing I felt least confident doing was ... .
Source: https://www.coe.int/en/web/compass/end-game

ANNEX 1. Role cards

You are an unemployed single mother	You are the president of a party-political youth organization (whose "mother" party is now in power)
You are the daughter of the local bank manager. You study economics at university.	You are the son of a Chinese immigrant who runs a successful fast food business.
You are an Arab Muslim girl living with your parents who are devoutly religious people	You are the daughter of the American ambassador to the country where you are now living
You are a soldier in army, doing compulsory military service.	You are the owner of a successful import-export company
You are a disabled young man who can only move in a wheelchair.	You are a retired worker from a factory that makes shoes.
You are a 17-year-old Roma (Gypsy) girl who never finished primary school.	You are the girlfriend of a young artist who is addicted to heroin.
You are an HIV positive, middle-aged prostitute.	You are a fashion model of African origin
You are an unemployed university graduate waiting for the first opportunity to work.	You are a Gagauz person and work for an organization in the capital city.
You are a 24-year-old refugee from Afghanistan.	You are a homeless young man, 27 years old.
You are an illegal immigrant from Mali.	You are the 19-year-old son of a farmer in a remote village in the mountains.
You are the president of a youth organization of the governing political party.	You are an active member of an organization representing sexual minorities.
You are an ex con, you have done your time and you are looking for a job in your native town.	You are a housewife married to a hotel chain owner's son.

ANNEX 2. Situations and events

You have never encountered any serious financial difficulty.

You have decent housing with a telephone and television.

You feel your language, religion and culture are respected in the society where you live.

You feel that your opinion on social and political issues matters and your views are listened to.

Other people consult you about different issues.

You are not afraid of being stopped by the police.

You know where to turn for advice and help if you need it.

You have never felt discriminated against because of your origin.

You have adequate social and medical protection for your needs.

You can go away on holiday once a year.

You can invite friends for dinner at home.

You have an interesting life and you are positive about your future.

You feel you can study and follow the profession of your choice.

You are not afraid of being harassed or attacked in the streets, or in the media.

You can vote in national and local elections.

You can celebrate the most important religious festivals with your relatives and close friends

You can participate in an international seminar abroad.

You can go to the cinema or the theatre at least once a week.

You are not afraid for the future of your children.

You can buy new clothes at least once every three months.

You can fall in love with the person of your choice.

You feel that your competence is appreciated and respected in the society where you live.

You can use and benefit from the Internet.

You are not afraid of the consequences of climate change.

You are free to use any site on the Internet without fear of censorship.

VI.4. Accepting differences

Proposal: "Stefan Procopiu" High School, Vaslui, Romania

TARGET STUDENTS: 14-18 years old

TIME: 50 minutes

OBJECTIVES/AIMS OF THE LESSON/ACTIVITY

- Identifying cultural, ethnic, and religious differences;
- Developing skills needed to deliver value judgments based on tolerance, empathy and acceptance;
- Exercising communicative skills;
- Developing creative spirit and curiosity.

MEANS AND TOOLS (MATERIALS NEEDED, METHODS USED)

Means of education: brainstorming, conversation, explanation, dialogue, problem-solving.
Teaching methods: colored markers, sheet A0, flipchart, worksheets
Forms of organization: individual, groups

THE PROCESS/THE STEPS OF THE LESSON/ACTIVITY

Step 1. Case study: " Reflection on discrimination" (Annex 1)
- The teacher divides the students into two groups and each group will be placed in a circle for a discussion.
- The teacher will present the first scenario to the group made mainly from boys and the second scenario to the group made mainly from girls.
- This will help each gender to be more empathetic to the needs of the other.
- **Key point**: Anyone can be the victim of discrimination.
- After finding optimal solutions, the groups will present them to the others.
- Working time 10 minutes.
- Presentation time 10 minutes.

Step 2. Reflection and evaluation**. Possible questions:
- Why do people want to belong to a group?
- Why do we think so often in terms of group and not in terms of individuals?
- Why do some groups want to feel superior to others?
- When can you face discrimination? By yourself or in a group you would like to associate with?
- How do you feel when this happens?
- What are the contexts and situations in which the differences between individuals are perceived as negative?
- Think about the forms that discrimination can take.
- What are the situations or behaviors that would lead you to the conclusion that you have been discriminated? (When you were left out? When were you insulted? When did you talk to them louder? When were you assaulted? When were you ignored?)
- If you were in a similar situation, what would you expect others to do?

- Think about the differences that create your own cultural reality (skin, hair and eye color, age differences, physical constitution, talents and abilities, origin, regional differences, language accents, etc.).
- What are the factors that make differences in age, physical constitution, talents and abilities, origin, regional, social differences, language accents, etc. not to be an obstacle to cohabitation?
- How can we learn to avoid immediate judgments about other cultures and lifestyles that we consider "strange"?
- How can we learn to cope with the feelings of temporary uncertainty that comes out of this "strangeness"?

ANNEX 1: Case study: "Reflection on discrimination"

Scenario 1

Sorina is 18 years old and lives with her parents. She dropped out of school in 10th grade, although she was a good student. Her brother is two years older than her; he completed his studies and graduated from high school. Her parents have already begun making plans to marry her as quickly as possible. Her parents think that if she is older and more educated, it will be difficult to find her a good match in their community and they will also have to pay a significant dowry. Sorina has always dreamed of becoming a teacher and wanted to continue her studies, like many of her classmates. She wonders if all her dreams will be quickly ruined.

