



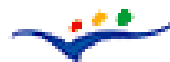
ENHANCING INTERCULTURAL DIALOGUE

The European Intercultural Workplace



EDUCATION

**A comparative investigation into workplace practices
In the education sector across ten European countries**



Education and Culture

Leonardo da Vinci

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Preface

European workplaces are experiencing major transformation. Economic and political changes in Europe over recent decades have resulted in a vast increase in the cultural diversity of those living, working and being educated within its borders. The expansion of the EU coupled with labour shortages in many parts of the continent have brought about a steady increase in mobility both within and from outside the European Economic Area, a trend that is likely to continue and expand.

How similar are the challenges and opportunities of the intercultural workplace in different sectors and in different Member States? What pitfalls to be avoided and examples of good practice can be shared between EU countries? What intercultural training needs exist and how best can these be addressed? These are some of the key questions that inspired the development of the European Intercultural Workplace (EIW) Project (2004-2007). Originally conceptualised in Dublin City University, Ireland, and grant funded by the EU Leonardo da Vinci Programme, the EIW Project was developed and expanded through a network of ten partners from all across Europe, north to south and west to east, from the earliest to the newest EU Member States, from countries with a long experience of integrating foreigners into the workforce to others for whom interculturalism is a wholly new phenomenon.

A core outcome of the EIW Project, and a primary aim of this Education Report, is the establishment of an overview of sector-specific work practices across Europe based on national situational analyses and workplace case studies. In each partner country, research was conducted in a variety of workplaces across the Private sector, Public sector and Education. The perspectives of managers, employees and customers/service users from both host and migrant communities were examined and compared. Subsequently, findings from the ten countries' EIW National Reports were drawn together to produce three trans-national comparative reports in the following key areas: Business and Economy (SMEs), Social Services (Healthcare) and Education and Training (focusing on formal education at primary, secondary and third level).

This Education Report aims to provide information to help policy makers and practitioners identify intercultural training needs and good practice responses within Europe and to inform the production of effective intercultural training materials to a common European standard. To this end, the EIW Project has produced training materials (DVD & Manual) based on the results collated in this Sector-Specific Report and the ten individual EIW National Reports, to help management and employees develop more effectively the process of integration and intercultural harmony in the workplace.

This Report is by no means exhaustive; inevitably the editing process has meant leaving out some material which may be of use to prospective users. For more detailed information, and to find out more about our training materials, please visit the European Intercultural Workplace website (www.eiworkplace.net).

1. Introduction and Background

Education is a core workplace setting for the inclusion and integration of minority ethnic groups.¹ It is above all a critical setting for the promotion of equality for all, including minority ethnic groups as children, students, adult learners and workers in this space. In order to achieve this it must be characterized by three strands: firstly, the inclusion and acknowledgement of similarity and difference as normal through the promotion of intercultural competencies for all; secondly, the implementation of support structures that ensure access to and participation in a quality education workplace by all groups including minority ethnic groups; and thirdly, robust administrative, organisational and monitoring policies which protect minority ethnic groups from discrimination at the institutional and the individual level.

It is therefore concerned with:

- developing the knowledge, understanding, skills, dispositions and attitudes necessary for all students and staff to acquire intercultural competencies to enable them to live together in an inclusive cohesive intercultural society
- ensuring equality of respect for all ethnic groups within society through the elimination of racism and discrimination
- ensuring equality of access, participation and educational outcomes for all minority ethnic groups that will enable them to fully participate in the workplace and society to ensure future employment opportunities and quality life chances.

This trans-national analysis of education is primarily based on the information contained in the EIW National Reports, developed by institutions in ten European countries involved in the European Intercultural Workplace (EIW) Project.² Where appropriate, other sources were also consulted for additional information. The focus of the analysis is on education intercultural workplaces which include ethnic minorities either as workers or as children/students/adult learners.

The national contexts of the ten countries differ widely in their experience of migration and diversity depending on their different social, economic, historical and political backgrounds. Some countries – for example, the UK and Sweden – have a long experience of immigration and have also experienced increases in immigration in recent times, while for others – for example, Ireland – it is a relatively new phenomenon. Countries also differ in the number and composition of the minority ethnic groups that comprise their diversity. For example, diversity is characterised by national minorities as well as immigrant minorities in countries such as Sweden, Finland, Poland, Ireland, UK, Greece and Bulgaria.

1 Minority ethnic groups in this booklet include national and migrant ethnic minority groups. Migrant minority groups include asylum seekers, refugees and economic migrants.

2 These EIW National Reports will be referred to in footnotes as 'EIW + the country name'.

In Bulgaria, children from the Roma³ population represent 10% of all school-going children while the immigrant population is minimal.⁴ On the other hand, countries such as Ireland have recently experienced increases in immigration where minority ethnic groups now represent over 10% of the population. This includes asylum seekers and refugees as well as economic migrants from the new Member States. Greece became more diverse with the immigration from the Balkans and Eastern European countries after the collapse of the communist economic and political systems in the 1990s. According to the 2001 census⁵, immigrants now represent 7% of the total population in Greece. In other areas – for example in Mecklenburg-Vorpommern, Germany – people of immigrant backgrounds represent 1.8% of the total population, which is a relatively low figure compared to the German national average of 8.9%. In addition there are about 20,000 returning emigrants in the State.⁶ Ireland, Italy, Greece and the UK as well as other countries have become increasingly dependent on immigrants in the workforce.

The responses to diversity vary depending on how much experience in the past the country has had in integrating new communities into their societies. The data and information in the ten national reports reflect this diversity of context and the changes that have taken place over time. This diversity of context and data present obstacles to comparative analysis but they illuminate common challenges, initiatives and examples of good practice which will help to support and inform educational workplaces as they strive towards guaranteeing equal opportunities for all, including national and migrant ethnic minorities, in their countries.

The reports, which include workplace case studies encompassing, primary, secondary, vocational, university and adult education settings in the ten partnership countries, highlight the continuing underachievement of minority ethnic pupils, the high dropout rate, and the continuing segregation in areas and within schools. They also highlight the challenges for principals, teachers, teaching assistants, lecturers and other school and Higher Education staff in working together to meet the educational needs of children and students from widely diverse social, cultural and linguistic backgrounds.

The challenges encountered in the educational workplace in ensuring equality of respect, in providing equal access to and participation in the education system, in ensuring that minority ethnic pupils' academic achievement reflects their full educational potential, and in ensuring quality intercultural communication in these various settings are still to be met albeit that there is progress in many of these areas.

The reports also reflect the challenges encountered in protecting minority ethnic pupils' multiple identities in terms of culture, language and religion. In addition the reports point to good practice that is taking place in many countries.

3 'Roma are a unique minority in Europe. Unlike other groups, they have no historical homeland and are found in nearly all countries in Europe and Central Asia. From 7 to 9 million Roma are thought to live throughout Europe. Approximately 70 percent of this population lives in the countries of Central and Eastern Europe and the former Soviet Union. In Central and Eastern Europe the share of the population that is Roma has reached between 9 and 11 percent of the population in Bulgaria, FYR Macedonia, Romania and the Slovak Republic.' <http://www.worldpress.org/Europe/779.cfm>.

4 EIW Bulgaria. Part 1: 2.3. Cultural Diversity in Education.

5 Population Census 2001, National Statistical Service of Greece (<http://www.statistics.gr>).

6 EIW Mecklenburg-Vorpommern, Germany. Part 2: Case Study 5, Interculturality at Vocational Schools in Mecklenburg-Vorpommern.

2. International and European Legislation Relating to Education in the Intercultural Workplace

2.1 International Legislation

The right to education and the right to protection from racism and discrimination are recognised in International and European Conventions and Declarations. The United Nations Universal Declaration on Human Rights⁷ sets out the right to education of every person. The United Nations Convention on the Rights of the Child further reiterates the child's right to education.⁸ The Convention encompasses all the rights of the child including the rights to an identity, to freedom from racism and discrimination, to a religion and to a quality education, rights which should be central to any setting where children are the focus. These are concepts embedded in the definition of Intercultural Education. All countries worldwide with only two exceptions, USA and Somalia, have ratified the document.

2.2 European Legislation

2.2.1 The Council of Europe

At the European level the right to education and the right not be discriminated against have been recognised in the Council of Europe Convention on Human Rights and Fundamental Freedoms of 1950. According to the provisions of the Convention no person shall be denied the right to education. Furthermore the Convention provides that, in the exercise of any functions which the State assumes in relation to education and to teaching, it shall respect the right of parents to ensure such education and teaching is in conformity with their own religious and philosophical convictions.⁹ The Convention on Human Rights and Fundamental Freedoms also prohibits discrimination on any grounds relating to the enjoyment of the fundamental rights set out in the document.¹⁰ All European countries have ratified the Convention and it is legally binding for them.

Another Convention of the Council of Europe which has an impact on intercultural education is the Convention on the Legal Status of Migrant Workers, adopted in 1977.¹¹ The document provides that migrant workers and members of their families officially admitted to the territory of a country that has ratified the Convention shall be entitled, on the same basis and under the same conditions as national workers, to general education and vocational training and retraining, and shall be granted access to Higher Education according to the general regulations governing admission to respective institutions in the receiving State (Article 14 (1)).

In addition, the Council of Europe Resolution in May 1983 and the three recommendations on the Education of Migrant Children which were passed by the Council between 1983 and 1989, although not binding legal decisions, emphasized the

7 The United Nations International Declaration on Human Rights of 1948, article 26, available at <http://www.un.org/Overview/rights.html>.

8 The United Nations Convention on the Rights of the Child of 1989, article 28, available at <http://www.unicef.org/crc/>.

9 The Council of Europe Convention on Human Rights and Fundamental Freedoms of 1950, Protocol to the Convention of 1952, article 2, available at <http://www.echr.coe.int/echr/>.

10 Ibid., Article 14.

11 The Convention on the Legal Status of Migrant Workers of 1977 (which entered into force in 1983); EU Member States who have ratified the Convention include France, Italy, the Netherlands, Norway, Portugal, Spain and Sweden.

supports needed for the integration of migrant communities.¹² The Council recommends that Member States should take action in the following three areas:

- adapting the system to migrants' special educational needs
- including lessons on the language and culture of migrants in mainstream school curricula
- promoting intercultural education for all

In 1992 the Council of Europe adopted the European Charter for Regional or Minority Languages¹³, which came into force in 1998. According to provisions in the Convention the parties undertake to promote and support the use of regional and minority languages at all educational levels. The right to education is further enshrined in the Framework Convention for the Protection of National Minorities (1995)¹⁴ where it is stated that the countries party to the Convention shall encourage a spirit of tolerance and intercultural dialogue and take effective measures to promote mutual respect and understanding and co-operation among all persons living in their territory, irrespective of those persons' ethnic, cultural, linguistic or religious identity, in particular in the fields of education, culture and the media.

2.2.2 The European Union

The Treaty of 1992 establishing the European Union explicitly recognised the human rights enshrined in the European Convention on Human Rights (1950), as fundamental principles of the Union.¹⁵ However, long before 1992, the Court of Justice rulings have been based on the principles set out in the Convention and on the common constitutional traditions of Member States. In 2000 the Charter of Fundamental Rights of the European Union was adopted, where it was reiterated that everyone has the right to education and to have access to vocational and continuing training. This right includes the possibility for everyone to receive free compulsory education. Although the Charter of Fundamental Rights of the European Union is not a legally binding document, it demonstrates the political will of the European Union to safeguard human rights.

In 1977 a Council Directive 77/486/EEC¹⁶ on the education of the children of migrant workers was adopted. It has been instrumental in ensuring that the children of migrant workers have the right to enter the education systems under the same conditions as nationals. The Directive places an obligation on Member States to provide teaching for migrant children in the language/s of the state in which they are present and also to enable children to have language support in their home language/first language and to maintain their cultural identity. An important aspect of the regulation adopted with this Directive is that children of immigrants, irrespective of their legal status, should have

12 Resolution adopted by the Standing Conference of European Ministers of Education, 10-12 May 1983. Recommendation No. R (84) 9 of the Committee of Ministers to Member States on second-generation migrants; Recommendation No. R (84) 18 of the Committee of Ministers to Member States on the training of teachers in education for intercultural understanding; Recommendation 1093 (1989) of the Committee of Ministers to Member States on the education of migrants' children.

13 Available at <http://conventions.coe.int/treaty/en/Treaties/Html/148.htm>.

14 'European Framework on the Protection of National Minorities; the European Regulation on regional and minority languages', 1st February 1995; this can be viewed at <http://conventions.coe.int/treaty/en/Treaties/Html/157.htm>.

