Examining the factors influencing pre-service teachers’ multicultural competence in Greece: Towards the construction of an explanatory model

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MOBILITIES, TRANSITIONS, TRANSFORMATIONS.

INTERCULTURAL EDUCATION AT THE CROSSROADS:

CONFERENCE PROCEEDINGS

05-09. September 2016, Budapest, Hungary

A conference jointly organized by the
International Association for Intercultural Education (IAIE)
and the
Institute of Intercultural Psychology and Education (IIPE),
Eötvös Loránd University, Budapest
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Introduction to the Mobilities, Transitions, Transformations
Conference Proceedings

The Mobilities, Transitions, Transformations - Intercultural Education at the Crossroads Conference was jointly organized by the International Association for Intercultural Education (IAIE) and the Institute of Intercultural Psychology and Education (IIPE) at the Faculty of Education and Psychology of the Eötvös Loránd University, Budapest, Hungary, in cooperation with the International Association for the Study of Cooperation in Education (IASCE) and the Tom Lantos Institute as supporting organizations 05-09. September 2016, Budapest, Hungary. The conference explored the ways in which social, cultural and geographical mobilities, transitions and transformations are interpreted, constructed and re-constructed through the theory and practice of intercultural education and aimed to create an open forum for intercultural education theorists, practitioners, and students to engage with current issues.

Current and recent events, both in national and global contexts, demonstrate the continuing importance of intercultural education. Turmoil and uncertainty have a negative impact on the educational environment and hinder the capacity for learning to take place and often result in the reinforcement of barriers between people. The task for educators is therefore immense, and therefore this volume of conference papers provides a platform for those who are actively involved in helping to break down these barriers. In this respect papers published in this volume discuss diverse issues and concerns, and are organized according following the structure of the conference.

The papers in this volume are organized in eight larger chapters. The first chapter deals with the issues of how to challenge power, dominance and educational hegemony, and what dilemmas these bring to intercultural education. It is focused on the subtle and explicit ways in which power, dominance, and hegemony are exerted in educational contexts through policy and practice, particularly in relation to race, ethnicity, socioeconomic status, gender, disability, age, sexual orientation, religion, and linguistic heritage, and how individuals and organizations are addressing these
exertions. The two papers in this chapter are representing issues in two, geographically very close regions.

Jelena Doslov in her paper discusses the challenges of teaching history and addressing political issues in schools after the Balkan war in Bosnia and Herzegovina, taking ethnicity in her focus, as an abused concept, that ensures the constant revival of collective traumas, especially that history is told in all post-war Balkan states from a nationalistic perspective.

Konstantinos Tsioumis and Chotsika Sevgi’s research looked into how minority parents think about the collaboration between school and family in the minority schools of Thrace in Greece, which is a border region with Turkey. The deep-rooted ethnic and religion related conflicts between the two nations are reflected in the system of education, and distrust is present in the communication between the school and minority parents, which leads to ineffective cooperation. The research found – in line with most international literature, investigating this issue – that ethnic parents find schooling and good education very important, they also formulated their preference for developing a bi-national identity, a strong Greek identity and a secondary, more culture and language oriented Turkish identity, and they are supportive to their children’s learning and open to cooperate with the institutions themselves.

The second chapter discusses the current dilemmas and debates of the theory and practice of intercultural education. It covers current issues in relation to the conceptualization of intercultural education and intercultural language education, the debates in the context of national policy, higher education, school curricula and organizations.

María Del Carmen Arau Ribeiro, Ágnes Kovátsné Loch and Ágnes Ibolya Pál looks into the issues of intercultural communication competence development in languages courses at universities. In their interpretation intercultural communication competence is a key competence to deal with the social and political changes for any citizen in the globalizing world, and it is also a key competence for mobility which may facilitate an effective integration in competitive job markets. However as the authors state, culturally and ethnically less diverse local contexts may require strategies to motivate teachers and students to go beyond their own cultural comfort zone. By
introducing the Communicative Competence – A Competitive Advantage for Global Employability international project the authors introduce how various actors from the labour market and educational institutions view intercultural competencies, what methods teachers use for its development, and the structure of the a telecollaborative modular instructional material, developed in the project. As a conclusion the authors reflect on the benefits of telecollaboration as a powerful tool for internationalization.

Panagiota Sotiropoulou’s paper presents a multifactorial model to examine pre-service teachers’ multicultural competences in the Greek context. The paper includes a literature review on factors influencing multicultural competence, such as completed trainings on social and cultural diversity, personal beliefs and contact with diversity. The author proposes the use of a multifactorial model comprised of socio-demographic characteristics, attachment to national homogeneity, contact with diversity and diversity-related teacher training attended as a comprehensive way of understanding how multicultural competence is developed among pre-service teachers.

Viera Žufková, Darina Klížanová and Michal Vivoda looked into the factors influencing the performance of students choosing the English language study line studying pharmacy. The authors identified the factors having a major impact on students academic performance as the inner and outer motivation, proficiency in English, concentration span and accepting teachers’ authority, among others. The authors did a pilot study on introducing content reflecting the culture of origin of students studying at the English language program, by using original videos to enhance their language competences. As a result, of being able to culturally relate to the content of the lectures, students became more motivated, their English language competencies improved, they developed positive attitude towards both the presenters of the videos and the facilitators of the classes and also their concentration span improved.

The third chapter presents the papers submitted for the strand on mobilities and education, with a focus on migrants, refugees, travellers and expatriates. This strand covered issues concerned with the educational implications of the geographical movement of individuals, groups and peoples. Such movement may refer to permanent migration, temporary migration, forced migration, voluntary migration, academic and occupational movement, migration for education, among others.
Ivet Kovács, Erzsébet Cs. Czachesz, Judit Kovács and Ágnes Vámos focuses on transnational migration and relevant issues in education in their case study of a bilingual school established near an international air-base in Hungary. The school followed a bilingual curriculum proved to be very attractive to the local families, however the transnational families were extremely unhappy with the education offered by the school as the local teaching force with no transnational was unable to facilitate the development of competencies considered essential by the transnational families.

In their paper Lisa Schneider, Anne Kaplan, Schlachzig Laura, Stefanie Roos, Jan Tölle and Daniel Mays identify the most relevant factors social service providers should consider when establishing their services for young refugees, including attended and non-attended minors. The paper discusses the three most important factors – housing, physical safety and access to education - and their relevance for social helpers, the possible challenges and the necessary support, calling the attention to cover basic needs of refugee children in all three areas, and calls the attention to the necessity of an adaptive pedagogical approach that supports the transition of young refugees between education and the labor market.

The integration of young refugees is approached from the perspective of the educational system in the Greek context by Christine Siaviki and Athanasia Siaviki. They review the theoretical aspects of special educational needs and characteristics of refugee children. They also present a few didactic and pedagogical approaches that take into account these special characteristics, and could be adopted in the pedagogical work with a socially reconstructive pedagogical approach. The authors call the attention to good practices, such as bibliotherapy, the emphasis on non-verbal communication, and culturally sensitive assessment practices.

The fourth chapter is dealing with the identity transitions in changing societies. It focuses on identity recognitions by larger society in the field of education and social policies, and considers the processes of transition and transformation in relation to identities in diverse societies.

Tsvetelina Harakchiyska and Juliana Popova address the issue of student mobility and its influence on the changing identities of students in the case of 40 students from the University of Ruse (Bulgaria) who have studied in European universities within the framework of the Erasmus program. The research found dynamic
interactions between European and national identities, identifying three main assumptions related to the construction of the European sense of identity of mobile students – the increased interest towards the EU and its member states, the increased interest towards the European cultural heritage and the development of intercultural communication skills. The researchers suggest further research that considers the economic, social and cultural features of internationally mobile students to a larger extent.

Sigrid Roman discusses the results of a study in first-generation immigrant students' experiences of social relationships in Canadian schools, discovering the ways in which immigrant students' native cultural scripts shape and affect the expansion of their social networks outside their 'cultural cluster'. The paper seeks a deeper understanding of how socially prescribed guidelines influence students’ social relational patterns, and how the increased diversity influences these relations, in the case of first generation students of migration background.