Scenario 2

Raul is in the 12th grade and his marks are medium. Since the beginning of the year, Raul has been subjected to tremendous pressure from his parents, to study more and have higher scores in the 12th grade examinations in order to qualify for a reputable higher education institute. The pressure grows as the final examinations are coming. Raul has had a secret dream, to become a manager at a renowned hotel one day. He wants to share this dream with his parents, but he is skeptical about their reaction. They want him to become a pilot, just like his father. Raul does not know how to tell his parents about his future plans and convince them to let him decide about his future.

Students are invited to think of scenarios as a possible situation in which they are in the position to make decisions. Decisions must be justified.

VI.5. Intercultural communication

Proposal: "Stefan Procopiu" High School, Vaslui, Romania

TARGET STUDENTS: 14-18 years old

TIME: 50 minutes

OBJECTIVES/AIMS OF THE LESSON/ACTIVITY

- Defining the concepts of communication and intercultural communication;
- Identifying barriers in intercultural communication;
- Identifying solutions for effective intercultural communication;
- Exercising communication skills;
- Developing creative spirit and curiosity.

MEANS AND TOOLS (MATERIALS NEEDED, METHODS USED)
- **Means of education:** brainstorming, conversation, explanation, dialogue, problem-solving
- **Teaching methods**: board, worksheets, questionnaire.
- **Forms of organization**: frontal, individual, in groups

THE PROCESS/THE STEPS OF THE LESSON/ACTIVITY

Step 1. Analyzing a quote
- The teacher will present the following quote: "How well we communicate is determined not by how well we say things, but by how well we are understood" (Andy Grove)
- Students are asked to analyze this quote and then to express their opinion

Step 2. About communication
- The teacher presents some information about communication (What is communication?, Types of communication; What is intercultural communication?)

Step 3. Pair work" Differences and similarities"
- Students will answer two questions: How do the Romanians resemble each other? How do Romanians differ from other nationalities?
- Working time in pairs - 2 min.
- The meaning of the theme. The teacher gathers all student responses, marks them and draws the following conclusion: Intolerance must be confronted by knowledge, open discussions and interactive tasks. Everyone must be respected regardless of nationality, religion, sex, morality.

Step 4. Reflection and evaluation
- The teacher asks students: How did they feel during the activity? Did you have communication difficulties and why?
- The pupils who have taken part in the activity are appreciated.

VI.6. An English lesson on refugees

Proposal: 5th General Senior High School of Aigaleo, Greece

General aim:
- The students become aware of certain aspects in a refugee's life, develop the idea of empathy towards the refugees so that they become more sensitive and tolerant towards them and eventually appreciate the values of human life, human rights, education, equality for all people.

Objectives:
- To familiarize the students with terminology used for refugees and help them understand the differences in meaning of relevant words.
- To help the students develop their critical thinking skills.
- To promote the systematic use of reading, writing, speaking and listening skills, as well as integrated learning skills.
- To develop students' ability to understand, describe and select information, facts and main ideas from a text.
- To encourage students to make connections between texts and their personal experience.
- To develop students' abilities to take part in different communication situations with a favourable attitude towards communication.
- To develop abilities to interpret situations and actions, to express opinions, and to recognize the cause-effect relationship.
- To help students develop the skill of finding similarities and differences by comparing and contrasting parallel texts.
- To promote team spirit and collaboration in group work.

Target group: 1st and 2nd graders of Senior High School

Materials: overhead projector, PC, flipcharts, worksheets, highlighters, pens and pencils

Time allotted: 160 minutes

Method: experiential learning through collaboration, task-based approach

Reading strategies
Warm-up (pair work)
Activation of the students' prior knowledge
Discussion on a video, relevance of the topic to everyday life, definition of terms related to refugees
Pre-reading (pair work)
Anticipation guide, making predictions, creating a word-wall, scanning
While-reading (group work)
SWBS Somebody wanted but so
Venn diagram
Compare and contrast matrix
Post reading (individually)
Summarising 5-4-3-2-1
Integration of Writing strategies and Oral strategies (group work)
Writing a story – narration of the story
Writing a dialogue – acting out the dialogue
Writing a story- still images (Groups can tell a story to the others by using three images to create the beginning, middle and end) -discussion
Writing an interview- acting out the interview
Writing a letter –discussion on the human rights of the refuges

The steps of the procedure
Warm-up stage (30 minutes)
A. The teacher presents the class with a **video** (https://www.youtube.com/watch?v=-Nnloq4zy14) by the
UNHCR and asks the students:

    a. What do you see?
    b. Who has created the film?
    c. What is the message of this video?
    d. How did you feel when you saw it?

B. The teacher asks the students if they know who a refugee is and **the definition of the terms: refugee,
migrant and asylum seeker.**
Refugee: someone who has been forced to leave a country because of war or for religious or political
reasons
Migrant: A person who moves from one place to another in order to find work or better living conditions.
Asylum seeker: a person who fled from their country (endangered) but is not accepted yet as a refugee.
C. In the following task, the students are invited to do the matching of the definitions with their meanings:

a. Unaccompanied minor	1 The process of moving people to a different place to live, because they are no longer allowed to stay in the area where they used to live.
b. Deportation	2. A person who is not considered as a national by any State under the operation of its law.
c. Settlement	3. The removal from a country of an alien whose presence is unlawful or prejudicial.
d. Stateless person	4. A child without the presence of a legal guardian.
e. Human trafficking	5. A business transaction between two willing parties involving movement across borders, usually by illegal means.
f. Smuggling	6. A form of slavery involving the illegal trade of people for exploitation or commercial gain.