15 Article 6 of the Treaty establishing the European Union.

16 European Directive on the Education of Migrant Children 1977.

access to, and participate in, compulsory education. The Directive was adopted by the EU Member States in the 1980s.

In 2000 the Council Directive 2000/43/EC¹⁷, implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, was adopted. The Directive provides a legal framework for combating discrimination based on racial or ethnic origin in different areas such as education, with a view to putting into effect in the EU Member States the principle of equal treatment. However the principle of non-discrimination does not extend to differences of treatment based on nationality and is not applicable to the regulations governing the entry and residence of third country nationals and to any treatment arising from their legal status.

Furthermore, in compliance with the European Union Directives, the Member States are bound to introduce national legislation ensuring asylum seekers access to the education system in accordance with conditions similar to those applicable to Member State nationals.¹⁸ They also undertake the obligation to afford access to minors of long-term residents to the educational system under conditions similar to those laid down for nationals, including the award of study grants in accordance with national legislation. This does not affect any national provisions which may restrict the access to the education system by requiring proof of appropriate language proficiency.¹⁹

In 2001 the Education Council issued a report entitled 'The concrete future objectives of education and training systems',²⁰ which highlights the promotion of cultural diversity as one of the main objectives of the education and training systems. In 2002, the Council endorsed a 'detailed work programme on the objectives for education and training systems in Europe' entitled Education and Training 2010 Work Programme.²¹ This work programme adopts European benchmarks²² applicable to education and training systems in areas which are central to the achievement of the strategic goal set by the Lisbon European Council²³ in 2000 of making Europe 'the most competitive and dynamic knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion' by 2010. The benchmarks adopted are indicative for EU Member States, and, in compliance with the subsidiary principle, Member States are fully responsible for the content and organization of their education systems. Important benchmarks for education and training were set by the Education, Youth and Culture Council in 2003. Three of the benchmarks are particularly relevant in the education of minority ethnic students:

17 Council Directive 2000/43/EC of 29 June 2000 implementing the principle of equal treatment between persons irrespective of racial or ethnic origin, Official Journal L 180, 19/07/2000 p. 0022 - 0026.

18 Council Directive 2003/9/EC of 27 January 2003 laying down minimum standards for the reception of asylum seekers, Official Journal L 31, 6.2.2003, p.18-25.

19 Directive 2003/109/CE of the 25 November 2003 Council concerning the status of long-term resident third-country nationals, Official Journal L 16, 23.1.2004.

20 Report from the Education Council to the European Council 'The concrete future objectives of education and training systems' available at http://ec.europa.eu/education/policies/2010/doc/rep_fut_obj_en.pdf.

21 'Education and Training 2010 Work Programme' (2002/C 142/01), Official Journal C142, 14.6.2002.

22 These benchmarks will be considered as indicators for success. There is a political will from all the EU Member States these objectives to be achieved. However, they are not legally binding.

23 Lisbon European Council, March 2000, Presidency Conclusions, available at http://www.europarl.europa.eu/summits/lis1_en.htm. Also see http://ec.europa.eu/education/policies/2010/et_2010_en.html.

- The average proportion of young people who leave school early should not exceed 10%
- At least 85% of pupils should have completed upper secondary education
- The number of young people who have achieved poor results in reading and writing should decrease by at least 20% compared to 2000.²⁴

These benchmarks are to be achieved in Europe by 2010.

The thrust of European Legislation is primarily concerned with ensuring that all children of immigrants, irrespective of their legal status, should have access to and participate in the compulsory education on the same basis as the majority population.

3. National Context: Primary School to Higher Education – Current Practices and Supports for Ethnic Minority Children, Students and Workers in the Intercultural Education Workplace

Intercultural education policies, initiatives and legislation promoting intercultural practice and anti-racist and anti-discrimination measures have become an increasing concern in Europe as countries continue to grow more diverse in their population and to seek solutions and implement measures to ensure social cohesion and economic prosperity within these societies. The legislation underpinning the educational workplace in the ten countries in this study will be referred to as it arises in the document.

3.1 The Right to Education

The majority of countries included in the present study are committed to ensuring that all children including children from ethnic minority communities, irrespective of their legal status, have the same right to compulsory education, educational services and financial supports as the majority population. However Poland and Sweden require proof of residence prior to admitting children whose residence status is irregular. In some other countries, such as Finland and the UK, children can access preschool as a right before entering the primary sector. A number of countries also provide access to free education beyond compulsory schooling, at upper secondary, Higher Education and University level for those who have the eligible qualifications. Examples here are Finland, Sweden, Norway, Ireland and Bulgaria. In many of the countries this right to education is included in their constitutions and governed by Education Acts.²⁵

24 Commission of the European Communities, 'A Coherent framework of indicators for monitoring progress towards the Lisbon Objectives in Education and Training', 1/2/07, p. 9.

25 Finland Basic Education Act (628/1998); Finland, Basic Education Decree 9852/1998; Finland, Government decree on the General National objectives and Distribution of Lesson Hours in Basic education (91435/2001) ; Sweden: Education Act (1985:1100); Norwegian Education Act; Bulgarian Law on Asylum and Refugees, Article 26; Greek Constitution, Article 5 Par 1., Greece; The Green paper on the European Dimension in Education (1993) ;and the White Paper on Education and Training (1995); and Article 40 of Law 2910/2001; Bulgaria: MES, Ordinance No.3, 27th July, 2000, Procedures for the Enrolment of Refugees in State and Municipal Schools in the Republic of Bulgaria; Government of Ireland, Education Act 1998.

3.2 Intercultural Education and Support for Migrants' Children and National Linguistic and Ethnic Minorities

In building intercultural workplaces the following two strands are necessary. Firstly, intercultural education is for *all* – both the majority and minority populations – as it is through intercultural contact in workplace settings that people communicate, interact, build trust, and grow in respect for each other's culture, religion, and composite identities. Secondly, in order to ensure equal opportunities and full inclusion of all ethnic minorities within their chosen societies, anti-discrimination measures, together with supports in the acquisition of the majority language and support of the first language and culture, are crucial to success. For migrants it is also necessary to have supportive integration programmes.

There is considerable debate, both academic and political, about how best to develop intercultural education. Compliance with EU legislation, Directives and resolutions has had an impact in that similar support programmes and initiatives are underway in all ten countries, albeit within different delivery models and different levels of commitment and funding. The interpretation of legislation on human rights issues has also resulted in different responses in the educational workplace. For example, in **Bulgaria**, a programme is underway to desegregate the 'Roma schools', supported both by the State and the Roma community, while in **Greece** 'intercultural schools' originally created for the education of repatriated Greeks, now include pupils of economic migrants, refugees and returned Greeks.

It is clear from the reports that politics, the perceptions of the majority population and the media have all had considerable impact on the ways in which intercultural education is delivered in different countries, and on the priority and funding allocated to ensuring that ethnic minorities are respected and afforded equal opportunities in line with the majority population.

3.3 Intercultural Curricula

The Intercultural curriculum is about the acquisition of knowledge and understanding together with the skills and dispositions to enable all children/students to live and learn together and to reach their full potential socially, spiritually and intellectually. To be truly effective it must be delivered and implemented in a supportive environment that acknowledges, celebrates and respects diversity. It embraces not only the content of curricula but organisational and pedagogical methodologies, school climate and ethos.

In all the partner countries, with the exception of **Poland**, there is an official commitment to developing an intercultural curriculum in educational workplaces. According to the 2007 Council of Europe Report on 'Cultural Policies and Trends in Europe', 'the subject of interculturalism has been seriously neglected in national education' in Poland, with the exception of the introduction of some intercultural dimensions in the curriculum in regions where there are significant numbers of migrant ethnic and linguistic minorities. In addition, intercultural initiatives have been undertaken by non-governmental organizations and independent institutions.²⁶

²⁶ Council of Europe/ERICarts: 'Compendium of Cultural Policies and Trends in Europe', 8th edition 2007, available on <http://www.culturalpolicies.net>.

In many countries, the intercultural approach is one of the aims of the national curriculum. However, the development, content and implementation of these curricula vary from country to country depending on whether they are centrally prescribed or can be developed at local or school level. Critically they are dependent on initial and in-career development for teachers in their implementation and the extent to which they are evaluated and monitored. This remains a challenge for the majority of countries and will be addressed later in this Report when challenges in the intercultural workplace are discussed.

In some countries – such as Finland, Italy, Ireland, UK and Sweden – the intercultural approach is viewed as embedded in all school life.

In **Finland** the teaching of migrants includes two goals: ‘...the pupils’ growth to become an active and balanced member of Finland’s linguistic and cultural community and the pupils’ own linguistic and cultural community’²⁷ In Finland, there are also National Curriculum Guidelines for the Basic Education Years (6-15). The aims and main content of the curriculum are outlined centrally and guide the local municipalities or schools in drawing up syllabi. Parents have the opportunity of being involved in this process. This approach can allow for the development of intercultural dimensions in the curriculum.

In **Mecklenburg-Vorpommern, Germany**, the Ministry of Education has developed a framework for introducing Intercultural Education into the schools in an interdisciplinary way. This framework is binding on all schools. However, its implementation is the responsibility of the school.²⁸

The approach in the **UK** to the education of ethnic minority pupils is an inclusive approach to ensuring equal opportunities for ethnic minority groups. This approach was first articulated by Lord Swann in 1985 in his report ‘Education for All’. This Report was commissioned to address equality and attainment issues in relation to ethnic minority students. It called for a radical change in direction from coping with ethnic minority students to developing an educational system that was capable of ensuring all children should reach their full potential:

... [T]he fundamental change that is necessary is the recognition that the problem facing the education system is not how to educate children of ethnic minorities, but how to educate all children²⁹

The National Curriculum, which is centrally prescribed, allows for intercultural dimensions across all curricular areas in its implementation in schools. A citizenship programme is also to be included as part of the National Curriculum. In the UK, organisational and pedagogical strategies, school atmosphere and climate are also considered as essential requirements to be addressed in the intercultural school.³⁰

In **Italy**, there has been an emphasis on intercultural education in the formal education system since 1994 when a Ministerial Memorandum 73/1994 relating to Intercultural

27 EIW Finland. Part 1: 2.3 Cultural Diversity in Education.

28 EIW Mecklenburg-Vorpommern, Germany. Part 1: 2.3 Cultural Diversity in Education and written communication with the Ministry of Education, June 2007.

29 Department of Education and Science, ‘Education for All’, Report of the Committee of Enquiry into the Education of Children from Ethnic Minority Groups, CMND.9543. (London: HMSO, 1985), p.766, para.2.6.

30 EIW UK. Part 1: 2.3 Cultural Diversity in Education.

Education was issued. However, the implementation of the key intercultural principles contained in the memorandum has been inconsistent:

Although individual schools have been entrusted with the definition of their own training provision (Law 59/1997, Art.21 'Autonomy of School Institutions'), relatively few of them have, in fact, met the challenge of revising the curriculum drawing inspiration from the Memorandum's guidelines.³¹

In 1998, Law 40/1998 required schools to introduce intercultural projects 'acknowledging linguistic and cultural differences as the basis for mutual respect, intercultural exchange and tolerance'. Recently, the intercultural approach advocated in the 1994 Memorandum has been developed by individual schools and in partnership with other agencies such as the local authorities, immigrant communities and other non-governmental agencies.³²

In **Ireland**, the National Curriculum also lends itself to the adoption of intercultural dimensions on a cross-curricular basis. Intercultural guidelines were devised by the National Council for Curriculum and Assessment (NCCA) and issued to all schools, both Primary and Secondary, who were asked to adopt the intercultural approach advocated irrespective of school population. These guidelines provide strategies for whole school planning, principles for the creation of diversity charters and anti-racism charters and guidelines for teachers for including recently arrived migrant children in the classroom/school and for teaching English as an additional language.³³ The Department of Education & Science (DES) has also issued guidelines on Traveller³⁴ education.³⁵ In addition, intercultural guidelines for schools³⁶ have been published by the Irish National Teachers Organisation (INTO).

In **Sweden** the National Curriculum for the compulsory years of schooling is imbued with the same values that support the educational intercultural workplace of schools, emphasising respect, justice, the equal worth of each individual, responsibility, generosity and the freedom and integrity of the individual. This vision and the aims of the Swedish National Curriculum are interpreted by teachers, who formulate syllabi at local level and translate these values into the daily life of the school.³⁷

Bulgaria has introduced a thematic course on Human Rights. This programme is designed for primary-level grades 1-4 and secondary-level grades 5-8. In addition, supplements for third level education are being prepared³⁸. It is part of the continuing strategy for the educational integration of children and students from ethnic minorities. It is targeted at all ethnic groups in Bulgaria but particularly at the Roma population. In

31 'Cultural Policies and Trends in Europe', op. cit.