Chapter five focuses on the intersections between education and globalization. It covers issues concerned with intercultural implications for education in a world experiencing globalization, and considers the educational consequences of the uncertainties and possibilities brought about by processes of social and economic change in a global context.

Edita Hornackova Klapicová discusses the role of social and cultural context in multi-lingual language acquisition, by identifying social and cultural factors determining the child’s sensitivity for language differentiation, code-switching, and code-mixing, by a case study on a four years old child socialized on four different languages. The author finds that contrary to the literature on bilingual language acquisition, the child in the case study switches base-languages depending on the social context of the actual conversation at this age.

The sixth chapter focuses on positive and constructive intercultural education practices, such as good practices related to preventing or managing conflicts in heterogeneous groups.

In their paper Ferenc Bódi and Ralitsa Savova give a comparative overview on the demographic changes in Hungary between 1988 and 2014 and look into how the
educational system, particularly the number of elementary level institutions, such as kindergartens and elementary schools and classrooms, and their distribution in the public governance structure related to it. They conclude that the Hungarian publicly funded early-childhood education system has serious deficiencies, making the system of primary education unable to fulfill its function.

The case study of a tale-reading project is in the focus of Eszter Gombocz, who considers the intercultural opportunities of family reading development programs, such as the MesÉd program of storytelling mothers. The program is a 9 months initiative, and the participating families receive and read 36 illustrated storybooks, as a part of a non-formal preparation for the school life of the children. The project was run in segregated and non-segregated Roma communities. A very important consideration of the paper, that while such program primarily aims at children why are not in school yet, it is equally beneficial for those who are already attending the schools.

Jennifer Healy discusses the use of visual arts in language classrooms as a tool for meaningful communication. The author distinguishes between illustrations used for visual aids and pieces of artwork. Artwork opens up the way to meaningful and creative communication, just as for intercultural communication and understanding. As an example the author introduces Norman Rockwell’s Triple self-portrait, which is a great example for discovering multiple perspectives, allowing both teachers and students to discover cultural differences and to develop a dialogue.

Through a case study of a Spanish school Auxiliadora Sales, Joan Traver, Aida Sanahuja and Alicia Benet introduce an initiative for creating an open institution with an inclusive approach to the local community. The initiative is aiming at creating a safe place for practicing active citizenship, within the framework of an inclusive intercultural model. The authors introduce the idea of an included school, embedded in the territory, and the first event of its implementation, a Community Welcome Day. The detailed description of this event introduces both the theoretical and the practical considerations of such an event, which offers and excellent platform for community decision making and social action, in a reflective and critical manner.

Eleni-Vasiliki Selechopoulou and Jonathan Spyralatos investigates the use of films in the classroom for multicultural purposes - such as including the experiences of marginalized groups in education – through a comparative analysis of two decades’
scientific literature within the theoretical framework of multimedia learning. They are setting up a classification of the most important elements of including a film for multicultural purposes in classrooms. The paper introduces the criteria for selecting the adequate films, the process of creating a goal structure, and the expected outcomes and practices of assessment. The paper also provides several good practices for integrating films in multicultural classrooms, along with a short description how each film may be used.

In their historical review JeongA Yang and Jae-Bong-Yoo present a study on the Pai Chai schools, as the first „western-type” of educational institutions in Korea, from an intercultural educational perspective. The authors assume, the schools contributed to Christianity gaining popularity in the country, and simultaneously recognize the value of their own national culture. They also argue that the liberal nature of the Pai Chai schools contributed to developing competences for critical thinking and growing rational, critical attitudes. AS such the authors suggest considering Pai Chai Schools as a model for intercultural education, both for its emphasis on respect of cultural diversity and also for its liberal approach to education.

Chapter Seven deals with co-operation in Education. The focus here is on Cooperative Learning (CL) as a pedagogy that has been shown to be particularly effective in the intercultural classroom. The chapter offers examples of research and practice in the application of cooperative learning methods, models and procedures.

Ayfer Kocabaş studied how creating a rhythmic rondo with the help of the Orff method based on cooperative learning in teaching music courses supports supply cross cultural interaction and communications. She conducted a study with preservice teachers in 40 groups in Turkey. As a result the author finds that cooperative learning has positive effects on musical knowledge and solving musical problems, while soft skills are also enhanced, such as stronger communication skills, a more positive self-concept and decreasing stress levels.

Giovanna Malusà in her paper introduces the Learning Together model for building social skills in a multicultural context. In her article Malusa introduces an action research with a multicultural class that lasted for over six years, and introduced the Learning Together method. Based on the grounded theory method, the author argues, that the inherent goal of intercultural learning, the transformation of problems
into resources may take place as an experimental and situated learning process, where social competences develop as a result of constructively lived multicultural experiences. The author argues that there is a close link between intercultural education and cooperative learning, which may serve as an effective tool for fostering equality and social justice at school.

Nataša Sturza Milić and Tanja Nenedimović discuss how globalization regarding may influence what sports activities children may prefer, and how educators, coaches, trainers and parents may facilitate these choices. They call for a comprehensive, holistic approach, a flexible discourse, constant questioning and systematic care of the society, and keeping the children’s need in focus instead of the globally enhanced values of success, results and fame.

Papers in chapter eight are loosely connected to intercultural education, but discuss social and historical issues that are interesting and valuable from an intercultural perspective.

In her paper Ana Babić discusses the challenges of ensuring the right to quality education for the third culture children. The globally relevant issue of access to education guaranteed by the law, but not realized in practice, due to the lack of integration mechanisms in the educational system is discussed through the example of Croatia, and formulates recommendations for creating a more just and accessible education system.

Sándor Földvári in his paper discusses the concept of intercultural communication from the perspective of interfaith dialogue through the example of Pope John Paul II from a historical perspective. It calls the attention on what influence diplomatic speech may have on the general discourse, and also focuses at the role of churches at managing intercultural challenges, such as the challenges of migration, youth and poverty.

JeongA Yang and Jae-Bong-Yoo in their second paper give an overview of research methodology for intercultural education. They argue that applying diverse methodologies support researchers in understanding issues and challenges of multicultural societies better.
CHALLENGING POWER, DOMINANCE, EDUCATIONAL HEGEMONY AND THE DILEMMAS OF INTERCULTURAL EDUCATION

DOŠLOV, JELENA

Request for right and dignity in human rights education in the Balkans

Gimnazija Banjaluka, Banjaluka, Bosnia and Herzegovina

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ABSTRACT

The decades after the end of fighting in the Balkans, the region is on verge of a new crisis again. Ethnic – nationalist ideologies, implemented by a small group of far-right oligarch, show tendency to destroy very fragile social tissue, structured primarily by efforts of international community in the years following the end of regional violence. The aim of the paper is to investigate to what extent collective conceptions of nation have been used and abused in education in Bosnia and Herzegovina, in order to promote myth of nationhood, born of ashes of victimhood of the Kosovo battle, as present in the case of the Serb nationalism.

Keywords: nationalism, education, collective memories, identity

YEAR ZERO

„After Auschwitz, the human condition is no longer the same“
Ellie Wiesel

Ellie Wiesel, who recently passed away, wrote these words in his speech at the ceremony to mark the 50th anniversary of the liberation of Auschwitz. It is so true that the world could not be the same after the Holocaust and 60 million dead people and of endless number of families which had been torn apart. 1945. was known than as the Year Zero, the year in which millions of people had to establish foundations for their living conditions again, so as they had to learn how to live with grieve for lost of their loving ones, but also in dignity in regard to the former enemies or descendants of the former enemies.