Pre-reading stage – Individually (30 minutes)
A.ANTICIPATION GUIDE
The teacher asks the students to read the following sentences and say whether they agree or disagree with
them. At the end of the lesson, they are going to read them again and decide if they still hold the same
beliefs or not.

BEFORE READING	**Quotations**	**AFTER READING**
AGREE DISAGREE		**AGREE DISAGREE**
	Education is the armour that will protect you in life.	
	No matter what obstacles I face in life, they can be overcome.	
	If you get married before finishing your education, you won't be able to solve your own problems or educate your own children.	
	Being a refugee doesn't have to ruin your life. Many successful people have gone through hard times.	

	In a refugee's life, all tomorrows are the same.	.
	Tolerance is the rule of the game and it is the way to sanity.	
	Tomorrow is just another miserable day.	

B. MAKING PREDICTIONS

First text

UNHCR Stories of refugees and aid workers -Muzon's Story

A Teenage Refugee Champions Girls' Education

Second text

Misganaw Worknehe Ethiopia

All tomorrows are the same

from *Tilting Cages: An Anthology of Refugee Writings*. Edited by Naomi Flutter and Carl Solomon. Sydney, 1995

Before the students read the following texts, they have a look at the title, the photos and the subtitles and try to answer the questions:

1. What is the form of each text that follows?
2. Where can you find it?
3. Who is the writer?
4. Who might be the reader?
5. Guess the content of the article from the title and the photos.

C. CREATING A WORD WALL

 The students read the text quickly and write the words they are not familiar with on a post-it. Then, they come to the word wall and stick it there. The teacher helps them with the translation of the new words.

D. SCANNING

 The students scan the text and underline the words which are related to the refugees' lives.

While reading stage - Group work (45 minutes)

A. SOMEBODY WANTED BUT SO (SWBS)

The students read the two texts and try to complete the following table in groups.

SOMEBODY …. (Decide who the somebody is: character/person/people)	WANTED (What did that somebody want: goal/motivation)	BUT … (But what happened? Examine the conflict / challenge/ problem)	SO/SO THEN. (So, finally how did everything work out? – the solution)
TEXT 1			
TEXT 2			.

B. COMPARE AND CONTRAST MATRIX

 The students try to fill in the missing information.

	TEXT 1	TEXT 2
LIFE BEFORE		
WHAT CAUSED THE FLEE		.

LIFE NOW-CHANGES (WHERE, WHO, WHAT, LIFE CONDITIONS)		
PROBLEMS, DIFFICULTIES		
FUTURE LIFE, EXPECTATIONS		
FEELINGS		

C. FILL IN THE VENN DIAGRAM

The students fill in the circles with the similarities and differences between the two texts.
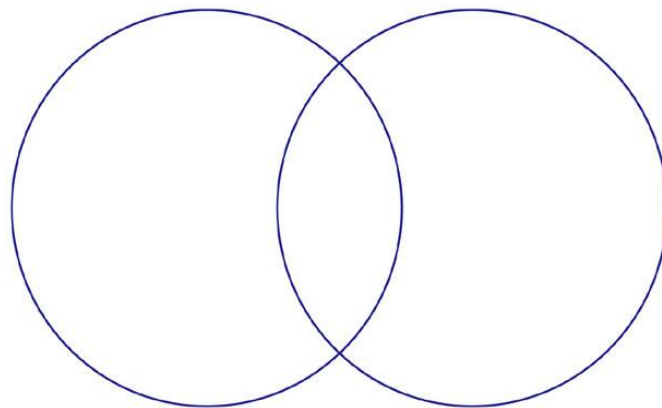
Reading texts
UNHCR
Stories of refugees and aid workers -Muzon's Story
A Teenage Refugee Champions Girls' Education

A passionate advocate for the education of girls and young women in Jordan's refugee camps, Muzon has been hailed as Syria's answer to Malala.

When Muzon's family fled the war in Syria in early 2013, they briefly considered leaving her behind. The bright 14-year-old had been studying hard all year for her grade-nine school exams, which were just a month away, and her aunt urged the family to let her stay and continue her education.

In the end, her father decided the risks were too great, and so she fled with him and her siblings across the border to Jordan. "I knew she could make up for lost schooling, but if you lose your life there's no way to make up for that," Abu Mohammed, 45, told me when I met the family in Jordan's Azraq refugee camp.

Education has always played a big part in Muzon's life. Both of her parents were teachers back in Syria's southern Dara'a province, and her aunt and uncle were head teachers at local schools. "I didn't need them to tell me that education is important. I always just felt it," she explains. "Our house was built by an engineer. When I was sick I went to a doctor. Education is everything in life."

Now 17, her deeply held conviction of the importance of education has become a defining feature of Muzon's life in exile. Not only has she continued her studies in Jordan, but she has also become a forceful and increasingly high-profile advocate for education among Syrian refugees, particularly young women and girls.

Her campaigning has drawn comparisons with Malala, Pakistan's Nobel Prize-winning education advocate, whom Muzon has met several times and considers a personal friend. "She taught me that no matter what obstacles I face in life, they can be overcome."

Before the crisis began, Muzon remembers a normal, middle-class life surrounded by friendly neighbours and relatives. "I'm not saying I was a queen back in Syria. We had problems, good things and bad things, but it was like any normal life," she says.