32 Ibid.

33 The National Council for Curriculum and Assessment published 'Intercultural Guidelines for Primary Schools' in 2005 available at <http://www.ncca.ie/uploadedfiles/Publications/Intercultural.pdf>, and for the post-primary sector in 2006, available at http://www.ncca.ie/uploadedfiles/publications/InterGlines_Eng.pdf.

34 Travellers are a national minority ethnic group in the ROI. They are characterised by a shared history of a distinctive nomadic life style and culture identity. See for example, www.nccri.ie/submissions/04MarTravellerEthnicity.pdf; <http://www.paveepoint.ie/pdf/StrategicPlan06-10.pdf>

35 Department of Education and Science, 'Guidelines on Traveller Education in Primary Schools', (Dublin, DES, 2002) and 'Guidelines on Traveller Education in Second Level Schools' (Dublin, DES, 2002).

36 Irish National Teachers Organisation, 'Guidelines to Intercultural Education in Ireland', (Dublin, INTO, 2002).

37 EIW Sweden. Part 1: 2.3 Cultural Diversity in Education.

38 In Bulgaria, primary and secondary schooling are divided into primary-level (grades 1-4), secondary-level (grades 5-8), and third level (grades 9-12).

2005, funding of 165,000 BGN (approximately 84,500 Euro) was provided for the promotion of intercultural activities, for example the celebration of traditional holidays and the development of the cultures of ethnic minorities.

In **Greece** in 2003, intercultural dimensions were incorporated into the new curriculum for compulsory education by the Ministry of Education under the general principle, 'Strengthening cultural and linguistic identity within a multicultural society'.³⁹ As a result, teachers have been asked to adopt intercultural cross-curricular approaches. This is happening in secondary schools, and to some extent in elementary schools, where subjects such as geography, history, literature, and second or third languages are exploited for their intercultural dimensions. In addition, a free curriculum time of two hours per week has been established to provide a forum where topics such as multiculturalism, European identity and globalisation can be discussed. Furthermore, ethnocentrism has been reduced in curricula and textbooks by the inclusion and representation of other cultures. Screening of textbooks has also taken place. This has been done by the Pedagogical Institute and the Institute for Greek Diaspora.

In **Norway**, the Ministry of Education has developed a strategic plan based on equality of participation for language minority children/students in the education system, entitled 'Equal education in praxis! Strategy for better learning and increased participation for language minorities in kindergartens, schools and further education 2004-2009'. The 'Diversity Mirror' process tool developed by the MiA (Diversity at Work) Foundation gives assistance to schools to enable them to meet the aims of the Ministry of Education's strategy document, and is supported by the Directorate of Education.⁴⁰ (This is further discussed in section 5.6.)

3.4 Educational Support for Ethnic and Linguistic Minority Children

The majority of countries in this study have designed supports in relation to:

- integrating ethnic minority children into mainstream schooling
- children learning through an additional language
- first language support and initiatives to include intercultural dimensions and competencies in the curriculum.

However, the robustness and implementation of these supports vary widely, and a number of models of provision and implementation exist across the ten countries. The measures put into place fall into two main models: the integration model and the separate model of support. These two models are not mutually exclusive. Poland, Sweden and Finland offer support within both these models. Both models are primarily focused on: the language of instruction and the maintenance of the first language/home language; learning needs in particular curriculum areas such as reading, writing and mathematics; the differentiation of mainstream curriculum; and differential assessment (as happens for example in Greece, Finland and the UK). In Germany, Italy and Poland,

³⁹ EIW Greece, op. cit.

⁴⁰ EIW Norway. Part 1: 2.3 Cultural Diversity in Education.

class sizes may be reduced in order for each child to have more teacher input into the learning.⁴¹

3.4.1 Language Support

Lack of proficiency in the language/s of the majority population creates difficulties in accessing the mainstream curriculum, educational qualification and employment opportunities. For many this can lead to a lowering of socio-economic status. Becoming proficient in the majority language is therefore viewed as critical in enabling linguistic minority populations to be included both economically and socially in society. The report from the UK states that research into labour market outcomes for first generation immigrants found that those who are fluent in English have wages on average about 20% higher than non-fluent speakers.⁴²

The EU Directive of 1977 has been significant in ensuring that all Member States, in particular those which have recently joined the EU, have promoted measures in relation to language and cultural support.

The area of learning through an additional language and the importance of the first language has been the focus of much debate. There is controversy over the process through which this language proficiency is obtained, between those who advocate immersion programmes and those who favour bilingual provision. The models of language provision that have developed in the ten countries reflect this debate, and language support varies from country to country.

The Integration model

In the integration model, children of migrants are included in classes with children of the same age in mainstream schools, where they follow the same curriculum as the rest of the pupils. Support measures are put in place for each child from a migrant background, usually to enable the child to become proficient in the language of instruction. This support is available in full-time compulsory education and at preschool level in **Finland**, **Sweden** and **Norway**. Sweden ratified the European Framework on the Protection of National Minorities and the European Regulation on Regional and Minority Languages in June 2000.⁴³ In Finland, the Sami population receive their education through their first language, and in the International Schools, instruction is in English. If parents or schools request remedial teaching in the students' first language, it can be provided.

This language of instruction support is given either individually or in small groups by immersion in the language of instruction, with the exception of **Greece**, **Finland**, **Sweden** and **Norway**, where bilingual tuition is available to some extent. It is obligatory for all schools to provide Norwegian as a second language. Norway also has an introduction course for newly arriving immigrants and language training.

41 European Community, Eurydice Survey, 'Integrating Immigrant Children into Schools in Europe'. (Brussels: Eurydice, 2004) p.43-44; Written communication with Ministry of Education in Mecklenburg-Vorpommern, Germany, June 2007.

42 EIW UK, op. cit.

43 'European Framework on the Protection of National Minorities; the European Regulation on regional and minority languages', 1st February 1995; this can be viewed at <http://conventions.coe.int/treaty/en/Treaties/Html/157.htm>.

In **Mecklenburg-Vorpommern, Germany**, in some pre-school centres, bilingual intercultural education in mixed age groups is available, for example in a German-Vietnamese child group in the Waldemarhof, and in Rappelkiste in English and French. This initiative is funded by the Kindergartens themselves.⁴⁴

With the exception of the bilingual settings, this language support is provided on a withdrawal basis or through in-class support during normal school hours. Examples here are the **UK, Ireland, Italy, Greece, Poland, Finland, Norway** and **Sweden**.⁴⁵

The language support in this model is given by language-support teachers, either working alone, or, as in the case of the **UK** and **Ireland**, working in partnership with the class teacher. In this model extra-curricular support is also made available on the school premises after school hours, supported by the education authorities.

The Separate Model

In the separate model there are three practices: The first practice is when migrant pupils are taught separately from the other children for a limited period, to enable them to receive intensive support for their needs. Within this practice there are times when the children are taught in the mainstream class before they are fully included in the appropriate mainstream class. **Finland, Sweden** and **Norway** provide this transitional support. In Finland, many schools and other educational institutions offer preparatory courses to prepare pupils for compulsory education. This support varies from half a year to one year or more, depending on proficiency in Finnish/ Swedish/ native language. These courses also offer remedial and other supporting instruction. Migrant children are placed in classes that correspond to their age and ability. If they so wish they can avail of the syllabus intended for those learning through Swedish/ Finnish as a second language if their competencies are not equivalent to a native speaker. However a survey in 2005 found only five communes⁴⁶ where this was available to more than 1000 immigrants.

In **Mecklenburg-Vorpommern, Germany**, pupils without any knowledge of German are provided with an intensive course in German of 20 hours a week for a maximum period of two years, and then integrated gradually into mainstream classes.⁴⁷

The second practice is a more long-term measure, where children are taught in separate classes depending on their proficiency in the language of instruction. This is not a widespread practice. This may be for one or several years; the curriculum content and methodologies are focussed on their learning needs.

In **Greece**, special learning groups may be formed for a maximum period of two years.⁴⁸ The pupils get systematic instruction in Greek and other school subjects and can join mainstream classes for subjects such as music, sports, art and foreign languages. In

44 EIW Mecklenburg-Vorpommern, Germany, op. cit.

45 In two comprehensive schools in Rostock, German as a second language is taught in addition to the main curriculum. EIW Mecklenburg Vorpommern, Germany, op. cit.

46 Local regional administrative units.

47 Administrative Regulation, 24th June 2006; Written Communication, German Ministry of Education, June 2007.

48 EIW Greece, op. cit.

2002/2003 there were 548 reception classes of this type meeting the needs of 7,863 pupils.

The third practice is where instruction in the majority language is provided by a separate agency or agencies outside mainstream schooling. This is the case in **Bulgaria** where the State Agency for Refugees, through the Integration Refugee Centre, provides instruction in the afternoons to those children who are seeking or have been granted protection. In addition, the Bulgarian Red Cross provides financial assistance to refugee children and their families for the necessary textbooks and materials. Summer camps for children are provided with intensive Bulgarian language learning by the Bulgarian Red Cross.

In **Greece**, there are also extra-curricular preparatory classes which provide remedial or compensatory education to support pupils to consolidate their school learning. In 2002/2003 there were 525 preparatory classes organized for some 3,719 pupils.

3.4.2 The Language and Culture of Origin

The funding, support for and commitment to the inclusion of the first language tuition and support for home culture is limited and varies widely.

This support is funded and organised in many ways: in **Finland** and **Sweden** the responsibility lies with the communes; in the **UK** it is organised at supplementary school level; in **Greece** it is offered on a non-obligatory basis for up to 4 hours per week provided there are a minimum of 7 students. Funding is provided by the State and resources received from the EU. In **Ireland** and **Italy** it is organised through bilateral agreements between the country of origin and the country of settlement.

In **Norway** the support for first language training and home culture has been reduced, and each school can now decide the level of support to give within their budget. Some schools, particularly in Oslo, have decided to allocate their entire budget in this area to intensive Norwegian language training. The National Curriculum has been changed to allow this to happen.

In **Germany**, according to the Ministry of Education, support for first language and culture is provided 'sporadically' as there is a lack of teachers to carry out this work. However, in schools where the immigrant's language is already being taught as a foreign language, the teacher can be required to teach immigrants their native language also. For example, German teachers of Russian may find themselves teaching Russian children their native language.⁴⁹

The provision of support is often dependent on the country of origin, and in the case of EU countries, it is governed by the 1977 Directive.⁵⁰ It may also depend on there being a minimum number of pupils of the same language group and the availability of teachers in the required language.

49 German Ministry of Education, written communication, June 2007.

50 EU Directive, 1977, op. cit.

This is despite the research that indicates that the inclusion of the child's first language in the learning process is crucial to success.⁵¹ Professor Inger Lindberg is quoted thus in the **Swedish** EIW National Report:

Essentially it is all about the simple fact that we learn best in a language that we understand. As long as the multilingual pupils do not master the language of instruction, they will have poorer chances compared to monolingual pupils who receive instruction in the language they master, namely in their first language. The multilingual students should therefore in schoolwork, parallel to the Swedish language, be given the opportunity to continue to develop and use the language they know best.⁵²

Sweden is the only country where children are formally entitled to instruction in their first language during the years of compulsory schooling if they wish. Students are offered two hours per week of instruction in their first language. In addition, first language support and training are provided to children in childcare, kindergarten and preschool. This policy was strengthened by the government regulation of 1977, commonly known as the Home Language Reform.⁵³ As a result of this reform, the National Curriculum was implemented in a bilingual setting in some schools. However, when large numbers of refugees arrived in the 1980s, these classes were not extended to them. This was due to difficulties in relation to the number of languages spoken and a lack of economic resources. As a result, the number of bilingual schools has decreased. In 2005/2006 there were 65 faith-based private primary and secondary schools in Sweden, and 16 ethnic linguistic schools⁵⁴. In Göteborg, Stockholm and Malmö, 32% of pupils are entitled to first language training, whereas the corresponding figure for the rural communes 4%. The responsibility is on the communes to find a teacher if there are 5 or more children using the language actively at home. There is no minimum requirement for children who speak the national minority languages Meänkieli or Sami.