After the war 1991 – 1995, the year 1995 become the Year Zero in the war troubled region of the Balkans. Tens of thousands, if not hundreds of thousands of people in this region had to manage how to construct their lives from the zero point. From the beginning of 1995, different political identities, established more intensively
from midst of `60s of the XX century and culminated in `90s of the XX century, after
the war have become pillars of the nation – state building processes, enabling in the
domain of education strong infiltration of nationalist policies too. What was earlier
known as the Yugoslav nationhood, become replaced with nationalism which has not
allowed creation of space for inclusive and intercultural education for the 21 century.
Present situation is so cynically depicted in one of the Economist’s articles, published at
the beginning of The New Millennium „In 1995 some 200,000 Serbs were ethnically
cleansed from Croatia. Oh, no, actually, they fled. During the second world war Serbian
royalist “Chetniks” were heroes—or were they villains? Balkan history is complicated,
but there is widespread agreement on one thing. Every nation knows what is right and
how everyone else is wrong. As one Serbian historian puts it: “There is one truth, just as
there is one God.” (The Economist, January 5, 2013) And history, as in the Balkans` case, creates the strong pillars for infiltration of destructive postmemories and, thereby,
political affiliations in minds of schools’ attendants. Churchill caught the point when
said, „The Balkans produce more history than they can consume“ (The Economist, June 2, 2011) History stays connected with postmemories. In Eva Hoffman`s foreword to the
book of Marriane Hirsch, “The Generation of Postmemory”, postmemory was described
as “the relationship of the second generation to powerful, often traumatic, experiences
that preceded their births but that were nevertheless transmitted to them so deeply as to
seem to constitute memories in their own right”. One typical example of different
interpretations of recent historical events in the country was summed in the following „
(Bosniac) forces succeeded in defending Sarajevo during the siege of 1992-95. But the
Serbs, who besieged it, maintain that they successfully defended themselves against
being overrun by the city’s Muslim hordes“. (The Economist, January 5, 2013) These
interpretations represent possible triggers for escalations of violence in future, based on utopian – mythical promises of salvation of nation.

So, in here I would like to address a problem with which I have been confronted in a process of teaching few various subjects, in particular. The problem occurs within frames of national educational system in Republic of Srpska, one of the two political entities constituted in Bosnia and Herzegovina after the 1992 – 1995 war. To be more precise, subjects of my interest, among others, are human rights education and history, which is, in the Balkans, in particular, heavily interpreted within frames of the predominant nationalistic ideologies. On the other hand, holistic, cosmopolitan education of the XXI century, as described by Turner, and later edited by Coulby and Zambeta, incorporates, among others, „scepticism towards grand narratives, awareness and care for other cultures, distancing from one’s own context and reflexivity.“ (Coulby, Zameta, 2005, 58)

After the fighting in the country ended human rights education was proposed to become a part of national educational curricula by international community, with the call for understanding of multi – cultural environment in Bosnia and Herzegovina. The Council of Europe, in particular, has had an intention to strengthen respect for human rights and to support peace – building process in this country. The actual human rights education curricula taught in all public schools in Bosnia and Herzegovina as well as the teacher training modules were developed by Center for Civic Education in Bosnia and Herzegovina, in cooperation with the education ministries. Today, maintaining of human rights education in primary and secondary education in Bosnia and Herzegovina depends of support of the government of the United States of America so as international bodies such as the Council of Europe. The European Union within the framework of the Stability Pact for South Eastern Europe contributes to the
BiH’ efforts to adjust its education reforms so as the UN and UNICEF, in particular. The State Agency for Education has only advisory role and limited authority. But, no matter the fact that human rights education promotes culture of respect of dignity of human kind and human rights, one of core problems in Bosnia and Herzegovina, in the subject area, has not been resolved yet. According to the Report of its Committee on Culture and Education, the Council of Europe, continues to press for acceptance of a moratorium on teaching about the war conflict in Bosnia and Herzegovina but at the same time welcomes encouraging of historians from all the communities in this country to develop a common approach in teaching history. The common ground for all parties in the issue has not constructed yet, as narratives of tradition with construction of nationhood offers supremacy of the dominant religion and culture and establishment of social hierarchy based on nationalistic premises. Similar to the cases of Greece and Turkey, history in the Balkans is a part of nation – building, where, „the consolidation of nationhood... has been largely based on the construction of the history of the specific state and its diffusion and generalization through the educational system.... and the vision of the past was revised and old myths were replaced either by new ones, or even by older ones“ (Coulby, Zameta, 2005, 67 -68)

The verdict of guilty of the International Criminal Tribunal for the former Yugoslavia against the former leader of Bosnian Serbs, Radovan Karadzic, has increased the level of nationalistic tensions among secondary school students. At the moment it is hard to state where these tensions originated from families, particular populist groups or from the current government. But it cannot be neglected that a level of affiliation of secondary education students in Republic of Srpska toward far – right political wings is augmented. Education in Bosnia and Herzegovina, as a consequence of affection of nationalistic ideologies, similarly to education of its neighbours, Croatia
and Serbia, is subjected to manipulation by those who hold power in their hands. „Croatia and Slovenia see themselves as economically exploited and politically oppressed by the „Great Serbian hegemony“. Serbia sees itself as the victim of the „Croatian separatism“...The second Communist) Yugoslavia, though it is more positively evaluated, is criticized for injustice to each one of the nations involved“. (Coulby, Zameta, 2005, 68)

As Midhat Kapo states in his research, national education program in the Republika of Srpska fulfills an ideal of nationalist identification of political and cultural boundaries while is Federation of Bosnia and Herzegovina we have different and more complex situation due to implementation of Bosniac and Croatian curriculum. (Kapo, 2012: 19)

But the most problematic issue within the three curricula in Bosnia and Herzegovina is taboo of a war and, subsequently, how urgent is to encourage teachers to tackle this sensitive issue as its just interpretation demands to speak open about suffer of other nations and demands co-operation of different fields of cognition.

Since the end of the 1992 – 1995 war three different history curricula have been applied in teaching processes. While in the Republic of Srpska educational system the war is presented, in general, as a struggle for liberation and national self-expression, in Bosniac and Croatian curricula is presented as aggression and occupation. The message of NGO’s and UN bodies is heavily different in comparison with current governmental proclaims, based on ethnic division. It is for red alert that human rights education still has not addressed a single discussion about genocide or any other criminal offense committed in a process of ethnic cleansing. It seems that the only simplified version of theory of democracy has been presented to students. Hence non – formal approach is welcomed only to certain extent, if it is not recognised as a „threat“ in generating the
spirit of nationalism. Effective methodological approach in human rights education has noticed in application of different field working methods, based mainly on implementation of humanitarian activities when students are encouraged to live the space of classroom and work directly on terrain with jeopardized social group or individuals in social need. Than empathy triggers students to overcome ethnic divisions but only to certain extent and its intense depends of both of respect or denial of values of various nationalist backgrounds.