The family's main home in Izra was close to a military base that regularly came under attack, leaving them trapped in the crossfire. Unable to endure the fighting any longer, they made their way to Jordan and settled initially in Za'atari refugee camp.

Before arriving, they had little idea what to expect, and the transition was tough. Back home, Muzon and her three younger siblings each had their own room, and now the whole family was forced to share a single tent where they slept, cooked and washed.

Thankfully, Muzon's biggest fear – that there would be no schools in the camp – was quickly dispelled. She enrolled in summer classes to get to grips with the new Jordanian curriculum before passing her grade-nine exams.

As she continued her schooling, she noticed that many of her fellow pupils stopped attending classes, often girls around her own age. She heard about one girl who had dropped out and was trying to sell her schoolbooks. Muzon sought her out and convinced her to change her mind. A campaigner was born.

"After that I began advocating for education any time and any place. To my friends, their parents, neighbours or even just girls I met in the street," she says. She has also fought against the widely held belief within the camps that early marriage is the best way to secure the future of young female refugees.

"When I hear of people not letting their daughters go to school or marrying them off early, it makes me angry," she says. "Education is the armour that will protect you in life. If you get married before finishing your education, you won't be able to solve your own problems or educate your own children."

When I first meet Muzon in Azraq, where the family moved a little over a year ago, it's hard to imagine this neat, polite young woman going door-to-door to cajole parents into letting their daughters attend school. But as our interview starts, her gaze becomes intense and the pitch of her voice begins to rise with the passion of her argument. "Indomitable" was the description used by award-winning author and UNHCR Goodwill Ambassador Khaled Hosseini when he met Muzon on a visit to the camp, and it's easy to see why.

She says she has encountered opposition along the way: "Some people refuse to listen from the start. They think, 'Why should we listen to her? She's my children's age.' But I don't let it discourage me. The opposite, in fact; it makes me want to talk to more people and try again and again."

Her friendship with Malala has provided Muzon with a role model for her campaigning cause, as well as raising her profile within the camp and beyond. She has met several other high-profile visitors to Azraq, and understands the importance of spreading her message through them to a wider audience.

"As an individual, I can convince people I meet to go to school but I can't build the schools or provide the teachers," she acknowledges. "We need the help of the international community to do that, so I need to get the message out to those who have the resources to help."

When I express admiration at what she has achieved despite her age and difficult circumstances, she brushes off the compliment. "Of course I have tried to turn this experience into a positive one," she says. "Being a refugee doesn't have to ruin your life. Many successful people have gone through hard times."

Education has given Muzon's life in exile a newfound purpose, and her simple message to the world is that the same can and should be true for every young refugee.

Muzon studies in her home at Azraq camp.
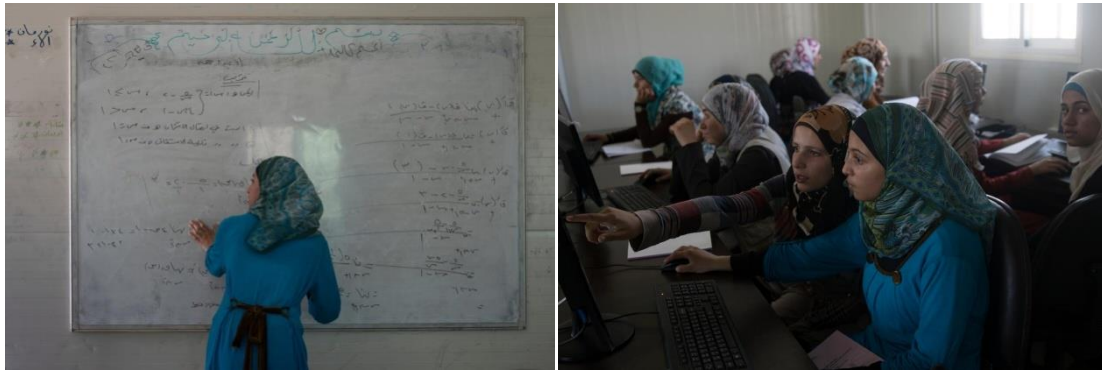
Muzon and her classmates at Azraq camp work on their computer skills. UNHCR/Ed Ou

Misganaw Worknehe Ethiopia
All tomorrows are the same
from *Tilting Cages: An Anthology of Refugee Writings*. Edited by Naomi Flutter and Carl Solomon. Sydney, 1995

Kakuma is found in Turkana district which is situated in the north-western part of Kenya, bordering Ethiopia, Uganda and the Sudan. The area where the refugee camp is located is dry, dusty and sunny. Sometimes you feel the heat as if the sun is only kilometers away. The air is full of dust particles.

At the far end of the refugee camp stands a lone plastic make-shift hut, as if it has no care for what exists in the world. The owner is also lonely; he lives by himself in an alien land. The shabby shelter is neither a house nor a pen. But it partially protects its owner from the sun and the big grains of sand and it is the only worldly thing which related Mesfin with property. He says "It is my house", but deep inside he knows that he does not deserve it.

When Mesfin feels the stress from the combined forces of loneliness, lack of love and hunger, he usually loiters in the forest. Moreover, when there is a shortage of firewood, which is more often than not, he walks for about twenty kilometers to fetch twigs. The wood is essential to provide the energy required to boil the beans which are hard to cook. The firewood rationed is hardly enough to make a day's meals, so fetching wood is one of Mesfin's main activities.