However only 10% of children receive the support they are entitled to. This provision varies between communes. Despite the positive attitudes of many researchers to first language use in the school setting, there is a reluctance to integrate first language teachers and instruction into the school curriculum⁵⁵. According to the Swedish EIW National Report:

Mother Tongue teaching in Swedish schools is somewhat too limited to be of real help in maintaining competence in the first language. The general policy of the Swedish school has been assimilatory. First language classes have mostly not prevented the trend of assimilation over two generations.⁵⁶

The policies, practices and initiatives in different countries outlined in this section reflect similar official philosophical frameworks grounded in either integrationist or equality

51 See, for example, Cummins, J. (2001). *Negotiating identities: Education for empowerment in a diverse society*, 2nd Edition. (Los Angeles: California Association for Bilingual Education).

52 EIW Sweden, op. cit.

53 Ibid.

54 Bilingual schools. Examples are the Estonian School, the Sweden-Finnish School, the German school, the French School, the International School, etc. These schools follow the Swedish national curricula, but have a special profile focussing on the second language and culture.

55 About half of the instruction is only offered after normal school hours, and many mother tongue teachers have different working conditions compared to other teachers; they often ambulate between schools, and are thus not as tightly incorporated in the teachers' work teams as the other teachers.

56 Ibid.

frameworks. The ultimate aim is to promote social cohesion and economic inclusion within societies. Underlining this goal, the **Bulgarian** EIW National Report states that: 'Teaching Human Rights and Intercultural Education at school is a guarantee for the future of social and ethnic peace in Bulgaria'.⁵⁷

3.5 Adult Education

In **Finland**, many schools and institutions have preparatory courses for immigrants of all ages, but in particular adult immigrants. This is known as integration training and comprises instruction in Finnish and Swedish, encouragement to maintain their first language and cultural identity, social studies, basic knowledge about the society, cultural knowledge and guidance and preparation for working life. The services of interpreters can be accessed. Training usually lasts one year. The purpose of these courses is:

...to ensure that adult immigrants receive the education they need for working life and that they maintain their existing vocational skills, and for foreign qualifications, studies and work experience to act as the basis of the design and completion of Education in Finland.⁵⁸

In **Norway** since 1995, the focus of adult education has been on the acquisition of the Norwegian language. These language classes are provided free of charge by the Municipalities under certain regulations.⁵⁹ Since 1995, this provision has been reviewed and has changed its focus a number of times. In September 2005 the 'Introduction Law' came into force in Norway. This incorporates a full-time programme of introduction to Norwegian society for refugees and immigrants. It includes 300 hours of Norwegian language training, and training based on knowledge of the Norwegian society. This programme is offered in the first language of the participant and is compulsory for refugees and immigrants who are in receipt of economic support from the State.

In addition, the Adult Educational Law of 2005⁶⁰ emphasises training for work life. This training is based on the needs of each individual for whom an individual education and training plan is drawn up. The Norwegian language training is based on the European framework for language training. Besides the 300 hours tuition provided by the State, in some cases an additional 2700 hours is offered to enable the participant to attain the aims in the individual plan. The participant may need to pass a Norwegian language test in order to be admitted to universities, other third level institutions or vocational training programmes for adults. This further education is free of charge for those who are accepted into these institutions if they have adequate professional skills, Norwegian language competence and the ability to follow their chosen course of study.

In Norway, language training linked to and in combination with work placement has proved to be a success. Refugees and immigrants are placed in work both within and outside of the Introduction programme outlined above. Norwegian language training courses at the workplace are sometimes a part of the workplace development plan in which 50% of the training takes place in work hours and 50% of the training takes place in the refugees'/ immigrants' own time. This is as a result of an agreement made in 1978 between the employees' organisations and employers' organisations. This agreement,

57 Yusef Nunev quoted in op. cit., EIW Bulgaria.

58 EIW Finland, op. cit.

59 EIW Norway, op. cit.

60 See <http://www.vox.no/templates/CommonPage.aspx?id=2663>.

however, does not include the financing of the programmes, which have to be sponsored by development and training programmes and other sources.

All adults have the right to primary and secondary school education. Everybody has a right to be offered secondary education if they are born before 1st January 1978.

The system of recognition of earlier education and skills for adults was developed after 2000, when a national system for the documentation and recognition of prior learning was introduced. Adults with more than five years of vocational practice in a workplace can also have this recognised as a skilled competence based on the Adult Education Law.

Since 2001, adult students older than 25 years can enrol in third level education without secondary education qualifications. They can be admitted based on their real competence and ability to follow Higher Education for the subject area they apply for. The students also have the possibility to shorten their study schedule. Each third level institution decides the criteria for enrolment, and also estimates the shortcut which will be allowed in further training.

The adult training of immigrants and refugees in Norway aims at making the adult learner evaluate their own language acquisition and progress. Recently adult training of immigrants has been linked to family learning, based on models from England and the Netherlands. The focus is on the family as a learning institution working in partnership with kindergartens and schools.

In **Sweden**, the focus in adult education for immigrants is on acquisition and proficiency in the Swedish language and knowledge about Swedish society. This Swedish for Immigrants (SFI) provision has been in existence since 1965 and is organised by educational associations. In 1972, trade unions demanded that SFI be made available during work hours without loss of salary. This was accepted and made law in 1972. In 1973, immigrant workers were entitled to 240 hours of Swedish language instruction during work hours while maintaining their full salary. However, it has led to a reluctance in some cases among employers to recruit immigrants because of the increased costs.

The SFI curriculum has been reviewed and evaluated since its inception in the 70s, and in 1994 it became part of the National Curriculum. Its latest re-organisation was in 2007, when a new course plan was developed enabling a combination of SFI and vocational training in different areas.

In 2002-2003 priority was given by the Swedish National Agency for Education to in-service for SFI teachers, many of whom were not fully qualified in this area and lacked competences in teaching different age groups and people of different abilities. The in-service provision also supports them in their broader role of support work, in giving them the competence to liaise with the communes, training workplaces, the social services and refugee co-ordination services.⁶¹

In **Greece**, the focus is on teaching Greek as a second language to facilitate the integration of immigrants. There are various initiatives for teaching the Greek language

61 EIW Sweden, op. cit.

to immigrants at volunteer level, private institutional level and through the Vocational Educational services for migrants. Migrants can take an exam in 'Knowledge of the Greek language in Secondary Level'.

In **Bulgaria**, the focus is also on language for immigrants as it is viewed that 'Linguistic competence is an important condition for the more effective and efficient integration of refugees in society'.⁶² Language and vocational training are organised by the Refugee Integration Centre of the State Agency for Refugees. Bulgarian language classes for adults are also provided by the Bulgarian Red Cross as part a Programme for Social Counselling and Integration of Refugees in Bulgaria. However, Bulgarian language training is not compulsory for refugees or those who have been allowed to stay for humanitarian reasons. Therefore, many refugees have no incentive to take these courses as other priorities such as renting a home and seeking work take priority.

There is a right for refugees and other ethnic minority groups to recognition of the qualifications gained in their original countries.⁶³ However, this right is difficult to implement as it does not regulate procedures for the recognition of this Higher Education and in many cases, refugees do not have the documentation certifying completion of secondary education in their country of origin to enable them to enrol in Higher Education or to seek employment on the basis of their professional qualifications.

In **Ireland**, adult asylum seekers are entitled to adult literacy, English language and mother culture supports. However, access to these entitlements varies. Asylum seekers can either receive this support in the accommodation centres or through the local Vocational Education Committees (VECs). The VECs either provide classes or arrange for classes to be organised through local support groups.⁶⁴

The Reception and Integration Agency provides advice to migrants with refugee status on how to integrate into Irish society and also advice on how to access adult education. Refugees in Ireland are entitled to access adult and further education. This education includes courses provided by the VEC Adult Literacy Service, English for Speakers of Other Languages (ESOL) courses, Vocational Training Opportunities Scheme (VTOS) courses and FÁS (the state training agency) training courses.⁶⁵

Integrate Ireland Language and Training (IILT), a campus company in Trinity College Dublin, co-ordinates the provision of English language training for adult refugees and also supports the English language training provided for adult asylum seekers by the VECs and other agencies. It offers courses free to adult refugees to gain basic proficiency to live and work in Ireland, and for those refugees who already have a basic proficiency, higher level courses in General English. It also provides Pre-vocational and English for Academic Purposes courses to support refugees to gain access to work, training courses and university education or to gain professional recognition.⁶⁶

62 EIW Bulgaria, op. cit.

63 Bulgaria, Article 2, Ordinance on the Recognition of Higher Education Acquired and Training periods completed at Foreign Higher Schools.

64 <http://www.irishrefugeecouncil.ie>.

65 Ibid.

66 <http://www.iilt.ie>.

3.6 Higher Education

Only Sweden, Norway, Ireland, Italy, Poland, UK and Germany reported on the intercultural dimensions of Higher Education. Therefore the following information is based on these countries' EIW National Reports.

Access to Higher Education at secondary level and at third level remains unattainable for the majority of national and migrant ethnic minority students. This is not surprising since it is dependent on achievement in school, and the evidence points to low achievement by the majority of ethnic minority children in the compulsory years of schooling.

Yet, many Higher Education institutions are culturally diverse settings, through student exchanges within EU programmes such as Erasmus, and other bilateral exchange schemes between these institutions as happens in Poland, Ireland, Sweden and Italy. Higher Education institutions in Ireland are very proactive in recruiting foreign students, who are viewed as important sources of revenue.

In **Sweden** 43% of students continue to study at third level. Entry to this level of education is determined by social background and students from 'blue collar' backgrounds were under-represented.⁶⁷ During the academic year 2004-2005, 20% of the total enrolment were students of foreign birth, with over half of these in student exchanges within the Erasmus programme or in bilateral exchange agreements between tertiary education institutions. Students born in Sweden of immigrant parents were under-represented among new enrolments. Among this group, Iranians and western Europeans were well represented, but people from Africa were under-represented. The majority of foreign students were to be found in healthcare, technology and medical areas, with an increase in the number of foreign students reading law. Some universities, for example Chalmers in Göteborg, have designed programmes to attract more foreign students.

In 2005, 18% of University staff were of foreign background. They were mostly working in the areas of research and teaching, whereas administration was predominately a 'Swedish area'. Figures for 2000 indicated that 10% of University staff had foreign citizenship, compared with 5% of the total population.

Several initiatives are underway in Sweden in relation to increasing diversity in the third level workplace. These include introductory courses for new students, optional courses and language workshops/ laboratories in the Swedish language, flexible recruitment rules, including active recruitment and action plans for increased social and ethnic diversity, funding and resources for these measures and for a multi-disciplinary research programme on diversity, fair and objective validation of foreign degrees, and documentation concerning the recruitment of ethnic minority personnel.

Research and teaching carried out in Sweden, for example, in International Migration and Ethnic Relations and Intercultural Communication, will help to illuminate and inform practice in intercultural workplaces and help to transform these spaces to facilitate equal opportunities for ethnic minorities.

⁶⁷ EIW Sweden, op. cit.

However, despite these initiatives, the Swedish EIW National Report concludes that 'the possibility of advancement within the universities also seems limited for foreign born individuals'.⁶⁸

In **Norway**, there is also an under-representation of ethnic minority students in Higher Education. The Norwegian EIW National Report suggests that it is related to the large number of ethnic minority students who fail to complete high school education and the 'educational system's lack of adaptation to multiculturalism'.⁶⁹

The **UK** EIW National Report indicates that the representation of ethnic minority students in Higher Education has increased in recent years. The ethnic minority UK-domiciled Higher Education student population has grown from 12.2% in 1996/1997 to 13.4% in 2000/2001. However achievement remains a concern. Ethnic minority students receive disproportionately fewer First Class degrees and more lower class degrees and failures. Higher Education schemes such as 'Connexions' support life long learning and the acquisition of personal confidence and job seeking skills for all 13-19 year old students in England, to facilitate the transition between school and work. The government has set a target of at least 50% of young people to participate in Higher Education by 2010.

The proportion of staff from ethnic minority groups in the Higher Education workforce has increased from 6% to 8% since 1995/1996,⁷⁰ with a higher proportion teaching in London institutions than elsewhere. There is a significant increase in the representation of ethnic minority women within Higher Education. This has risen from 27% in 1995/1996 to 35% in 2003/2004. The UK EIW National Report cautions that these increases must be seen against a background of relatively low participation. The Black Leadership Initiative aims to recruit from under-represented groups so that the educational workforce better reflects the learner population.⁷¹

In **Mecklenburg-Vorpommern, Germany**, the percentage of foreign students at third level in 2002 was 4.7% of all students in the State and reflected nearly equally the number of foreigners in the population. Since 2002 this has increased to 15% of all students.⁷² New foreign students in the University of Rostock are expected to have attained a competency in German which allows them to follow the course they have applied for. Certified proof of proficiency in the German language is required, and this qualification can be acquired in the country of origin or in specialised training centres in Mecklenburg-Vorpommern, Germany, at the students' own expense. Further opportunities to improve proficiency are made available at universities and also in adult education centres.