**Empathy and lack of empathy**

On March 23rd this year I assigned a group of my students to watch the nine – minutes long excerpt from the „Band of brothers“ series, in which producers painfully realistic contoured moments when American soldiers had approached to the gate of one of concentration camps in Germany for the very first time and liberated captured prisoners. My seventeen years old students were watching the scenes in which alive human skeletons begged soldiers for help, realising that soldiers would really cut in halves iron padlocks and chains at the gate and liberate them from the living hell. After they had finished watching of an excerpt, they were assigned to write on the slack of paper their impressions regarding seen. Then I collected these small, precious papers and read them. What caught my attention were the following words, „For whatever reason, this scene finally allowed me to connect this reality and just how low, evil, cruel, and disgusting the perpetrators of this evil were.“ But a question that would pop up later in space of a classroom would be why I was not allowed to discuss with them about horrendous crimes committed in our country during the war time? This group of my students realized that the Holocaust was not something distant which destroyed lives of
many people far away from their city. It was reality and the legacy of the human kind. „Human beings respond to trauma in contradictory ways... We oscillate between memory and repression until we finally succeed, if indeed we can succeed, at arriving at some reconciliation in which the thorn of memory's pain is dulled but not removed.” (Biale, n.d., vol. 2) Repression is one of persona` s defence mechanisms and I could understand that their young minds stream to perceive light in this world instead of darkness which six million people could not survive. I assume that it was painful for them to affront their minds with disturbing thoughts from becoming conscious. But once when emotion take over burden of past and release cognition to mind, it perceives the message of Leiden und Lernen . But something similar did happen in Europe after all horror of the Second World War, during the period of the war in the former Yugoslavia. Hundreds, if not thousands of articles, essays and book had investigated certain aspects of the war in Bosnia and Herzegovina and appeared in publicity soon after the war was finished. It is not my intention to amplify description of atrocities committed in that war and at the same time to diminish the legacy of the Holocaust. The Holocaust is an event unique and unprecedented in the history of the human kind. And I am, from a historical perspective of my descendants, placed in an ungrateful position in which I belong to people who had been standing free from the other side of an iron wire, while carrying rifle guns in their hands and observing prisoners in concentration camps which they built. I am a child of the enemy, as Ursula Duba writes. And every word I write can be interpreted with original distrust, why do I write what I write? The squareliest explanation which I can offer to anyone is that I that search for justice. Within frames of this explanation I am left in a buffer zone of non – belonging neither to „us“ or „them“ but rather perceived as a foreigner who is trapped in attempts of understanding and explanation of what was happened. Nothing is more painful than to
disentangle the layers of the Holocaust and if „the clearest justification of Jewish statehood is to prevent another Auschwitz“ (Biale, n.d., vol. 2) “, what is justification as a teacher than? To teach young minds about the legacy of the Holocaust but the legacy of war atrocities committed in Bosnia and Herzegovina too. At the end of the day, we cannot escape from memories. From 1945 to 1995 – survivors of the Second World War or their descendants it were indoctrinated either with narratives that they are a part of the “socialist brotherhood” or “the halls of nationhood“, on the other hand. Division to “us” or “them” burst in ’90 years of the XX century. The carriers of the second generation syndrome left to their descendants a sore heredity – the same syndrome, but this time, braced with the horror of new memories, the memories of the cruelest war in Europe after the Second World War. Despite the fact that hundreds or thousands articles about the war and its particular causes and/ or consequences have been published already, it is in my consideration that we need to work more on this issue. Many of fields of social life ruined or destroyed by effects of the war are still unexamined due to lack of interest of the confronted parties to find a common ground for reconciliation. For the ruling nationalist elites, perceived from the “two decades after the war old” perspective, achievement of their ethnocentric interest has been of a primary importance. In regard what was expected to be achieved in the country after the fighting ended, the present results are devastating. Ideological divisions, based on ethnical line, tend to become stronger than before while media title pages scream that the country is on the verge of a new war and social anxiety represents the legacy of violence from ‘90s years.

Ethnicity, described in mythical frames and abused in political narratives demands constant revival of collective trauma. Its goal is to be constantly self – reproduced as its self-reproduction will produce desirable collective mindset. Education
and war should not walk on the same path. Bosnia and Herzegovina is burdened with its past and it seems that it only streams to fulfil desires of a small group of the country’s ethno–oligarchs. How is possible that modern systems of destruction can be so enfolded in myths of nations, heroes, villains, defenders and aggressors?

The question of memories, both of individual and collective, is sensitive one. When the last survivor of the Holocaust dies, only what we will have will be memories, which, unfortunately, can be misused. Manfred Gerstenfeld defines abuses of the Holocaust as the Holocaust justification, promotion, denial, deflection and whitewashing, Holocaust de – Judaization and equivalence, inversion and trivialization, so about distortions and responses to the Holocaust. Similar to this although not the same because it never can be the same, different war atrocities committed in wars in later period can be and are misused, for the different political goals. The question which should be raised is to what extent nationalism, segregation and ethnocentrism are present in minds of students in Bosnia and Herzegovina?

Today, I have no illusions that some of my young students will look at me with anger in their eyes when I claim that people who lost their lives in nothing but slaughtering, torturing and killings in concentration camps lead by Serb soldiers during the war 1992 – 1995, had right to live and no one cannot be justified for taking their lives. The only guilt of those who were exterminated, or women who were raped as they had been perceived as something that had to be bodily pillaged because they were „trophies of a war“, was the fact of belonging to „them“. „Them“ who, at the moment of extermination, were dehumanized and become nothing but objects for despeak of brutal force.

What is mainly present at the current education scene in one part of Bosnia and Herzegovina and what is in enormous confrontation with intercultural education is
denial of war atrocities committed in the country during the 1991 – 1995 war. And while denial and finger-pointing sometimes tend to manifestly overflow the space of a classroom in the midst of discussion about events of the past war, at the same time, students can feel empathy for victims of extermination in Nazi concentration camps. The Serbian history after World War II and its memory is heavily burdened with legacy of the Jasenovac concentration camps complex. But the Serb collective memory is at the same time burdened with memory of lost of almost of thirty percent of population in the battles of the First World War. People who are keen to accept the myth of victimization of nation in these two tragedies of Serb nation found justification for atrocities committed during the war 1992 – 1995. But the message of the legacy of the Holocaust is different. It is not learnt until we don’t address a clear message that longing for resumption on basis of the Old Testament revenge, an eye for an eye, blood for blood, will not lead to more bright future and mutual understanding between nations of the Balkans. When Ursula Duba was writing about her experience of teaching students at a high school of Cologne, I could connect her experience with mine. They were almost identical with an exception that she made a comparison between victims of the Holocaust and victims of the Rwanda genocide. In my case, we talked about the Srebrenica genocide. Paraphrasing her words, students in Cologne made a distinction between victims of these two atrocities, when „none of these students had any idea that they were clearly saying that Jewish victims are not worthy of their expression of sorrow, but that other victims are“(Duba, 2005). My students were able to express sorrow for the victims of the Holocaust, saying that they felt kind of angry for what was done in concentration camps while raising question how it was possible that human race can be capable of doing such horrible things and how easily is to lose faith in humanity because of one ideology. But when I would raise the question about the genocide in
Srebrenica, they showed nothing but rage and even despise to me, because I was perceived as a traitor of nationalist ideas. In language of Marriane Hirsch, the price of an admission of guilt would lead, possible, to risk of lost collective memories, by which Serbs have been historical defenders of Christian religion for more than five centuries and a buffer zone between the Ottoman empire and empires on the West.

On the other hand, Heike Karge states that „Croatian and Serb text books both concentrate on presenting the history of their own ethnic group or nation in the Southeast European region.“ Croatian and Serbian history textbook have similar approach in sense that they focus on what is perceived as national history while omitting diversity of Southeast Europe intentionally. Serbian historian Dubravka Stojanovic has paid special attention to analysis of the former Yugoslavia in the Second World War. What is interesting is a perspective given in Serbian textbook according to which Serbs, first and foremost, are described as anti-fascists and defenders of ideas of Yugoslavism.