Buying charcoal is out of the question since money is hard to come across; collecting from around the camp is illegal and it would invite confrontation with the uncompromising local Turkana people. But having a piece of wood is the difference between eating and going without food. So, to cook and eat a decent meal, he has to rise with the sun and go in search of firewood.

Once he almost lost his life because of a bundle of firewood. Shame. On this occasion he walked very far from the camp. He collected fallen trees and branches, tied the pieces together with the rope he had carried with him and started his journey back to the camp. He braved the scorching sun from above and the burning heat of the sand under his feet. He took strength from the hope that he would reach home safely with his bundle, to cook and to eat his fill.

After traveling much of the distance back to the camp, sweating and panting under the load of the bundle, the unexpected happened. Unfortunately he met an aggressive local Turkana armed with knives and arrows and was asked to throw the bundle he was carrying down. Poor chap! He tried to reason with the Turkana forgetting that neither of them could understand the other. He tried to win his heart by showing submissiveness and bowing repeatedly, but in vain. He even tried to cry to evoke sympathy, but to no avail. The local was determined and uncompromising. He threatened Mesfin with his armaments and indicated the place where Mesfin should place the bundle of wood. Finally, when Mesfin understood his position and when he knew that he was beaten, he abandoned the bundle and restarted the interrupted journey back home. He doesn't know how he covered the remaining distance, since he finished it moving as a corpse, cursing the star under which he had been born.

Back at home he lay on his mat. He forgot that he had eaten nothing the whole day and that his stomach was empty. He crouched with his head and knees together as a hungry dog and cried for peace. He wondered if it was proper to cry at the age of 40 or so, but it was the only way to keep his sanity; all he could do to keep himself from self-destruction.

When he sits and ponders what he is doing with his life or what is being done to him, Mesfin always ends up confused. He first fled his home country to the Sudan when the Marxist junta – which had stood for the down-trodden – won state power and started to eliminate the so-called reactionaries. He returned to

Ethiopia when President Mengistu took his turn to flee the country and to join the refugees in Harare, and when the new Ethiopian Transitional Government came to power. He returned and stayed in the country long enough to see how fast Ethiopians were going "from the frying pan into the fire". Then he took off again, this time to Kenya. Born to run away as a rabbit at the first sight of a problem, he thought to himself silently.

He learned nothing from his running, but his long life as a refugee taught him tolerance. He knows that tolerance is the rule of the game and it is the way to sanity. That is why he is still alive. He remembered how many of his friends perished and how many went mad and disappeared into the desert, left to unknown fates. Once while wandering around somewhere, he had found an identity card, an Ethiopian one, near a partially decomposed body. He tried to see the face of the deceased but his legs failed him. He fell to the ground and vomited. When he had composed himself, he ran to the camp and hid in his hut for days.

He hated remembering, sitting on his mat, counting the days that he had lived in the refugee camp, enduring the unendurable. But here he was, sitting and remembering.

He tolerated the police who behave as if they own the world, and demand so much when they see a refugee. He tolerated the workers of the humanitarian organisations who think that they know the needs of the refugees. And he also tolerated the hunger, the thirst, the cold and the sun which are intolerable.

As he sat, he prayed for his deliverance. But he knows God is unfair in his treatment of individuals. The illogical God allows some creatures to wither away in a hot desert, in an alien land, while others are leading luxurious lives. Today, he doubts fairness.

Finally, he was tired and went to sleep, to wait for another tomorrow. In a refugee's life, all tomorrows are the same. No story to tell, no history to write and no future to plan. Tomorrow is just another miserable day.

Post-reading stage - Individually (10 minutes)

5-4-3-2-1 Strategy	TEXT 1	TEXT 2
5 keywords from the page		
4 facts related to the main topic		
3 new words		
2 facts you already know		
1 question you still have		

Writing stage - Oral communication - Group work (45 minutes)

The teacher divides the class into five groups. All groups are given the same key words and they have to use any of them for their story:

exploitation, danger, life jacket, trafficking, smuggling, dinghy, pain, suffer, army, asylum, borders, contract, detention centre, education, deportation, fear, family reunion, chance, parents, passport, persecution, poverty, protection, return, smuggler, labour, visa.

Each group is asked to choose **one photo showing refugees**. Then they are invited to make up a story of their own related to that photo, in which they have thought about their **names, their family names, their background, their country and what happened**. They may also decide to use some **small items** they think are necessary to make their story more vivid and realistic (eg, a photo, a piece of clothing….)

Taking all the above into consideration, the members of the first group are asked to make up **a story** based on the picture and use some of the key words. They give their story a title and then they **narrate** it to the class.

The second team is asked to pick up another photo and key words and they should try to write an imaginary **dialogue** among the people involved in their story and act it out before their classmates.

The third team should also make up a story in which they should use **freezing statues**, the moment of their story which is the most critical one. The others should try to understand what it is about.

In the fourth team, there will be two students playing the role of the reporters of a big international channel who will interview them. That **interview** will be about their background, the difficulties they face , their dreams…….

In the last team, the students have decided to write a **letter** to the international community to sensitize people of other countries about the human rights of refugees.

Homework
The students are invited to choose any of the following tasks for homework:
- talk with their parents about the origins of their families and draw their family tree.
- draw their story or use the tools of technology to present their story.
- take interviews from refugees or migrants they know and present it in class.
- search the internet and find stories they would like to share with in class.
- find examples with refugees from their country's history and present them in class.
- prepare a board game with questions related to basic principles and issues of refugees.
- search for relevant literature on refugees from their country and make a presentation in class.