In **Ireland**, Higher Education institutions have become significantly more culturally diverse in recent years. In 2004, the number of international students (non EU) in Higher Education in Ireland increased dramatically by 48%, and this is predicted to continue. In addition, Access courses have enabled a number of students from educationally disadvantaged communities in Ireland to access Higher Education. However, the children of asylum seekers who are eligible to enter Higher Education are precluded

68 Ibid.

69 EIW Norway, op. cit.

70 EIW U K, op. cit.

71 Ibid.

72 EIW Mecklenburg –Vorpommern, Germany, op. cit.

from doing so through lack of state funding, difficulties with student visas and resident permits (see section 3). The number of ethnic minority students resident in Ireland attending Irish Higher Education institutions remains small in comparison to the fee-paying international students.

According to the Irish EIW National Report, most Higher Education institutions have not developed comprehensive policies or procedures to create intercultural workplaces or to promote interaction and communication amongst culturally diverse groups of students.

The increase in intercultural courses offered by Higher Education institutions, together with the number of research students undertaking research in the area of culture and ethnicity, is a welcome development and will help to focus initiatives and good practice into the future.⁷³

This section has outlined a number of initiatives and programmes in different countries across the EU in regard to embracing and facilitating intercultural education. However government policies and supports do not necessarily translate into practice in terms of educational attainment for the majority of pupils from ethnic minority backgrounds or in the elimination of racism, tensions and discrimination. Practice on the ground is often within an assimilation/ melting-pot perspective with tokenistic gestures towards acknowledging diversity and the promotion of intercultural practice and dialogue. According to the **Swedish** EIW National Report:

...[T]here is research which points to schools as forming the concept of 'immigranthood' and reproducing it and thus social downgrading occurs even in well meaning society and a well meaning institution such as education.⁷⁴

Attitudes still persist that the protection of minority rights poses a threat to the national culture and interests, and that the majority populations of children and students will lose out in terms of achievement in schools with large numbers of children learning through an additional language.

While it is clear from the various EIW National Reports that all countries are implementing initiatives, often supported with legislation, nevertheless it is also clear that the challenges ahead remain significant. These challenges will be addressed in the following section (4).

73 For example, research being carried out in Department of Geography of University College, Cork on Migrant Children ; MA in Intercultural Studies, Dublin City University; MA in Ethnic and Racial Studies in Trinity College, Dublin; and the 'Diversity at Work' Module, Blanchardstown Institute of Technology, Dublin.

74 EIW Sweden, op. cit.

4. Challenges Encountered and Solutions Offered by Partner Countries to Ensure Equality in the Intercultural Educational Workplace

A number of common challenges emerge throughout the ten EIW National Reports. These are highlighted in the case studies, which focus primarily on the experience and perception of the actors in the educational workplace – children/ students, teachers and parents. Combating discrimination and racism and providing adequate training in intercultural competencies remain major challenges in all countries.

4.1 Language

It is generally agreed that proficiency in the language of instruction is crucial to the life chances of minority linguistic ethnic groups. Research by sociolinguists and psycholinguistics indicates the inclusion of the child's first language in the learning process is essential to success. It is argued that the level of second language competence is partly dependent on the child/student's level of competence in their first language. It is argued that:

...[T]here may be threshold levels of linguistic proficiency bilingual children must attain in order to avoid cognitive deficits ... [I]f bilingual children attain only a very low level of proficiency in one or both of their languages, their long-term interaction with their academic environment ... is likely to be impoverished'.⁷⁵

The research therefore points to quality support for the development of the child's first language. However, for economic and political reasons the commitment to this support is weak in all the countries in the study (see section 3.4). In addition the support for children or students accessing the curriculum through a second language is also viewed as inadequate. For example, in Ireland, the current system allocates one English-language support teacher per fourteen students, but the total number of language support teachers per school is capped at two, no matter how many foreign children are enrolled at the school. This system is currently under review.⁷⁶

4.2 Raising Educational Achievement for Ethnic Minorities

The greatest challenge ahead for all countries is raising the educational achievement for ethnic minorities. There is currently a dearth of concrete data on this subject, although such data is vitally important in order to evaluate present policies and supports and to monitor and ultimately improve educational achievement among ethnic minorities.

In the countries that have reported in this area there is continuing under-achievement and school dropout, and only a small minority proceeding to third level education. The evidence from **Norway, UK, Greece, Italy and Bulgaria** point to under-achievement of ethnic minorities pupils in comparison to the majority population. Differential achievement between ethnic groups is reported from the UK and Norway. Early and high school dropout is reported from Bulgaria. There is no information on differential achievement between ethnic groups in **Finland**. The Finnish EIW National Report

75 Jim Cummins, 'Bilingualism and Special Education; Issues in Assessment and Pedagogy', (Avon, Multilingual Matters, 1984), p.107.

76 EIW Ireland. Part 1: Cultural Diversity in Education: 2.3.

concludes that greater transparency needs to be introduced here. The **Irish** Primary School case study refers to very able ethnic minority children under-achieving in standardised tests which are administered in English and Mathematics in the majority of primary schools. The teachers in the case study, commenting on under-achievement by able children from ethnic minority groups, made the following comments:

Where we see it is in standardised testing, they don't perform as well as they should.

We need to change as teachers; we need to change our mindset, or our attitude towards these kids.

Teachers are beginning to ask why ... the bright kids are only hitting the middle of the standardised tests.⁷⁷

According to the UNICEF report in 2001, 51% of Roma children did not attend school in **Bulgaria**. Of the children who do attend school, 50% leave after the 4th grade. Only 12% attend kindergarten or preschool (these are fee-paying). On entry to schools the children lack proficiency in the Bulgarian language. In addition the schools are of a poor quality with poor quality teachers. The majority of parents of children (about 70%) who drop out rarely show or never show interest in their children's education. In 2006, 13% of Roma children over the age of 15 had no education. Only 10% have secondary education and 2% have a university degree. During the 2005/2006 year, 3500 students living in detached neighbourhood areas⁷⁸ have been integrated into the mainstream schools. There are now over 106 teaching assistants to support the integration of Roma children into mainstream schools. In addition 360 primary teachers and 150 teaching assistants have been trained in Higher Educational institutions to work in multi-ethnic school settings.

However, there is criticism that the Ministry for Education in Bulgaria is not assuming responsibility for developing a comprehensive policy and philosophy of de-segregation, and concerns have been voiced regarding incompetent and *ad hoc* projects which have in some cases 'generated' rivalry and hostility between Bulgarian and Roma children, as well as between their parents'.⁷⁹

Raising the achievement of all ethnic minority groups is the current focus in the **UK**, where the continuing underachievement of these groups remains a serious concern. Bangladeshi and Pakistani pupils achieve less highly than other pupils at most key stages in education, but particularly at GCSE level. Conversely, Chinese and Indian pupils out-perform white students at GCSE level. Whilst performance levels differ, the general trend is upwards for all ethnic groups, with many gaining five or more GCSEs (grade A*-C). There is also a difference in the achievement levels of Black Caribbean girls and their male counterparts – the boys still constantly underachieve.⁸⁰

There is a marked difference between the educational achievement of first and second-generation immigrants. Second generation immigrants of both sexes and of all ethnic groups are shown to achieve significantly higher educational qualifications than their parents' generation. However while attainment is increasing among second generation

77 EIW Republic of Ireland. Part 2: Case Study – Primary school.

78 Suburban areas where Roma often live separately from other ethnic communities.

79 EIW Bulgaria, op. cit.

80 EIW UK, op. cit.

of Black Caribbean and Pakistani communities, these groups still lag significantly behind other minority groups. Measures specifically aimed at increasing attainment among ethnic minority groups have been implemented by the present government. There is clear understanding that policies aimed at raising attainment amongst disadvantaged groups will disproportionately benefit ethnic minorities. Programmes run by the Department for Education and Skills (DfES) in England and Wales, such as Sure Start, the National Strategies for Numeracy and Literacy, Beacon Schools, Specialist Schools, Excellence in Cities, have had positive effects and a positive impact on the attainment levels of ethnic minority pupils. Additional resources have also been allocated; for example, the Ethnic Minorities Achievement Grant (EMAG) comprises £154 million each year. In addition £410 million a year is allocated to support pupils with English as an Additional Language in the primary sector, and also for pupils in the lower achieving minority groups in Secondary schools.⁸¹

The school inspection framework of the Office for Standards in Education (Ofsted) has been completely revised, giving greater emphasis to evaluating differential achievement and reporting on under-achieving groups. Inspectors have the role of evaluating school results and performance data, reporting any variations between different subjects and groups of pupils. They also focus on how well pupils achieve in each key stage and on the relative progress made by groups of pupils. Schools are also asked to report how they analyse the performance of different groups. Social and school-centred reasons for under-achievement are inspected. Other areas included in the inspection framework are the valuing of cultural diversity, racism and harassment, fluency in English and provision for cultural development of pupils' and teachers' expectations.

Performance is monitored through the Pupil Level Annual School Census (PLASC). The National Pupil Database (NPD) also makes available robust data on differential educational achievement by ethnic group, detailing both achievement and under-achievement.⁸²

4.3 Teacher Education

While teachers have developed many teaching skills that can be transferred to emerging diverse educational settings, there are many new challenges related to including and teaching children and students from disparate linguistic and cultural ethnic backgrounds. While teachers are willing to engage with these new challenges, nevertheless they often feel that they have no specialist expertise in intercultural education and that they are required to meet these challenges with limited resources and support. Teacher Training and in-career development courses presently do not always meet the needs of the teachers and other staff in schools and colleges.

The inclusion of intercultural education in teacher education courses is a requirement in some countries, for example, in **Italy, Finland, UK and Norway**. In other countries, teacher education institutions are able to draw up their own curricula to some extent. However, concerns around Teacher Training and in-career development of teachers are expressed in many of the EIW National Reports. These concerns centre on the non-compulsory, optional-choice element and quality of intercultural modules in some Teacher Training institutions. For example, in Norway, courses have been introduced

⁸¹ Ibid.

⁸² Ibid.

into teacher education on the pedagogy of multiculturalism, migration pedagogies, Norwegian as a second language, and multicultural understanding; but these courses are not obligatory. The Finnish and Italian EIW National Reports point to the need to develop specific and good quality programmes in teacher education. The Irish case study also points to teachers' concerns in this area of their training. Presently teachers rely on 'common sense', but they are aware that more information and understanding of different cultures would be of enormous benefit. All teachers interviewed stressed the need for in-service training on how to manage culturally diverse classrooms and recommended that such course be compulsory in teacher training colleges so that new teachers will 'know what to expect'.⁸³

Intercultural Education for teachers is part of the programme in some University departments responsible for Teacher Training in **Greece**. In-service seminars are organised for teachers by the agents of the Ministry for Education and are mandatory for teachers involved in Intercultural Education. Interested teachers can attend on an optional basis.⁸⁴

In the **UK**, the Teacher Training Agency has developed a three-year strategy to assist Teacher Training bodies to enable new teachers to tackle attainment problems amongst all their pupils. Training for new teachers to enable good practice in relation to teaching ethnically and culturally diverse classes is now part of Teacher Education programmes. Recently this has been strengthened by new professional standards for Qualified Teacher Status. However, a recent annual survey carried out by the Teachers' Training Agency amongst newly qualified teachers showed that the training was not adequate to develop competency in teaching culturally diverse classes. Moreover, in consultation with stakeholders, it is often commented that schools and inner-city Local Education Authorities have to retrain teachers who have just passed Teacher Training to enable them to teach in multi-ethnic classrooms. Leadership in Education is working with the Commission for Racial Equality, the Office for Standards in Education, the Department for Education and Skills and Independent Teacher Training experts on both guidance and matching inspection frameworks. In this way the impacts of these supports will be monitored at classroom level.