In cases when students responded with empathy, the emphasis was on stories about children who during the Second world war, as Anne Frank. But I could not perceive empathy when I told to them that a small girl Nermina was six when she was murdered in Prijedor. What was said also was that at least 77 children were murdered there. When offered their answers, my students chose silence to speak instead of them. What was really difficult for my students to understand was a concept of individual guilt responsibility versus collective guilt responsibility. If you were learnt in an orchestral manner that Serbs had been victims of different enemies for centuries and if an accent is always on „collective“ than is natural to construct in mind a cognition by which is an individual inseparable connected with the core of collective. Link between individual and collective found its core in different ideological interpretations of
historical events, depicted often within mythological frames. The danger of victimology is that a person who perceive himself or herself as a victim might become a victim – aggressor who aspires to conflict and death. And conflict and death will lead to, possible, to destruction of both individual and national identity. An individual who does not accept proposed victimization is left to survive on his own, while opposed to accepted social norms. The post – war society of Bosnia and Herzegovina, or, at least, one part of it, is a typical example of mentioned. Vera Katz analyzed in detail a few curriculums for primary and higher education in Republic of Srpska. Among others, she said that students in this political entity of Bosnia and Herzegovina have been taught that „Western forces enforced the breakdown of the former Yugoslavia“, while description of the beginning of the war reminds to description of Germany 1933 – 1941 (FHP, 2015) evidence that the president, in such circumstances, couldn’t do any more, and that my permanent fight to preserve the peace, prevent the war and decrease the sufferings of everyone regardless of religion were an exemplary effort deserving respect rather than persecution.“ (The Guardian, March 24, 2016). „, said the former president of Bosnian Serbs, Radovan Karadžić, after his verdict of guilt was announced to him and to the world. And as for survivors of the Holocaust and of concentration camps liberation did not mean liberation from memories, the verdict of guilt of Radovan Karadžić did not bring release from pain for many in Bosnia. On March 24, on the day when the chamber of the International Criminal Tribunal for the former Yugoslavia found that Radovan Karadžić was guilty on ten out of eleven charges brought by war crimes prosecutors, when I had entered in the space in one of classroom in my school, in order to hold classes of human rights education, the first question which I got from one of my students was would I support or not the verdict of guilt of Radovan Karadžić. Instead of going to be put into pressure of sore debate with a student who raised the
question, I said that I prefer to stay objective. In a blink of an eye, I was accused of becoming subjective. In a minute that had followed this accusation, I asked myself when the wall of silence will be broken and then the Council of Europe will abolish its moratorium on teaching about historical events which happened in the war in the former Yugoslavia. Then I applied another approach and instead of offering of an explanation, that is ironically, officially forbidden for me to say, why do I support above mentioned verdict of guilt, I choose to raise a question of Hitler`s leader characteristics, assuming that students will find connection between my refute of Mr. Karadžić political innocence and proclamation of one ideology which led to the extermination of six million Jews. In both of cases hatred was directed toward a group of people, who were supposed to be extinct because they had „wrong“ blood in their veins. What is also for red is cognition that many of my students perceive Hitler as an efficient leader. They usually spot on Hitler`s solution for the economic crisis in Germany in the period when he took the power. For them, who are condemned to live in the country which is divided on political, religious and ideological basis and burdened with catastrophic economic situation followed by enormously high level of corruption and nepotism in every sphere of social life, an option to elect someone charismatic who will solve social poverty (no matter of costs) is acceptable. I remember that the discourse about death trap of rise of far – right political wings and populist groups in Europe provoke only small amount of reactions. In other words, they willingly do not care about the rest of Europe or the world when the focus of their interest is put on political tensions in the region. And then is no wonder that in the far right they perceive pillars for construction of an exclusive identity. The idea that Serbs, as a nation, do not belong to the profane world but to the Kingdom of Heaven, as a sancrosant nation, again, founds its main justification in
mythical description of the battle of Kosovo.\textsuperscript{b} Current human rights education curriculum has proposed only a basic explanation between democratic and authoritarian systems of government. Hence, within curriculum’s frames, the most basic characteristic of above mentioned regimes are offered to students’ consideration. But there is neither the word about difference between authoritarian and totalitarian regimes. Hannah Arendt and Roman Redlich, both, found, that the main difference between these two types of government is in quality of subjection.

And, for instance, while in Germany, „the Holocaust is only briefly a subject, at least until 10th grade“ (Frontline, May 19, 2005) and where teachers, on a basis of personal commitment, include in the Holocaust studies curriculum visits to museums or visiting concentration camps, at the same time, in Bosnia and Herzegovina a lesson plan about genocide in Srebrenica and other war crimes committed is still tabula rasa. Ass Lars Rensmann says, there are a fair amount of students in Germany who are opposing the Holocaust remembrance in comparison with previous generations of students. Students are split in two groups of seekers for identity. Those who oppose to be involved in depth in courses about the Holocaust seek for other, new German identity, released of „Gestapo“ or „Schutzstaffel“ memories, they stream to be recognised as people of a new age. They do not want to know that, perhaps, some of their ancestors had been involved in proclamation and implementation of „the Final solution of the Jewish question“. Those who are looking for „German pride“ tend to diminish the Holocaust to the level of crime similar to war crimes of other nations. They refuse to

\textsuperscript{b} On June 28 1389, the battle was fought at Kosovo Polje (“Field of the Blackbirds”; now in Kosovo) between the armies of the Serbian prince Lazar and the Turkish forces of the Ottoman sultan Murad I. The battle ended in a Turkish victory, the collapse of Serbia, and the complete encirclement of the crumbling Byzantine Empire by Turkish. Today it is known as the battle of Kosovo.
admit that the Holocaust is a part of Germany history and it self – identity. Talking from my personal teaching experience, I can state that completely the same situation happens in my classroom. For years of teaching human rights education, I have not found yet a single student who would admit that genocide happened in Srebrenica in July 1995. On the contrary, this war criminal aspect of Bosnian Serbs history is neglected or considered as „conspiration of the international community against Serbs“, in comparison with the myth of victimization which gets full impetus. All of these children are, to some extent, traumatized with events which occurred before they were born. They are left, in their own vision, to be perceived as descendants of people who took knives, guns and raffle guns and slaughtered and killed their neighbours and nationals, for the glory of some destructive ideologies, if they accept that genocide was committed. Ursula Duba says that „that young Germans are often filled with anger toward The World which "unjustly hates all Germans, young or old," adding defiantly and emphatically, "We didn't do it!" The notion of The World hating all Germany is fairly pervasive in present-day Germany and was recently expressed by Augstein, the publisher of Der Spiegel, a major German newsmagazine, by complaining about the "world media beating up on Germany." (Duba, 2005) the same is said by young Serb students. „We didn’t do it!”. Hannah Arendt states that we cannot blame whole nation for being guilty of war crimes. But we cannot ask for collective innocence too. What we have to is to ask for an individual political or/and war crime guilt and the answer has to be offered, among others, in education system too. But in collective minds of my young student guilt can be found only in those who accused Bosnian Serbs for committing war crimes. When Jan Assmann, wrote about cultural memory, he stated that “culture memory is characterized by its distance from the everyday. Distance from the everyday (transcendence) marks its temporal horizon. Cultural memory has its fixed point, its
The horizon does not change with the passing of time.” (Assmann, 1992) The Kosovo battle, although happened 1389, seems to be as it happened yesterday in minds of my students. Current education system enforces adoption of mythical collective memories which, as I assume, would not lead to brighter future if we do not start work harder on development of politics of reconciliation in frames of teaching history and human rights education, in particular. In that light words of Assmann, “myth is the most important medium for "imagination" of community (Assmann, 1992) and it seems as very reasonable explanation of situation in a classroom. Although the Council of Europe, in particular, has had an intention to strengthen respect for human rights and to support peace – building process in this country, solution which would satisfied all parties in this case has not found yet. The level of affiliation of secondary education students in Republic of Srpska toward far – right political wings is augmented. Education in Bosnia and Herzegovina is, as a consequence of affection of nationalistic ideologies subjected to manipulation by those who hold power in their hands.

One or two classes in the last year of secondary education are dedicated to teaching about the Holocaust. Process of extermination of approximately 66 000 thousands Jews of Yugoslavia’s 80 000 Jews has been taught pretty superficially and it is only on teacher’s personal commitment to teach students in depth about said. On the contrary to above mentioned, students are heavily taught about extermination of Serbs in the Jasenovac concentration camp. That is one of reasons why the Holocaust seems as something distant for students in this small region of the world. Distorted opinions and internal conflict are present in a political sphere too. Politicians in Bosnia and Herzegovina could not find a sphere of understanding for establishing an agreement for adopting of law against Holocaust and genocide denial. Bosnian Serbs prefer to be applied in legislative the wording “a law against Holocaust denial”, while Bosniaks
insisted on “a law against Holocaust and genocide denial”. This law, which gathers in itself punishment for denial of the Holocaust and genocide committed in Srebrenica was for the very first time proposed in Bosnia and Herzegovina’s Parliament in 2007, but Bosnian Serbs voted against this legislation. Later, in 2009, Bosnian Serbs again voted against adoption of the law, offering an explanation that it would increase animosity between people in the country. It is not exaggerated to claim behind rejection of this proposal on law was constructed the myth of the purity of nation based on ethnic identity and the battle of Kosovo, “the fundamental mythical moment in the past.” (Bieber, 2002) While Serbs forget that history is not the history of Jews, at the same time they neglect that the Holocaust deflection has been present on a local political scene. In the words of Manfred Gerstenfeld, „Holocaust deflection entails admitting that the Holocaust happened while denying the complicity or various types of participation of countries, specific groups, or individuals, despite ample evidence to the contrary.“ (Gerstenfeld, 2009) For instance, after the contents of the Nuremberg laws were publicized in Serbia, in particular, anti – fascists in major world cities demonstrated against Nazi Germany and demanded for its boycott. But it did not happen in Yugoslavia. As the Serbian historian Olivera Milosavljevic writes, “The reasons lie in the nationalistic need of the predominant ideology to minimize and even discharge any responsibility of “domestic” inhabitants for this grueling outcome.” (Jewish Community Zemun, 2013) The Quisling government of Milan Nedic passed a series of regulations with anti – Semitic issues after June 1941 and it was an active, puppet body in service of the Nazi system of repression in Serbia. This system enabled implementation of orders, decrees and regulations by which the ideology of National Socialism was legitimized and subsequently implemented. As Alex Rvychin states, “Europe rewrites the Holocaust in order to revive patriotic traditions free from guilt.” (The Jerusalem
Post, February 12, 2002) And today, unfortunately, even the Holocaust has been recontextualized in the process of the nationalistic ideologies expulsion. In words of Philip J. Cohen and David Riesman, there have been efforts for rehabilitation of the Chetnik movement in Serbia for last few years.