EVALUATION
- The students are exposed to two different types of text (an article and a literary text) about the refugee crisis and they are invited to apply a repertoire of reading, writing and oral communication strategies (skills integration).
- In this way, they become fully aware of the critical conditions in a refugee's life and empathise with them by developing appreciation of the values of human life, education and equality for all.
- The teacher assesses the students' performance through class discussion, their individual, pair or group participation in the tasks as well as the task assigned for homework.

VI.7. Modern Greek literature. Migration and life as a refugee: Two Forms of Uprooting

Proposal: 5th General Senior High School of Aigaleo, Greece

General Objectives
- Encouraging students to think actively as they read a literary text.
- Developing students' ability to make inferences from the information they study.
- Provoking students' awareness and empathy towards migrants and refugees and the presence of the "other person" in their lives.
- Familiarising students with team work.

Target group: 16/17 year-old students(2nd class of High School)

Means/Tools: Photos, articles, lyrics from songs, board, markers.

Before reading: (Students work as a whole group)
Didactic methods and procedures: Pre-Reading Plan, Brainstorming
Time: 07 minutes

Step 1
- The teacher introduces the subject by inviting the students to share anything that comes to mind when they see these photos. As students share their thoughts, the teacher writes them on the board or on chart paper.
- (The photos show a construction made by a group of 30 students from a High School in Lemesos, Cyprus, and its title is IMMIGRANTS.)

Step 2
- The teacher writes on the board all the words and phrases the students come up with.

While reading strategies (students work in 3 groups of 6 or 7)
Time: 35 minutes
Didactic methods and procedures: text comprehension strategies
    1. Asking questions
    2. Skimming and scanning to preview text
    3. SQ3R: Survey-Question-Read-Recite-review

4. Reading between the lines

<u>***GROUP 1***</u>
The students are given the poem "Home" by Warsan Shire from Kenya and are asked
 A. to produce a definition of **Life as a refugee**
 B. to discuss about the **causes of this phenomenon and its effect** on people by filling in the chart provided
with the text.

No one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well
Your neighbors running faster than you
breath bloody in their throats
the boy you went to school with
who kissed you dizzy behind the old tin factory
is holding a gun bigger than his body
you only leave home
when home won't let you stay.
No one leaves home unless home chases you
fire under feet
hot blood in your belly
it's not something you ever thought of doing
until the blade burnt threats into
your neck
and even then you carried the anthem under
your breath
only tearing up your passport in an airport toilet
sobbing as each mouthful of paper
made it clear that you wouldn't be going back.
You have to understand,
that no one puts their children in a boat
unless the water is safer than the land
no one burns their palms
under trains
beneath carriages
no one spends days and nights in the stomach of a truck
feeding on newspaper unless the miles travelled
means something more than journey.
No one crawls under fences
no one wants to be beaten
pitied
No one chooses refugee camps
or strip searches where your
body is left aching
or prison,
because prison is safer
than a city of fire
and one prison guard
in the night
is better than a truckload
of men who look like your father
no one could take it
no one could stomach it
no skin would be tough enough
The
go home blacks

refugees
dirty immigrants
asylum seekers
sucking our country dry
niggers with their hands out
they smell strange
savage
messed up their country and now they want
to mess ours up
how do the words
the dirty looks
roll off your backs
maybe because the blow is softer
than a limb torn off
Or the words are more tender
than fourteen men between
your legs
or the insults are easier
to swallow
than rubble
than bone
than your child body
in pieces.
I want to go home,
but home is the mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown
save
be hunger
beg
forget pride
your survival is more important
No one leaves home until home is a sweaty voice in your ear
saying-
leave,
run away from me now
I don't know what I've become
but I know that anywhere
is safer than here

The text says …	I know …	So I infer that …

.		.

GROUP 2

- The students are given an extract from an essay of Pavlos Charamis from Greece ("Migrants") and are asked:

A. to produce a definition of **Migration**

B. to discuss about **the causes of this phenomenon and its effect** on people by filling in the chart provided with the text.

MIGRANTS….

In their homelands poverty and unemployment is big. So they are forced to seek a new homeland. They follow the road to emigration. They often change many countries, many jobs, many names. The luckiest of them manage to settle somewhere, find a job, earn some money. Money for them to live and for the members of their family, who are left behind and wait.

Years go by. They live in countries that may be totally different to theirs. They hear languages they do not comprehend. They show patience and wait. They hope that in five or ten years they may be able to go back home. Their own home. They dream to open their own shop, buy their own house. They dream. However, by the time their dreams become true, they will still be migrants.

 Migrants. Economic refugees. Illegal immigrants. Foreigners. Every language has many words for them. And every word hides its own meanings. They know them pretty well.

The text says …	I know …	So I infer that …
.		.

GROUP 3

- The students are given the lyrics from some songs and are asked to discuss about and give answers to the following questions:

A. Which **problems** do migrants and refugees face in their new settlement?
B. What are **the emotions and the psychological profile** of those people and of their relatives who are left behind?
C. How do **local people behave** to the "newcomers"?

Alive separation
You can find consolation in death and oblivion in loss
Alive separation doesn't have consolation.
Mother is separated from child and child from mother,
Beloved couples are separated, too.