In addition, there is a need for teachers to be taught how to engage ethnic minority parents and work in partnership with them to enable their children to achieve their full potential. This is particularly crucial in relation to the groups who are under-achieving in the system; children from minority ethnic groups can benefit from teachers who are able to incorporate language development into a wide range of subjects. Groups characterised by low expectations and behaviour problems should also benefit when teachers have the skills to identify the challenges and provide solutions.⁸⁵

The presence of teachers from minority ethnic groups in the educational workplace is particularly important in raising the expectations of children and students in terms of their academic performance and increasing their self-esteem. The importance of first language teachers as identification models is emphasised in the **Swedish** EIW National Report. The majority of foreign-born teachers teach their own native languages in

83 EIW Republic of Ireland, op. cit.

84 EIW Greece, op. cit.

85 EIW UK, op cit.

primary and secondary schools. Many teachers holding a foreign teacher's degree attend Mother Tongue Teacher Training programmes at University and work as first language teachers and also as substitute teachers. At upper secondary level, the majority of foreign teachers work in areas such as Physics and Mathematics, which are non-linguistic areas. The Finnish EIW National Report also concludes that the number of foreign-born teachers should be increased to mirror the population, and not only in the fields of foreign languages.

The major obstacle to diversifying the workforce in compulsory education is in many countries the scarcity of ethnic minority teachers who are proficient in the language of instruction of the particular country in which they are resident. Other barriers include the requirement to be proficient in an additional official language. In Ireland the requirement to speak the Irish Language as well as English in primary schools is a serious impediment to diversifying the educational workforce. A report from Amnesty International (Ireland) in 2006 called for consideration:

... to be given to positive action measures to recruit ethnic minority groups to teaching posts, or, at the very least, an amendment to the Irish language requirement similar to that adopted for recruitment to the Gardaí [Irish police].⁸⁶

Teachers whose qualifications are accepted in Ireland can work in a temporary capacity for up to five years, or until they pass their exam in the Irish Language.

The inclusion of minority ethnic teachers and administrative staff in the educational workplace may also be hindered by unclear procedures in recognising their qualifications obtained outside the country of residence.

In order to achieve a proportion of ethnic minority teachers in the educational workforce to mirror the diversity on the ground, the recognition of qualifications needs to be fair and objective. Barriers to diversifying the workforce should be removed and targeted active recruitment of minority ethnic teachers needs to take place.

4.4 Parent and Community Partnership

Some EIW National Reports point to the central role of parents in the educational workplace.

There are many initiatives in education concerning minority ethnic parents in the **UK**.⁸⁷ The vital role of parental involvement and the impact of culture in this involvement are highlighted in the UK EIW National Report. It points to the necessity to: connect bilingual

⁸⁶ Amnesty International (Irish Section) and The Irish Centre for Human Rights, 'Breaking Down Barriers: Tackling racism in Ireland at the level of the State and its institutions', (Amnesty, 2006) p. 85.

⁸⁷ The Department for Education and Science, which has responsibility for England and Wales, has a regular updated website with newsletters on the topic Ethnic which include case studies, research, policy statements, and local initiatives. See http://www.standards.dfes.gov.uk/ethnicminorities/raising_achievement/whats_new/; see also study commissioned by the Scottish Executive on education of ethnic minorities in Scotland at <http://www.scotland.gov.uk/Publications/2005/03/Insight16/1>; see also <http://www.childreninwales.org.uk/5924.html> for approaches to involving parents of minority ethnic teenagers in education.

teachers with non-English-speaking parents; forge links with community centres; provide flexible visiting hours to take into account work and religious practices; arrange visits to parents in their homes through home/school liaison officers; provide parents with classes on how the examination system works and advise them of the opportunities available for exercising choice in education.

St. Martin-in-the-Fields, a comprehensive girls' school where 88% of the pupils are of ethnic minority heritage, many of them educationally disadvantaged, is an example of good practice in the area of involvement with parents. The school places priority on conducting regular communication and dialogue with parents to ensure a shared and common understanding of the ethos, values and aspirations of the school. Parents receive up-to-date assessments of grades, estimated grades and an account of the work needed to achieve these. Classes held on Saturdays and the wide range of extra-curricular activities are well supported by parents. It also offers evening courses to parents on management of pupils' behaviour and how it impacts on learning. The school alerts parents quickly if the pupils are under-achieving. According to the UK EIW National Report, the school has focussed on the development of trust with the considerable number of parents 'who have had poor personal experiences of education and are somewhat sceptical about or intimidated by the idea of school'.⁸⁸

In **Sweden**, one of the strands of the initiative, Storstadssatsningen (Metropolitan Policy) 2000-2005, focuses on parents and communities. This initiative supports projects that aim to make the school more accessible to parents. The goal is to transform the school into a meeting place after the end of the school day for parents and community groups.⁸⁹

The **Italian** Middle School case study highlights the need for communications to parents to be translated into their first language. The study found that although 'Communication in the building is nearly all multilingual; nevertheless circulars and official information are only in Italian including notes home by the Parents Association.'

4.5 Racism and Discrimination

Protecting ethnic minority children from racism and discrimination remains a major obstacle for all countries, despite international, European and national legislation in this area. Both the National Reports and the case studies illustrate its prevalence in practices both at the institutional/structural level of the state and its institutions and at the individual level in attitudes and beliefs expressed. Countries have reported residential segregation, segregation in schools, separate schooling, religious discrimination, racial bullying and ethnic 'blindness' among others.

4.5.1 State and Institutional Racism and Discrimination: Separate and Segregated Compulsory schooling

Greece – Separate Schools

In Greece, reception classes for 'returned ethnic Greeks' were created by law in 1983. In 1996, the law creating 'Intercultural Schools' as educational institutions was

⁸⁸ EIW UK, op. cit.

⁸⁹ EIW Sweden, op. cit.

implemented, initially to provide for the education of 'returned ethnic Greeks'.⁹⁰ This has now been expanded to include all migrant children and students. According to Law 2413/96 'the aim of intercultural education is to organise and run primary and secondary schools to provide education to young people who are educationally, socially, culturally or instructionally distinct.' This separation is supported by parents:

Greek parents, sometimes influenced and affected by racial prejudices and xenophobic attitudes, do not like the presence of foreign children at school because they think that these children are responsible for delay in progress and to a large extent, for violations and phenomena of violence at school. For these reasons they demand that these children go to separate classes, or better separate schools.⁹¹

This Law has been criticised as leading to separate and segregated education and as against the real meaning of Intercultural Education. The Greek EIW National Report asks for the State to revisit this issue:

It is up to the Greek state to re-establish it and to improve it ... The major challenge of our civilization is to integrate cultural difference as organic elements of contemporary society.⁹²

Ireland: Religion

In Ireland, there is a growing concern about the right of access to primary education of minority ethnic children who are not of the Roman Catholic faith. The majority of state funded schools are under the patronage of, and managed by, the Catholic religious authorities. There are only 41 primary schools in the state which are officially multi-faith and aim to include all children irrespective of religious faith or none. These schools are under the patronage of Educate Together, an educational charity.

While the vast majority of Irish nationals, 88%, are Roman Catholic, only 51% of non-Irish nationals adhere to the Catholic faith. The Irish population is increasing and diversifying at a very rapid rate. The most recent Census of 2006 found that the largest single minority religious identity, 4.4%, is now those of 'No Religion' and that all minority faiths have increased substantially.⁹³ For example, the Orthodox Christian community has doubled in number from 10,400 to 20,000 between 2002 and 2006.⁹⁴ According to the National Consultative Committee on Racism and Interculturalism (NCCRI):

The failure to address this issue as a priority may lead to more children finding it difficult to access a place in primary school, in particular those from a religious minority background.⁹⁵

Yet, in 98% of cases, parents have no option but to send their children to denominational schools that must uphold specific religious ethos. This discrimination on the grounds of religious belief or none occurs in Ireland and is legal. The Education Act 1998 set out the legal obligation of the Board of Management of a school to uphold the ethos of its patron. Under the Equal Status Acts 2000 and 2004,⁹⁶ schools may give preference to a child who is of the school's religious denomination over a child who is not, and may also

90 Greek Law: Law 1404/83; Law 2413/1996 and Law 2413/96.

91 Ibid.

92 Ibid.

93 Government of Ireland, Census Statistics, 2006 published in March 2007, p. 25.

94 Tim O'Brien, The Irish Times, Thursday May 24th 2007, p. 8.

95 Ibid.

96 Government of Ireland, Equal Status Act, 2000 amended by the Equal Status Act, 2004 available at <http://www.irishstatutebook.ie>.

refuse admission to a child who is not of the school's religion. This exemption was granted to schools in order to uphold their religious ethos.

The above practice is causing concern to some parents who find they have no choice but to send their children to schools that do not reflect their faith system. By law, parents have a right to ask that their child should not take part in, or be present in the class during, religious instruction time. The implementation of that right is regarded by the religious authorities as evidence of their openness to religious diversity.

Nevertheless, religion remains a contentious issue in schools, both for the minority religious groups and for the majority religious groups. This is well illustrated in both the Irish EIW National Report Primary and Secondary School case studies. In the Primary School case study, teaching about other faiths or celebrating other religious holidays was regarded by the teachers as inappropriate as 'children of this age were too young to be taught religion (other than Catholic)'.⁹⁷

Why should we change the ethos of the school, we are a Catholic school, they (international parents and children) should settle in with our ways, we shouldn't be afraid to express our faith.⁹⁸

However, it was recognised by the teachers that the current practice in the school of preparing children for Communion and Confirmation during class time will become untenable if the Catholic children become the minority in the school. It was recognised that 'it may be necessary for religion to become an optional extra-curricular subject, in order to respect the diversity within the school'.⁹⁹

In the Irish Secondary School case study, it was found that the pupils who do not take part in religion class must be physically present in the class, as there are no alternative activities provided for the pupils, and logistically it is not possible to accommodate all non-participating students outside the classroom. The non-participating pupils often disrupt the classes, causing tensions and resentments. Some of the Irish parents in the study 'feel that children from other religious backgrounds do not respect the Christian religion'. According to one Irish parent: 'Muslim girls feel their religion is more important as we (Irish) don't take our religion as seriously as they do – meaning it's not worthy of respect'.

The potential for tensions and conflicts in the area of religion within a predominantly Christian denominational system of public education in an increasingly diverse multi-ethnic society is a clear case of concern. According to Educate Together:

This is now creating a significant legal and human rights liability for the State. Having failed to ensure that there is an alternative, the State now finds itself open to the accusation that it is contravening its obligations under Article 42.3.1 of the Irish Constitution and a number of International Conventions and Treaties.¹⁰⁰

In August 2005, Educate Together submitted a Shadow Report to the Council of Europe in Strasbourg to coincide with Ireland's second State Report due in September 2005. In this Second Opinion on Ireland one of their Recommendations was:

97 EIW Republic of Ireland, op. cit. Case Study, Primary School.

98 Ibid.

99 Ibid.

100 http://educatetogether.ie/2_campaigns/humanrightsandirished.html.

100. The Advisory Committee urges the authorities to pursue their commitment to widen schooling options, including in terms of non-denominational and multi-denominational schools, in a manner that ensures that the school system reflects the growing cultural and religious diversity of the country.¹⁰¹

The European Commission against Racism and Intolerance reiterated these concerns in its Third Report on Ireland published on 23rd May 2007. It asked the Irish authorities to 'promote multi-denominational schools and to adopt the necessary legislation to that end'.¹⁰²

As a response to this growing concern, in 2007 the DES has initiated a project in one area of Dublin to develop one community primary school that will include all religions as a pilot project. This school will not open until 2008. It is also supporting for the first time the start-up funding of two Educate Together schools, which are opening in September 2007.

Ireland: Access to Higher Education for Refugees and Asylum Seekers

Ethnic minority students from the asylum seeker community are discriminated against in accessing Higher Level education in Ireland. Eligibility for entry and grants to Higher Education institutions is confined to European nationals under Section 7 of the Equal Status Act, 2000.¹⁰³ This further 'contributes to the marginalization and disempowerment of asylum seekers' and this 'restriction also has a disproportionate impact on children of asylum seekers and unaccompanied minors, who have gone through the secondary system'.¹⁰⁴

Segregation

While no country segregates communities by law, nevertheless this phenomenon is a characteristic of the society of many countries contributing to this Report.

In **Sweden**, the main areas characterised by ethnic diversity are the suburban areas of Stockholm, Göteborg and Malmö. These areas are also characterized 'by an increased "white flight" ...as well as by rising unemployment figures and a decline in accorded social status'.¹⁰⁵

Although only 3% of children in **Finland** are from migrant background, they are concentrated in the big cities, where some schools have approximately 60% of children from migrant communities. The Finnish EIW National Report expresses concern that this trend will lead to segregation if action is not taken soon:

... [I]t would be vital to put in place co-ordinated and comprehensive multicultural policies, which would not only guarantee a smooth continuation of the present success of Finnish Education, but would also prevent segregation based on ethnic background.¹⁰⁶

101 Ibid.

102 Ibid.

103 Equal Status Act, 2000, Ireland, op. cit.

104 'Breaking Down Barriers: Tackling racism in Ireland at the level of the State and its institutions', Amnesty International (Irish Section) and The Irish Centre for Human Rights, 2006, p. 85.