And to say that “Each side argued in favour of their own philosemitism, victimization, and heroism, while denouncing the others for their treachery.” (Toal and Dahlman, n.d.)

**CONCLUSION**

The German origins philosopher Hannah Arendt said, among others, very important words in her opening of Origins of Totalitarianism. While I was reading her words (that would be explained in the following sentences) I had an impression that she was strongly unwilling to put her trust in new, imperialistic forces which were born in horizons of the Second World War. Paraphrasing her, we have never been so incapable to predict future, we have never been so dependent of political forces which we should not trust that would follow principles of reasonable mind. And so forth. Despite the fact that she said these words more than 50 years ago, they seem so horrible truthful when applied to current political situation in the world. Don’t tell me that I am too pessimistic if I say that a new darkness is on a horizon again. And it is inevitable clear that we, teachers, have to participate strongly in defense against this enemy. What we only poses as a powerful weapon in our hands and minds is our knowledge and hope that, if we teach well and just, we might help to new generations of young people on the Balkans to adopt and understand principles of universal justice in confrontation to the power of negative implanted memories. If we claim that history should not be written by the hands of winners and, afterwards used as nothing but as a servant or as one of
ideological tools in brainwashing processes dictated by these who were not just, than we are the ones who have to call upon the principles of justice when teach every new generation of students. My sorrow was nuanced with shades of anger which appeared after I had read a text in which were described scenes from streets of Poland these days. Media reporters worldwide portrayed with their words animosity of approximately 70 000 Polish nationalists who took the streets in the city center in Warsaw, while shouting “EU macht frei”. I raised a question to myself as solitude was my only companion in that moment, do we really open a gate in Europe through which ideas of such a destructive ideology would poison Europe and the rest of the world again?.

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NOTES

On June 28 1389, the battle was fought at Kosovo Polje (“Field of the Blackbirds”; now in Kosovo) between the armies of the Serbian prince Lazar and the Turkish forces of the Ottoman sultan Murad I. The battle ended in a Turkish victory, the collapse of Serbia, and the complete encirclement of the crumbling Byzantine Empire by Turkish. Today it is known as the battle of Kosovo.
Minority parents’ opinions in Thrace about the collaboration between school and family in the minority school

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ABSTRACT

The minority education system in Thrace has a long history from 1923 until today. The program brings together two nationalisms and two national educational systems (Greek and Turkish). The ‘sui generis’ tradition of Greek-Turkish Relations, especially in minority issues has resulted in the accumulation of problems with negative effects on the education management of minority children (linguistic – social - cultural). One of these has to do with the collaboration between minority children’s family and the school, which proved to be ineffective for the above reasons. The current study examines minority parents' views on the cooperation between the school and the family in relation to: the general role of the school on the matter, the role of teachers in particular in the management of cooperation, the content of this cooperation. The questionnaire consists of 20 questions (5 points Lickert scale) and the analysis is going to be performed with the statistical package SPSS 22.0. Keywords: word; minority parents, school, collaboration, minority education, nationalisms

INTRODUCTION

School has a very important role in the formation of a suitable learning environment for all children, especially for children of minorities. It is an important role for the teachers, as part of their responsibilities, and it depends on them especially at the final stage whether they will involve the family in school life and in the educational process, as well as whether to give the opportunity for some involvement in decisions regarding these issues.

As key locking modes are set:

(1) The supervision of school behavior
(2) The control of extracurricular behavior
(3) Homework Assistance

(4) The development of the interests and the contact with the school.

The ways of cooperation between school and home are described as follows:

- Communication with the school and the family (for information sharing and general information).
- The voluntary assistance of parents in school
- A help provided from the school at home (when the family cannot support learning.
- Assistance in home child homework
- Participation in school management issues
- Collaboration between family, school and community.

Parental involvement (and cooperation) includes a variety of practices such as participation in parent meetings and parent-teacher discussions, helping in homework, assisting with managing a comfortable workplace at home and showing interest in school achievement. Nordahl writes about three forms of cooperation between home and school:

a) Representative cooperation
b) Direct cooperation
c) Cooperation without contact

The direct cooperation is a form of cooperation where teacher uses direct meetings with parents and parent meetings. Cooperation without contact works with involvement in everyday life of families through conversations, encouragements and other forms of support.
Cooperation between school and family in the minority school

The cooperation between school and family, as it is evident from the study of literature is particularly important regarding the two significant bodies for socialization and education of the child.

   In reality, the participation of the family is determined to a large extent from the framework laid down by the school, but also the family’s attitude about it and that is a reason why we discuss about different types of parental involvement.

   The family involvement becomes even more important in the education of children of minorities, because it affects the relationship of children to school, so researchers as Cummins (2005), Baker (2001), Banks (2001), Coelho (2007) gave emphasis to this.

   These show that empowerment of family plays an important role in empowering children and to their successful course in education or in avoiding social exclusion.

   In the Muslim Minority in Thrace area, there are not many such studies, despite the involvement of a major reform the last twenty years with this issue and the existing ones do not cooperate among them effectively due to the cultural, ethnic differences and the existing stereotypes between majority and minority. The Greek policy did not help to improve this cooperation for decades and an effort to examine the current situation would be very useful.

Muslim Minority of Thrace

The Muslim minority of Thrace is the only legally recognized minority in Greece according the provisions of Treaty of Lausanne. This minority is composed of three groups: 50% and more of Turkish origin, 35% Pomaks (slavophone Muslims) and 15% Roma. According to the specific literature Roma is a group among them and they have
different subgroups linguistically, culturally and socially. The people of the Muslim Minority living in urban areas speak in some level Greek and their educational rights are recognized according Treaty of Lausanne. Magos identifies that the larger part of the minority, is of Turkish origin and the enemy of the group and underlines that this identification is shared by the educators who associate this identity with an enemy and low identity. They would like to assimilate to the Greek identity and they reproduce discriminations of the past justified using criteria such as language, fear and suspicion towards the minority and they use ineffective teaching approaches (Magos, 2007).

A permanent grievance of the minority was that the Greek State was unwilling to acknowledge its Turkish identity and that has caused protests and manifestations. The tale of the Muslim Minority has occupied Greek-Turkish Relations and has been depending on them. The power of history and politics has been an important factor for the evolution of the issue.

Today in Thrace there are 251 minority primary schools and only 2 secondary minority schools but many students attend the majority secondary schools. The curriculum consists of 50% subjects taught in Turkish Language and 50% subjects taught in Greek Language. This minority education system is a field where Greek and Turkish Educational System, Greek and Turkish Nationalism confront. In reality this minority education system has been working since 1923 and led to the development of a Turkish national character of the minority. This situation had as a result the ignorance of identity of Roma and Pomaks. Practically these schools have been low founded and segregated schools, where the educational standards have been very low. The policy of the Greek State and the attitude of the minority against Greek Language Education resulted in a low performance of the students.
Minority schools have a bilingual curriculum: Turkish language, mathematics, physics chemistry, religion (the Qur’an) and physical education are taught in Turkish language, Greek language, history, geography, environmental studies and civic education are taught in Greek (Kanakidou E 1997; Panagiotidis 1995). Regarding the secondary education, the children have a choice between two bilingual minority schools in Xanthi and Komotini, the two religious schools (medrese) monolingual Greek secondary schools all over Thrace and particularly in Pomak villages (Frankgoudaki-Dragona, 2006). The Greek part of the curriculum is taught by Greek teachers trained in the same way like teachers all around the country and they have no special knowledge in matters of minority and bilingual education except of them, who attended such subjects in University. Priority for appointment have only men from Thrace and Istanbul (Baltsiotis-Tsitselikis, 2001; Mavrommatis-Tsitselikis, 2003).