Emigration is the hardest
Emigration, imprisonment, poverty, orphan hood
The four were weighed
And emigration was found the hardest
Because of its bitterness

When you emigrate
When you emigrate, my love,
Don't stay for more than a year
Because I cannot stand
The pain of being apart.

When you emigrate, take me with you
Take me with you to be a companion for you.

I can't be separated from you, not even for a day
How am I going to stand this for a year?
Without you, my love I will soon die.

When you are away, please remember me,
remember me forever,
When you emigrate, take me with you
Take me with you to be a companion for you.

The poor of the world
We, the poor of the world, living in places we didn't know
Were seeking for a little affection
Poor and underprivileged
Barefooted and with little food
We all felt humble
And condemned
Barefooted and with little food
We all felt humble
And condemned

Ships come and go
Ships come and go
Filled with refugees
They've painted their sails black
Their masts purple

On which stone on which soil
Can you root after all,
You, refugee life **,** are harder than death.

Where could father be?

Mother is seeking for her children
Wind has scattered us apart
To another land, another shore.

On which stone on which soil
Can you root after all,
You, refugee life**,** are harder than death.

After reading (**Students work as a whole group**)
Time: 10 minutes
Reading methods:
 Summarizing: 5-4-3-2-1

5 **Important pieces of information**				
4 **Keywords**				
3 **Questions you have**				
2 **Facts you already knew**				
1 **Interesting idea you find out**				

 It says-I say-and so,

QUESTION Write the question (created or provided)	IT SAYS … Find information from the text that will help answer the question.	I SAY … Think about what you know about that information. (Initial thoughts and previous knowledge)	AND SO Combine what the text says with what you know to come up with the answer. Conclusions: So, I conclude … So, I think … So, I judge … So, I predict …

Visual imagery
- Share the image you've created in your mind, and talk about which words from the book helped you "draw" your picture. Your picture can relate to the setting, the characters, or the actions.

HOMEWORK ASSIGNMENT
- Students are asked to make a drawing or a poster or a collage in reference with the subject Migrants-Refugees. Alternatively, they could create a short film.

Conclusion **EXIT SLIP**

Write one thing you learned during this teaching unit
_____
_____
_____
_____
_____

Name   _____

Name one positive and one negative thing that happened during the group work.

_____
_____
_____

Name   _____

VI.8. Guess who's coming to dinner?

Title: **Guess who's coming to dinner?**
Author: Magdalena Borszowska **based** on
http://cbp.zhp.pl/wpcontent/uploads/2015/12/kazdyinnywszyscyrowni_web.pdf
School: Zespół Szkół Ekonomiczno-Gastronomicznych w Tarnowie
Target: Secondary school students

Objectives:
Students will:
- become more sensitive to the problem of discrimination of minority groups,
- be able to perceive stereotypes and prejudices in their environment,
- realise the role of the family in communicating social values,
- be able to use the ability of public speaking,
- be able to cooperate in a group,

Duration: 45 minutes
Methods: role play, discussion
Forms of class organization: whole class work, individualised work
Teaching aids:
- role cards (attachment)
- sheets of paper and pens for special observers

Instructions:

Introduction: (2-min) - Say hello to students. Introduce them to the topic and objectives of the lesson.
"Today we are going to talk about stereotypes, prejudices, discrimination and dealing with conflicts" etc.

Stage 1: (10-min) -Write the following statements on the board:

- Most refugees from Africa and the Middle East are terrorists.
- Muslims coming to Poland want to Islamize our country.
- Gypsies are lazy, which is why most of them do not have permanent employment.

Students should refer to the statements on the blackboard and say why they are untrue. They should also think about the consequences of such generalizations.
Ask your students how they would feel if somebody was saying things about them that weren't true or would include them in a group that was negatively perceived.
Or maybe some of your students already have such experiences and would like to talk about them?
Stage 2: (15-min)-Tell your students they are going to take part in a role-playing game. They are going to play parts of family members and discuss the issue of people belonging to other social and cultural groups. Ask four volunteers to play roles (preferably two girls and two boys) and four to be special observers. The rest of the group are general observers. Each special observer is to watch the behaviour of one person playing the role and write down all the arguments. Make sure that every observer knows whom to watch.
Hand out the role cards (Attachment 1) and give your students a few minutes to prepare.
Prepare the stage by placing four chairs in a semi-circle. Explain that the scene represents a room where a family discussion will take place. Start the game. Depending on how the situation will develop, at the appropriate time, give a signal to finish the game.

Stage 3: (15-min)-Start a discussion. Let the 'actors' share their feelings with the rest of the group first. Then ask each observer to read out the arguments that the 'actors' used to convince others to their point of view. Then initiate the general discussion. You can ask such questions:
- Were the arguments used in a similar way to that which occurs in your families?
- Would such a family discussion take place if the boy was white?

- Would it be different if the boy brought an Afro- American girl home?
- What would happen if the daughter told her parents that she was in a relationship with another girl?
- What would happen if the son presented his boyfriend to his family?
- Are these conflicts still happening or is it a relic of the past?
- The mother supported everything the father said. Who is considered the key decision-maker in the family?
- Is this family model still popular?
- Is it worth imitating?
- Do you know someone who has this kind of problem?

Tips:
- If the students are familiar with role-playing games, there is no need to provide additional instructions, if not - it will be important to make participants aware of the difference between playing a role in such an exercise and professional acting (when presenting the attitude or view we remain ourselves, and while playing professionally we have to interpret an individual different from our own person).
- This exercise can be adapted to the cultural and social realities of the participants (the boy can be a Muslim, a Jew, etc.). If you think that the roles described do not have much in common with the reality you know, you can prepare your own role descriptions, taking into account the views typical of a family in your culture.
- You can add more roles to the game expanding the idea and describe more characters.