105 EIW Sweden, op. cit.

106 EIW Finland, op. cit.

In Oslo in **Norway**, one in five children are from migrant families, and in some schools 50%-70% of the pupils are from ethnic minority families. In Norway there is an increasing focus on anti-racism and anti-discrimination in nationwide programmes. These programmes have been implemented in schools. However, funding of these initiatives is poor.¹⁰⁷

In **Ireland** the concerns of parents around the quality of education their children will receive in schools where there are large numbers of linguistic minority children was raised by parents in the Primary School case study:

Given the increasingly international local community (35% of the children in the school are from migrant families), the very real prospect that Irish children will be soon in a minority in the school has raised concerns among Irish parents, some of whom have considered withdrawing their children from the school.¹⁰⁸

In **Bulgaria**, segregated education is viewed as the greatest obstacle to the Roma's fundamental right to education. According to the Bulgarian case study:

...[S]egregated education represents illegal discrimination. Inherently unjust, its impact on human dignity and identity is destructive. Its devastating effects on rights enjoyment and participation are overarching.¹⁰⁹

The Roma population is marginalized in large urban 'ghettoes', village neighbourhoods or all Roma settlements. In 60 elementary, 350 primary and 9 secondary schools, Roma children represent 50-100% of the school population.

Amid increasing concern from the Roma population and human rights organisations, the Strategy for the Educational Integration of Children and Students Ethnic Minorities was launched in 2004.¹¹⁰ It outlines two major priorities: the complete integration of Roma children and students through desegregation of kindergartens and preschools to create equal access to quality education for all; and the optimisation of the school network with small and dispersed populations including support to guarantee quality education.¹¹¹ In addition the National Action Plan for the Decade of Roma Inclusion focuses on education as one of its basic priorities. This encompasses assuring parents of both the Roma population and the majority population that successful desegregation is the key to achieving the social integration desired by all groups. It is a complex and controversial strategy. This is reflected and articulated in the case study in Primary Education thus:

Many Roma parents worry that if their child goes to a 'white' school, he or she will be bullied and discriminated against. On the other hand, Bulgarian parents are often seized by prejudice and do not want their child to study in the same class with Roma children.¹¹²

Despite these concerns, 63% of Roma responses to a recent survey would prefer their children to attend school together with Bulgarian children, without special programmes.

107 EIW Norway, op. cit.

108 EIW Republic of Ireland. Op. cit., Case Study - Primary School.

109 EIW Bulgaria. Part 2: Case Study 2, Primary Education .

110 EIW Bulgaria, op. cit.

111 Ibid.

112 EIW Bulgaria, op. cit., Case Study 2, Primary School.

In addition, over 60% would like extra Bulgarian classes if they attend mixed schools.¹¹³ It is envisaged that by 2009 all Roma schools will be closed down.

4.5.2 Indirect Racism and Discrimination

The case studies in education investigated racism and discrimination in educational workplaces. It is clear from the results that racism and discrimination are embedded in intercultural workplaces and need to be addressed.

In the **Swedish** High School case study, a non-Swedish teacher felt that 'there is covert racism within the teacher's team'.¹¹⁴

The **Norwegian** case study on the Vocational/Upper Secondary School included the voices of the students. Their recommendations clearly identified their views on discrimination and how it operates in the workplace. These recommendations included:

- The employment of more teachers with an ethnic minority background
- The need to raise the awareness of the teachers about their behaviour towards minority and majority students
- The need to ensure that the students' complaints on discrimination are taken seriously by the school management
- The need for anti-discrimination programmes among teachers and students.¹¹⁵

In addition, it was also found that while some of the teachers held the view that there was no discrimination concerning the employment of ethnic minorities, the ethnic minority staff felt it was more difficult for them to achieve promotion and to attain leadership positions than for their ethnic Norwegian colleagues.¹¹⁶

In the **UK** case study at Westminster University, 20% (of staff) said 'yes' they had experienced discrimination and 25% that it was 'difficult to say'. The survey revealed that discrimination came from managers, with 18% of respondents claiming that had experienced some racism from British managers, and 24% claiming it came from foreign managers. The survey suggested that the racism was weaker amongst British staff than amongst overseas staff.¹¹⁷

While some schools have developed Anti-Racist Charters and included anti-racist policies in their Code of Behaviour Policy,¹¹⁸ nevertheless racist name-calling and racist behaviour can occur in schools and playgrounds. It is of concern that it is often not recognised as such by teachers, as for example in the **Irish** Primary School case study, where teachers felt that racism was not a real issue in the school, while at the same time reporting racist incidents.¹¹⁹

According to a report on research carried out with a small group of teachers in Dublin:

113 Ibid.

114 EIW Sweden, Part 2: Case Study 5, The High School.

115 EIW Norway, Part 2: Case Study 2: Etterstad Vocational Training School/Upper Secondary School.

116 Ibid.

117 EIW UK, Part 2: Case Study 4, University of Westminster, op. cit.

118 EIW Republic of Ireland, op. cit.

119 EIW Republic of Ireland, op.cit, Case Study, Primary School.

The topic of racism was ubiquitous in the testimonies both explicitly and implicitly – explicitly in conversation and implicitly in the recurrent words and phrases of some participants: ...Thus, the racial attitudes of some teachers are significant and worthy of further research and exploration because, as one teacher remarked, children ‘take the lead from the teacher’.¹²⁰

4.6 Gender

The area of gender as a challenge was raised in some case studies, among both school staff and pupils. In the **Swedish** case study, the issue of gender was problematic for both majority and minority staff groups. This was related to culture and religious belief. In **Italy**, the Serb-Montenegro community have difficulty accepting the authority of the female teachers. According to teachers the **Irish** Secondary School case study, gender was also an issue in relation to Muslim male students not accepting the authority of female teachers. According to the study:

They accept correction from a male teacher not because they agree with the correction but because they see them as having a higher standing.¹²¹

4.7 Intercultural Communication and Competencies

The development of intercultural communication and intercultural competencies presents challenges in terms of interaction, understanding, respect and communication. The case studies present clear evidence that there is a vital need for education in this area at Teacher Training and in in-career development courses. Workplace training in intercultural communication and other competences should be available to all in the workplace, including administrative staff and parents.

In the conclusions of the **Swedish** High School case study, courses in intercultural education were recommended as it was found that only the non-Swedish teachers considered cultural background as important. The Principal in the High School did not consider that there is a need for training in intercultural communication.¹²² The **UK** University case study also found that British workers were unaware of any cross-cultural misunderstandings that might take place. According to the UK EIW National Report, responses from some staff indicate that ‘there is a lack of explicit cross-cultural awareness and that this, whilst not affecting those staff, might have an effect on the staff whose culture and ethnicity is ignored’.¹²³

In the **Irish** Primary School case study on the other hand, teachers wanted more information and wanted the Department of Education & Science (DES) to provide ‘culture resource packs’ containing information on different cultures, customs, codes and behavioural norms, as they did not have the time or background knowledge to create such resources themselves. According to the case study report:

120 Development and Intercultural Education (DICE), ‘Global Education: Teachers’ Views, Dublin, 2006, p. 23.

121 EIW Ireland. Part 2: Case Study - Secondary School.

122 EIW Sweden., op cit, Case Study 5, High School.

123 EIW UK., op. cit. Case Study 4, the University of Westminster.

... [T]hey had very little access to support materials or training on how to teach and manage in a multicultural classroom environment and were solely dependent on common sense and instinct to create an inclusive classroom.¹²⁴

Different cultural attitudes to time cause tensions in schools, through children not being in time for school, or children being collected late from formal school or extra curricular classes. Different cultural attitudes to time could easily be rectified by reference to school rules and procedures. It may be necessary to have a school handbook on these rules and procedures translated into the different languages of the school community.

Teachers sometimes show a tendency to perceive children's behaviour as culturally conditioned, and to stereotype accordingly. For example, in the Irish case study, some teachers described children from certain cultures as 'generally well behaved' or 'reserved', whereas the children from more expressive cultures were 'more disruptive and more physical than other cultures'. This is often compounded by the migrant parents' approaches to discipline in the home, particularly if children are disciplined using physical punishment. This is a particularly important area that needs to be communicated to parents as physical punishment of their children is illegal in Ireland and would put an obligation on schools to report this to the Social Services under the 'Child Protection' legislation.¹²⁵ Teachers:

... empathised with international children who can get very confused living between conflicting norms at home and at school, maintaining that this issue needs urgent attention as cultural diversity increases.¹²⁶

Communication with parents who are not fluent in the language of communication and instruction will inevitably lead to tensions and misunderstandings around enrolment policies and procedures, choice of school, homework, subject choices at secondary level, parent-teacher meetings, birthday parties and social interaction amongst parents. The support of interpretative or translation services for parents who lack proficiency in the majority language would eliminate many of these misunderstandings that arise. Immigrant parents in Ireland expressed the following needs in relation to language issues: school choice, enrolment and transfer; contacting schools and teachers; homework; and the effect on the parent/child relationship of the use of children as the primary interpreter.¹²⁷

It is clear that the challenges referred to above need to be addressed if equality for minority ethnic groups is to be progressed. However, the EIW National Reports also point to the many initiatives and efforts that are under way to address these challenges, some of which have already been referred to. The next section will point to areas of Good Practice that provide examples of responses that are demonstrating effective results.

124 EIW Republic of Ireland op. cit., Case Study - Primary School.

113 Department of Education and Science, 'Child Protection, Guidelines and Procedures', (Dublin, 2001). Available at <http://www.education.ie>.

126 EIW Republic of Ireland, op. cit., Case Study - Primary School.

127 Immigration and Education, Final Report of a Seminar held on the 17th September 2005 in INTO, 'Newcomer children in the Primary Education System', INTO: 2006, p.7.

5. Good Practice

The following examples of good practice are drawn from a wide spectrum of successful initiatives, taken from different countries and reflecting different situations. This overview, which includes initiatives at Government level, school and institutional level and non-governmental organisation level, offers an opportunity of further investigation into case studies which can have a positive influence on similar situations elsewhere in Europe.

5.1 Curriculum Initiatives at Government Level

A number of good practices across the countries included in this Report have been referred to earlier in the section on Intercultural Curricula. These include: the inclusion of intercultural dimensions in the curriculum in Greece and Bulgaria; the inclusion of a citizenship programme in the National Curriculum in the UK; the outline plan for intercultural education in Mecklenburg-Vorpommern, Germany; the strategic plan 'Equal education in praxis! Strategy for better learning and increased participation for language minorities in kindergartens, school and education, 2004-2009' in Norway; the Ministerial Memorandum 73/1994 relating to Intercultural Education in Italy; and the Traveller Guidelines, the Intercultural Guidelines and the Educate Together Ethical Curriculum in Ireland. In addition other curricular initiatives, for example critically examining textbooks to eliminate ethnocentrism and include positive representations of other cultures as is happening in Norway and Greece, are supported at Government level.

5.2 Initiatives at the Level of Individual Schools and Institutions

Many initiatives are happening at school and Higher Education level to welcome children from minority ethnic backgrounds. While some of these are often only tackling the area of intercultural education at a surface level, they do serve to make families, children and students and workers feel included. However, other robust educational policies, procedures and organisational planning need to accompany them if they are truly to make a difference for these communities.

Some of these reported initiatives include:

- International days, international food fairs, welcome signs in different languages, anti-racist charters, celebration of diverse religious festivals, etc.
- E-Networks have been established in **Greek** schools as part of incorporating intercultural dimensions into the curriculum. These networks facilitate communication between Greek schools and foreign schools. Essay, Art and Drama Competitions are organised among the students around themes such as peace, human rights, fighting xenophobia and racism.
- In the **UK**, Higher Education Authorities have been asked to produce a 'Diversity Charter'. The University of Westminster was one of the first to produce a charter in 2006. It also published a 'Diversity Workbook', which is also on-line as part of the University Staff Development strategy. It comprises: a legal overview; awareness-raising exercises and activities; a wide range of information to increase knowledge and awareness of diversity; case studies; and references to other organisations and people active in these areas. This could be a useful resource for other institutions and organisations.