That’s why, a large scale interdisciplinary project for reforming the Education of Muslim Children (PEM) in Thrace was implemented since 1997 and was founded 80% by the European Union and 20% by the Greek State. The Program of Education of Muslim Children (PEM) has worked on the philosophy of teaching Greek as a second language, aimed to develop educational materials in order to train the teachers. The main purpose of the Program was to improve the teaching of Greek language in the minority schools, to prepare new books and to design new curricula based on intercultural education (Dragona-Fragkoudaki, 2008).

The Program has produced many research papers about various topics, but there is little research on cooperation between school and family and the sociological approaches have not showed that this cooperation for various reasons related to the different cultural views between majority and minority, the stereotypes among them and
the lack of understanding from the side of educators, who don’t promote cooperative initiatives.

Since 1997 when the positive discrimination measure for university entrance examinations was introduced, 70 to 110 minority students entered tertiary education every year. This number is still very low, given the allotted quota of 410 places, and reflects the inefficiency of the secondary school as well as the difficulties students face when they find themselves at university. The choice of the Greek mainstream school over the minority one is hard for the parents. Minority education, especially at primary school level, is identified with the protection of the Turkish ethnic identity and the preservation of their language, religion, and culture. Parents who opt out of the minority school fear they may jeopardize their children’s identity, although they recognize that the minority school is a ghetto school that leads to academic failure. The parents’ expectations for their children’s social mobility on the one hand, and the preservation of their identity on the other, create strong intra- and interpersonal conflicts that are a huge burden for the minority. Solutions, such as the introduction of Turkish language and religious education in the Greek mainstream schools, would alleviate some of these pressures. However, neither the Greek government nor the Turkish elite has so far been bold enough to look at alternative approaches tested in bilingual environments elsewhere in the world.

The research sample

The research aimed to explore the views of the minority parents on family-school cooperation and their expectations from the minority school. The survey sample consisted of 150 parents, 114 women (76%) and 36 men (24%). 11 of these (7.3%) were 20-25 years old, 39 (%) were 26-30 years old, 55 (36.7%) belonged to the age group
31-35, 38 (25.3%) were 36-40, (6%) 41-45 and only one 0.7 % was up to 46 years old. Their fathers occupation was 60.7% workers, 15.3% lancers or craftsmen, 7.3 farmers and 7.3% private employees. Regarding the mothers 84.7 % were engaged in household and 6.7% were farmers. In terms of education 45.3% of the fathers were primary school graduates, 39.3% secondary school graduates and only 11.3% had finished higher education. Mothers were 73.3% primary school graduates 18.7% secondary school graduates , 3.3% finished University and only one has a Master Degree. 2.7 % are public servants and 2.7 private employees.

Data Collection –Analysis

Data collection tool was a questionnaire consisted of 27 questions and 3 sections. The first section included 6 questions on participant’s demographics, the second one consisted of 8 questions concerning the expectations of parents from the minority school and used a five point scale hierarchy Lickert-type. The third section consisted of 13 questions concerning parent’s opinions on family school cooperation on the minority school and using a five point Lickert-scale. For the analysis of the results SPSS 22.0 was used.

The role of school

On the first question 130 persons (86.7%) totally agree that has to give good education for improving their life, 15 persons (10%) agree and only 2% disagree. Women find themselves in 4.8421 on means (114 persons) and men in 4.6667. An average of 4.8. As regards the factor age, 11 persons aged 20-25 answered 5, 39 aged 26-30 4.8462, 55 aged 31-35 are 4.6727. 38 parents 36-40 years of age answered 4.9211, 6 aged 41-45 4.6667 and only 1 4. Examining results associated with education level we see that the primary school graduates answered in an average of 4.8 (women 4.7727, men 4.8088.
The University graduates answered around 5 (women 5, men 4.8).

The second question was if school can give opportunities to the child to take part in various activities. 95 persons (63.3%) totally agree and 46 persons (30.7%) agree and only 2% disagree. Regarding the means women were in 4.5789 and men in 4.4444. In association with age 11 parents aged 20-25 were at 4.5455, 39 persons aged 26-30 were at 4.5641.55 belonging to the age group 31-35 were at 4.5455, 38 aged 36-40 at 4.5263, 6 persons aged 41-45 are at 4.6667 and only 1 more than 46 years old answered 4.

The third question was “I believe that the school has to help the child to develop greater respect and discipline”. There is great degree of agreement. 105 parents (70%) totally agree and 36 (24%) agree and only 2% disagree. Women are in 4.6316, men 4.5278.

Regarding the factor age, the age group 20-25 answered 4.9091, the parents aged 26-30 answered 4.5897. Persons 31-35 answered 4.5818, the age, men answered 3. Approaching the results in association with education we can point out that the people with low level of education answered 4.6 (women 4.6455, men 4.6029 The parents of higher education answered more positively (mean 4.9, women 5 and men 4.8889).

Interesting is the attitude of parents as regarding their position towards the languages. 59 parents totally agree that the school has to teach the child good Turkish. 44 agree (29.3%) and 29 persons (19.3%) nor agree nor disagree. Only 12% disagree. Regarding mothers the means appeared to be 3.9123, fathers 3.944 and the average was 3.92. The age group 20-25 answered 3.7273, the group 26-30 4.0256, the group 31-35 3.9636. Their parents between the ages of 36-40 answered 3.3333 and one 3. Parents with low level of education answered an average of 4 (women 3.9182, men 4).

The most parents 126 (84%) totally agree that the school has to help the children to learn good Greek,19 agree (12.7%) and only 2% disagree. Mothers find themselves
in 4.8421 and men in 4.5833. The age group 21-25 answered 4.9091, the age group 26-30 answered 4.9231, parents aged 31-35 answered 4.6545, parents between 36-40 answered 4.8333. It’s interesting to underline that people who have lower level of education agree more (elementary school graduates answered 4.8 (women 4.7818 men 4.8088). Parents with high level of education answered 4.7 (mothers 4.7, fathers 4.6968).

On the 6th question it was asked whether the school should help children to develop their minority identity. 60 persons (40%) answered that they totally agree, 42 persons (28%) agree and only 12,7 disagree. Regarding the mothers the means, appeared to be 3.8860 and the fathers 3.9167.

In the next question is asked whether it’s important for the child to develop its national identity in school. 77 parents (51.3%) totally agree, 50 (33.3%) agree and only 3.3%. The agreement level is 4.3070 for women and 4.3056 for men. The younger parents show greater degree of agreement and parents with a high level of education find themselves around 5.

The eighth question “I suppose that the educator should help students to develop religious values and attitudes” 79 persons (52.7%) answered that they totally agree, 42 (24%) agree and only 4% disagree. Examining the means we find women at 4.3158 and men at 4.1667.

The second category has to do with the views of parents on the relationship between school and family in the minority school. The 9th question is “I believe that the minority school should cooperate with family for child’s improvement. 98 parents (65.3%) answered that they totally agree, 36 (26%) that they agree and only 8% disagree. Regarding the means, fathers appeared to be in 4.6111 and mothers in 4.5439. The interesting point here is that the agreement degree increases with the increasing age
of the questioner’s. The higher the level of education is the greater the degree of agreement is evident.

The tenth question refers to whether the majority teacher should help family to participate at school. 80 parents (53.3%) totally agree, 44 parents (29.3%) agree and only 4% disagree. Regarding the means, women appeared to be in 4.2456 and men 4.4444. On whether the minority teacher should help family to participate at school or not, 73 of the parents (48.7%) totally agree, 48 (32%) agree and only 4% disagree. Regarding the means women appeared to be at 4.1228 and men at 4.4167.