Recapitulation: (3 min)- As part of the recap, ask students to say what they considered the most important and the most interesting of the lesson.

Attachment 1

MOTHER
Your daughter has an Afro-American boyfriend and they want to live together. You love your daughter very much, but you do not understand how she can do that to you. You support your husband in everything he says. You do not reject your daughter, but you try to make her feel sorry for the pain that she makes you feel. In addition, you think that the boy will take advantage of your daughter and at the end of the day she will be the one to suffer.

DAUGHTER
You decided to tell your family that you want to live with your Afro-American boyfriend. During a family discussion you defend your decision, arguing that you do not care about racial bias.

BIG BROTHER
Your sister has an Afro-American boyfriend and they want to live together. It is not especially important to you that your sister is in a relationship with an Afro-American. You believe that everybody has the right to choose his own partner. However, when your mother says that your sister may be abandoned, you start thinking that maybe the boy is taking advantage of her. You are clearly showing your concern and you want to protect your sister.

FATHER
Your daughter is in a romantic relationship with an Afro-American and they want to live together. You are the decision - maker in your family and you do not accept your daughter's relationship. You pay a lot of attention to what people say. You do not consider yourself a racist, but the wedding of your daughter with the boy is a different issue...
Imagine a strict father and use the arguments that he would use.

VII.9. A journey to be shared

Proposal: I.I.S. E. Majorana-A. Cascino, Piazza Armerina, Enna, Italia

A JOURNEY TO BE SHARED is a project for lower and upper secondary school classes, divided into different steps. It aims to achieve the following objectives:

1st Objective (first meeting)
Getting   student to understand diversity as wealth.
Activities:
- Presentation of migrants of the Don Bosco 2000 Association to the students of the reference class;
- Creation of an "imaginative" travel document;
- Exchange of the travel document with the companion sitting on the right side (*they have to draw the face and add the physical details or the partner's character with whom the exchange took place*);
- Hanging the cards on a wall and commenting on them (*how does my partner you see me? Can I recognize myself in the drawing he did ?/ I can not recognize myself, why?)*
- Grouping the boys according to established physical characteristics ;
- Watching   the video **"The beauty of difference"***(video analysis);*
- How can differences be turned into wealth ?
- "Special people" (*show photos of famous people who, thanks to their diversity, have contributed to improving the world: Don Bosco, Einstein, Papa Woityla etc;);*
- Dividing boys into groups and invent the story of a "special" man of current time;
- Conclusion:
"Our journey has just begun: put the stamp on the travel document;
- Next meeting task :
  - drawing a family tree and write on it parents and grandparents' birthplace,
  - thinking about an object to take on a journey.

2nd objective (second meeting)
Getting the boys to understand we can travel even when we are still .
Activities
All of us are always "on the road" for several reasons:
  - Because of   the relationships with people living in our neighboring towns (*Valguarnera, Aidone, Enna ....*), other cities (*Catania, Messina ...)*, northern cities (*Rome, Turin ....),* foreign cities (Madrid, Paris ...) (*let the boys talk);*
  - Because of our roots (parents, grandparents, great-grandparents, other relatives ...);
  - Because of   the objects we use (some purchased, others given, others inherited... so they have a history);
• showing the planisphere, distributing maps and projecting them through the IWB: using their family tree (drawn before) boys detect and   mark their family's places of origin on the maps;
• Consideration : How much room in the world have we taken?
• Preparation of the travel backpack ... ready for departure ...
• What items have you planned to take with you on this trip? Why? (*emotional reasons, usefulness, pastime ....*), put the object inside the backpack;
• Watching the film **"Cultural identities";**
• What are the objects you use every day but which are not Italian (even food)?
(*let the boys talk*);
• Which tastes / sounds / perfumes (the 5 senses) would you bring if only you could do it?
• creating a story: divide the class into groups to build a fantastic story , develop ,write or draw it and then perform it;
• playing   a   game: " **the circles of diversity"** (to discover the similarities and differences between classmates);
• Consideration: what differences / similarities have impressed you? what do they depend on?
• What are the rules to be followed in order to be able to travel? (eg: having the curiosity to know new places, new people, etc ....);
• Conclusion   watching the video "*Il treno dell'interpretazione* " by G. Rodari.

3rd objective (third meeting)
Getting boys to understand that travelling is not always a pleasure. Sometimes people leave because they are forced to .
Activities:
- Getting the boys to think about the different ways of travelling and which journey they would like to do.
- Getting the boys to think about that the idea of trip we usually have is based a date of departure and of arrival. What are people's feelings when they travel without knowing if and when they can go home?

Project methodology
The theme of the project will be developed using a methodology that aims to involve and stimulate all the participants in order to get a deeper awareness about their own experiences and the others' ones .
It promotes empowering processes among participants in terms of their self-awareness and confidence, with a positive impact on their level of social capital.
This aspect also helps them to identify and resolve the needs of others, and in the process strengthens the individual identities.

The methodology will be based on :
- Interviews /questionnaires;
- Discussions/debate on issues related to the theme of the project;
- Groupworks: creative writing/ making materials (posters/ drawings);
- Roleplays;
- Games;
- Searching information on the internet ;
- Watching videos;
- Cultural activities.