- The Student Union SFS in **Sweden** has published ‘a very good, practical and empowering handbook’: the ‘Manual for Students Active in the Students’ Union. Equality and Diversity Work at the University in Practice’.¹²⁸
- The provision of prayer rooms, religious holidays and the acknowledgment of religious food practices are also examples of good practice. For example, the University of Westminster in the **UK** provides a prayer room for Muslim students, and both students and staff are entitled to defer teaching duties or exams if they coincide with a religious holiday of their own faith. The University also facilitates fasting during Ramadan and the coffee bar sells hot food at sunset during this period.

5.3 Sweden: Storstadssatsningen (Metropolitan Policy) 2000-2005

The initiative Storstadssatsningen, sponsored by the Swedish Government in 2000-2005, is a good example of a comprehensive strategy aimed at transforming the life chances of communities in seven communes in the regions of Stockholm, Göteborg and Malmö. These areas are characterised by high unemployment, low participation in elections and a broad cultural diversity. The hoped-for outcomes were: increasing democratic participation and citizenship; increasing employment; and altering segregation in these communes. Education was one of the areas targeted. The focus was on language and raising achievement. Some of the areas focussed on were:

- The training and competence development of staff who teach in preschools through the provision of a course ‘Bilingual Development in Preschool’, which comprised a five-credit course at the Swedish Department of Göteborg University. According to the evaluation by Bak *et al*,¹²⁹ this ‘systematic investment in competence development of the personnel in areas such as language development and intercultural competence are important investments in a long term perspective’.¹³⁰
- Language (mainly Swedish) and book projects in multicultural schools. The aim of this initiative was to combine language development, particularly oral language development with a love of reading to raise the children’s reading abilities. The methodologies used were: supplying the schools with good quality books; using reading as a major pedagogical tool; and the involvement and support of an expert librarian. This project has had very successful outcomes. It has increased both boys’ and girls’ interest in reading. The most notable increase has been among boys.
- Development of the relatively new profession of ‘Linkworkers’ (also called ‘cultural mediators’, ‘integration mentors’ and in healthcare settings ‘health communicators’). Linkworkers are highly educated bilingual migrants from different ethnic backgrounds employed as cultural mediators in several schools with large numbers of migrant pupils.¹³¹
- Open meeting places and the involvement of parents. This initiative in supporting projects aimed at making the school more accessible to parents –

128 EIW Sweden, op. cit.

129 ‘Ongoing discussion. An evaluation of the target areas language development and school results within the Metropolitan Policy.’ Karlshamn: Carlshamn Tryck & Media AB. Göteborgs Stad. See <http://www.goteborg.se>. Cited in EIW Sweden.

130 EIW Sweden, op. cit.

131 Based on Liedholm, M. & Lindberg, G. Professional link working as a tool of integration. *La Revue Pensée Plurielle* (2/2007) .

‘the Open School’ or the ‘School in the middle of the Village’. The aim was to transform the school into a meeting place after the end of the school day for parents, community groups and to help children with homework. According to the Swedish EIW National Report, ‘...the schools have become a meeting place and a place of empowerment for both children and staff’.¹³²

5.4 UK: Raising Achievement – Models of Good Practice in Schools

The analysis and collection of data on differential achievement and research is now being carried out in the UK. It will focus attention on good practice and will help to inform educators on the areas that need to be focussed on more closely if the achievement of minority ethnic pupils is to be raised.

The Office for Standards in Education (Ofsted) undertook an investigation into schools where there was a high proportion of Black Caribbean pupils in order to identify good practice models. This was a response to evidence that showed that the relative performance of Black boys begins high, starts to decrease at key stage two and continues until their performance is lower than most ethnic groups at key stage 4. Black Caribbean pupils are also three times more likely to be excluded from school for troublesome behaviour than the average for other groups. The Ofsted report found that:

...successful schools had a policy of a strong commitment to equal opportunities. Their policies against racism were unambiguous and direct. The schools instilled confidence in their pupils and maintained a strong sense of community and the teaching staff had high expectations of pupils.¹³³

5.5 Greece: Connecting Schools and Families

Connecting Schools and Families is an action of the project ‘School Integration of Returned Migrant and Immigrant Children’ and an example of an initiative to involve parents which has the potential to improve intercultural communication. Its objectives are: to provide information for families on the education system; to involve parents in the education of their children; and to provide a forum of discussion for the successful integration in the Education system.

5.6 Italy: Intercultural Linguistic Mediator

In the Antonio Giuriolo Middle School in Arzignano, Vicenza, 21% of enrolments are of minority ethnic pupils, of which 68% do not speak fluent Italian and 85% of pupils cannot use it in written form. This school has responded to this challenge by planning and initiating particular support for its linguistic and cultural minority pupils. One of these is the Intercultural Linguistic Mediator. The mediator is funded by the National Health Service and his/her services are available to schools. However, schools are charged for this service. The mediator is from the country of origin of the pupils and acts as a link in the social and educational network. He/she monitors and analyses the students’ needs and facilitates communication with the school and other agencies. The facilitator: (a) acts as a mentor; (b) acts as an interpreter; (c) supports the integration of the student and resolves conflicts that may emerge in the integration process; and (d) acts as a

¹³² Ibid.

¹³³ EIW UK, op. cit.

communicator both within the school and with other agencies outside the community. While this is clearly a good practice, nevertheless problems have arisen due to budget constraints. Also, the procedures for accessing the support of the mediator are not always understood by teachers.¹³⁴

5.7 Ireland: Educate Together

In Ireland, the Educate Together movement has been pivotal in campaigning for and establishing intercultural multi-faith schools as part of the national primary system of education (See section 4.5.1). It is the co-ordinating and representative body of a network of intercultural multi-faith national primary schools in Ireland.

The Educate Together vision of an inclusive intercultural school based on human rights and equality of respect for all children is encapsulated in its motto 'Learn together to live together' and in its 'Ethical Curriculum' programme which is delivered and implemented in all of the schools under its patronage. Its origins can be traced to the movement to establish multi-denominational education which emerged in Ireland in the late 1970s. The movement has grown considerably from the 1990s to the present day, in response to the growing need in Irish society for intercultural multi-faith schools. There are now 41 schools, 19 of which are in the greater Dublin area.¹³⁵ According to the Educate Together website:

Educate Together is facing unprecedented demand for places in its schools, for increased services to schools, and is under pressure to open new schools in new areas. It is also being urged to promote its philosophy in the wider context of secondary education and pre-school provision. This growing demand can be attributed to objective factors in modern Irish life, namely the rapid diversification of society, economic growth, increasing population, globalisation of the economy and improved communications. It is also attributed to the increasing demand of Irish parents to participate as partners in the educational process and a wish that their children should grow up at ease with social, religious and cultural difference.¹³⁶

5.8 Norway: The Diversity Mirror in the School

The foundation MiA (Diversity at Work) offers schools the tool of the 'Diversity Mirror in the School'¹³⁷ to facilitate the school's own reflections and review of its praxis and attitudes to diversity. It involves the whole school community working in groups in order to identify present good practice around diversity, to plan for further development of this good practice and to identify and find solutions to the challenges identified during this process. In this way, all stakeholders are given the opportunity to discuss the context within their own school and to plan for the promotion of intercultural praxis in the school, and are facilitated in taking ownership of the decision-making process in areas of school and classroom life they have identified as priorities.

The aim of the Diversity Mirror in the school is to enable a diversity of pupils, parents and teachers to influence the teaching and the organisation of school activities. The

134 EIW Italy. Part 2: Case Study 5, Middle School.

135 See <http://www.educatetogether.ie>.

136 Ibid.; Information on Educate Together is available and downloadable from the resources section of their website in Arabic, English, French, Polish, Romanian, Russian and Spanish.

137 More information on the 'Diversity Mirror in Schools' is available at <http://www.mangfold.no>.

diverse languages and cultures within the school are viewed as enrichment and a resource to be capitalised upon in the teaching and learning. In this way an inclusive intercultural school community can be developed. The school is viewed as a 'resource oriented school' in opposition to a 'problem oriented school'. The Diversity Mirror is being piloted in several primary and secondary schools and kindergartens. The Directorate for Education plans to evaluate the results from the piloting before promoting and disseminating the tool more widely.

5.9 Bulgaria: Bringing Education Closer to Potential Beneficiaries – Shoumen University and the Kurdjali Pedagogical College

The opening of Shoumen University and the Kurdjali Pedagogical College in areas with a high Turkish population has been successful in encouraging participation in Higher Level Education for the local population. Both institutions have departments of Turkish Philology, Turkish/Russian Philology and Turkish/ Bulgarian Philology. There has been an increase in the number of Ethnic Turks who hold Bachelors or Masters degrees in the above areas and it also reported that as a result of the increased number of Turkish teachers, expectations of academic achievement amongst both primary and secondary pupils of have also been raised.

The climate and atmosphere created in these institutions has been of benefit to all: 'As one teacher noted, it is just not about living together, but working together, i.e., to be together in everything'.¹³⁸

6. Conclusions and Recommendations

The ten National Reports which have provided the basis for this comparative analysis illustrate very different national contexts and differing approaches to information gathering and categorisation of data. They reflect the unique education systems in each country, the varying ethnicities within these societies and the length of time and experience of each country in responding to diversity and the inclusion of minority ethnic groups.

Such variation makes exact comparisons difficult. Nevertheless, the National Reports do provide a certain insight into how the educational workplaces are responding to diversity at both the level of the State and its institutions and the individual level through the data in the educational case studies. The case studies are a rich source of information, providing concrete examples on everyday practice, perceptions, understandings, communications, celebrations and inclusion initiatives that are undertaken by individual schools and colleges and highlighting the very real challenges of intercultural understanding, intercultural communication, racism and discrimination in the workplace that are a feature of daily life for many actors in these spaces.

This Education Report concludes that all the countries surveyed provide the right of access to the compulsory education levels of their systems to all minority ethnic groups.

138 EIW Bulgaria. Part 2: Case Study 3, Secondary and Continuing Education.

However access alone will not lead to full participation and equal opportunities if children and students cannot follow the curriculum and obtain educational credentials to facilitate their inclusion in the society, socially, economically and politically. The continuing under-achievement of minority ethnic children, students and adults as captured in this Report should be of serious concern to all the countries involved. In addition, many minority ethnic communities continue to experience discrimination and racism and are to be found in segregated areas and communities and in segregated schools. This is despite the initiatives in language support, intercultural activities and the infusion of intercultural dimensions into school curricula. This may be due to weak commitments in terms of state funding, *ad hoc* provisions and lack of training for teachers and other workers in these intercultural workplaces. To address these concerns, it is recommended that:

- Clear transparent differentiated data on minority ethnic groups and their achievement need to be collected and analysed in all countries. The lead taken by the UK in this area could serve as a model, particularly as achievement has been raised in relative terms for many minority ethnic children in the UK.
- The support for children, students and adults learning through a second language needs to be of a high quality and available to all.
- Countries should take cognisance of the research that points to the crucial importance of the first language in supporting learning through an additional language as well as its importance in terms of identity and self-esteem.
- The education and training of teachers both at the initial stage of their learning and during their careers in intercultural approaches to the curriculum, pedagogical and organisational practice and modes of assessment, must become a priority for all teacher education institutions and Departments of Education in the various countries.
- Ethical Intercultural Leadership and Diversity Management courses should be obligatory for all Principals and Deputy Principals and other teachers in posts of responsibility.
- The recruitment of teachers, teaching assistants and other workers in the educational workplace needs to be addressed as a matter of urgency to greater reflect the learner population and to afford opportunities for teachers and other staff from minority ethnic communities to participate in the workplace.
- Education and training in the area of anti-racism remains vital in all workplaces.
- Educational institutions should adopt 'Diversity Charters' which include codes of anti-discrimination and anti-racism principles. These should be developed through the collaboration of all actors in the workplace to ensure ownership and implementation.
- Access programmes and financial support should be provided to enable access to Higher Education or the workplace for minority ethnic groups who are disadvantaged economically.

According to the EUMC Report on Migrants, Minorities and Education, published in 2004:

Institutional education appears to have a twofold effect on the situation of migrants and ethnic minorities. On the one hand education offers the opportunity to get on in society. Special programmes (e.g. language instruction and intercultural

programmes) can facilitate learning and foster the integration process by building bridges between communities and individuals from diverse backgrounds. On the other hand, education reproduces inequalities if discriminatory practices, such as exclusion and segregation, lead to lower educational attainments of disadvantaged groups.¹³⁹

It is essential that all the recommendations above are addressed to ensure equality for all.

139 European Monitoring Centre on Racism and Xenophobia, 'Migrants, minorities and Education' (EUMC, 2004), p. 3.