The next question is “I believe that minority school educators should find topics for cooperation with the family”. 74 of the parents (49.3%) totally agree, 53 (35.3%) agree 16 (10.7%) nor agree nor disagree and 7 persons (4.6%) disagree and totally disagree. The degree of agreement was high (mean: women 4.2719 and men 4.2222). Associated with age, age group 20-25 was at 4.3636, 26-30 at 4.3333, 31-35 at 4.3273, 36-40 answered 4.1053 and 41-45 4. The result seen on the basis of education were for people with low level of education 4.2 (mean 4.2636 for women and 4.2206 for men.

The 12th question is “I suppose that educators of minority school is important to collaborate with family on external activities”. The parents answered that they agree. 73 parents (48.7%) totally agree 42 (28%) answered that they agree 23 (15.3%) nor agree nor disagree ad 12 (8%) disagree. Taking into account the means women are at 4,1228 and men at 4.3333. The most (55) parents aged from 31 to 35 years showed the greater degree of agreement (mean 4.2545) followed by the age group 36-40 (mean 4.2368. It’s important to point out that parents with a low level of education showed greater degree of agreement (mean 4.2, 4.3273 women and 4.1912 men, parents with high level of education contrary didn’t show so great degree of agreement (men and women around 4).
Content of cooperation

The next question is ‘I suppose that educators should ask for participation of parents to the subjects and to the holidays Parents agree, but not with emphasis that teachers must seek parental participation in courses and celebrations. Namely, 57 parents (38%) totally agree, 36 (24%) agree and 18% is neutral. The important factor is that 20% disagree, evidence that shows that parents are not familiar with this process. Women showed a greater level of agreement than men (3.7193 women and 3.6389 men).

Regarding the question on the ability of family to work with the school. A high percentage agrees, namely 91 (60,7%) totally agrees, namely, 36 persons (24%) agree and only 2% disagree. Women seem to agree somewhat more with mean 4.4386 and men with 4.4167. Higher degree of agreement showed parents aged 36-40 with mean 4.5789 and second the ages 31-35 with mean 4.4.

The next question has to do with the willingness of parents to cooperate with the school: 111 parents (74%) totally agree, 29 (19,3%) agree, 3 are neutral (2%) and 7 (4.6%) disagree and totally disagree. Women agree somewhat more (mean 4.6316) than men (mean: 4.5556). Higher degree of agreement showed again for parents aged 36-40. Higher degree of agreement showed for University graduates.

On the question whether the teachers of minority teachers help parents to cooperate less parents agree that educators help them to cooperate: 52 persons totally agree (34,7%) 51 agree (34%), 27 (18%) nor agree, nor disagree. A remarkable percentage disagree, 12 persons (8%) and 8 (5.3%) totally disagree. The degree of agreement is higher among women (mean 3.8684) than men (3.7778). The larger degree of agreement is far away this of the age group 20-25 (mean 4,5455) with second the group 36-40 4.0526. The parents with high level of education showed greater level of agreement (mean 4.2). Women agree more (mean 3.8684) than men (3.7748). The
percentage of participants who agrees that it is important that the minority teachers cooperate with the community does not appear high. Namely 55 persons: 51 persons (34%) totally agree, 55 (36.7%) agree and 24% nor agree nor disagree. 5.3% disagree or totally disagree. The degree of agreement isn’t high compared with other questions. The age group that agreed more is that of 36-40 years of age (mean 4.0526). People with high level of education, those who finished University, showed the greater degree of agreement (mean 4.3, mothers 4.4 and fathers 4.1). Lower degree of agreement exists concerning the importance of cooperation between majority teachers and the community. Here 48 persons (32%) totally agree, 53 (35.3%) agree and 42 persons (28%) nor agree, nor disagree. It’s interesting that the age group 20-25 agrees more (mean 4.0909), as higher education graduates do (mean 4.1, women 4.4 , men around 4). The minority parents seem to be more concerned about the cooperation of minority teachers and that proves perhaps that they feel closer to them.

The things are different on the question “parents go to school and get informed about the school performance of their child. 120 persons (80%) totally agree, 20 persons (13.3%) agree and only 2% disagree. Men agree more (mean 4.722) and women 4.7105. Greater degree of agreement showed persons of age group 41-45 with mean 4.8333. Parents with low education answered 4.7. Parents with a high level of education answered 4.5. The last answer has to do whether the school promotes the cooperation between parents and teachers. 78 persons (52%) totally agree, 51 (34%) agree and only 4% disagree. Fathers agree more (mean 4,4167) than the mothers 4.2895. Regarding the degree of agreement, parents aged 21-25 answered 3.9091, the age group 26-30 showed the greater agreement and answered 4.4359, people 31-35 answered 4.2909, parents aged 36-40 answered 4.3684 and the age group answered 4.1667. The parents with low
level of education showed great level of agreement and answered 4.4 (mothers 4.4455 and fathers 4.3676).

**Concluding Remarks**

The survey shows that minority parents pay more attention to the role of the school as a place, where the child will acquire knowledge and practice discipline, issues considered as important from traditional communities. They want them to get a good education so that they can have more opportunities in the future.

The main goal of the parents is that their children learn Greek well and Turkish also, and they consider this as an advantage for their life. It’s also important for the minority parents to employ them to develop their national identity and religious values. They don’t find so important for the children to develop their minority identity, but it’s important to underline that they also want to maintain their spoken mother tongue.

Based on their answers it seems that they largely believe in cooperation of school and family and that they are asking for it and they have the opinion that teachers should assist them in this process because it is important. The parents seem willing to cooperate with the educators but they want the latter to be ready for this so that the education will be effective and helpful. They have no problem to communicate with teachers, because they speak both languages and in any case the can be in contact with the minority teachers. It’s important at this stage to underline that parents don’t distinguish-separate majority and minority teachers but they want the educators to assist them to have a more effective connection with the school. They like to take part in outdoor activities, because they find them important but parents do not seem to show enthusiasm in relation to cooperation on issues such as the educational process and celebrations, evidence that indicates low familiarity with this.
They generally believe that the family can cooperate with school and want to do so, that’s why they visit school to be informed about their children’s performance however, they indicate that teachers are not helping them enough. Factors such as age and educational level showed that they play role on the parents answers but not in a permanent and strict basis.

It’s important to point out however that the general positions were positive on the collaboration between family and school, but they wanted it to be more concrete and effective. It’s obvious, that a larger and in a broader scale research would help to access and analyze the factors who play a crucial role for this collaboration.

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Intercultural Communication Competence in Foreign Language Courses for University Students: the ICCAGE project (2015-2017) from a Hungarian perspective

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**ABSTRACT**

In an increasingly globalized world of intercultural dialogue and international business, higher education faces challenges, such as communication barriers, cultural stereotypes, prejudices, identity conflicts, and language insufficiency, which compound the lack of skills to interact successfully. Intercultural Communication Competence (ICC) is a key competence to deal with the social and political changes resulting from European globalisation; it is also a key competence for student mobility and effective integration in competitive job markets. Although the need for the acquisition of Intercultural Communication Competence is clearly stated in the EU language policy, the complexity of the concept leads to multiple interpretations and solutions across European higher education institutions. Local contexts of cultural and linguistic homogenization in European countries such as Hungary require strategies to motivate teachers and students to go beyond their own cultural comfort zone. Since sharing knowledge of potential practices is essential for further innovation, the transnational ICCAGE project (Intercultural Communicative Competence – A Competitive Advantage for Global Employability) aims at addressing these needs, by creating innovative ICC course activities and educational materials, including telecollaborative practices, for students of business, management, and tourism, using English and Spanish as linguae francae, for participants from the Czech Republic, Spain, Portugal, and Hungary.

Keywords: intercultural communicative competence, ICC, higher education, employability, Hungary, language teaching

**INTRODUCTION**

The ICCAGE (Intercultural Communicative Competence – A Competitive Advantage for Global Employability) is a two-year Erasmus+ project carried out with the cooperation of four European higher education institutions between 2015 and 2017. As this is the halfway point of the project, this milestone offers a good opportunity to
scrutinize the results of the first year. After an overview of the project, the article aims to provide insight into the results of the national survey conducted in Hungary, focusing on the views of employers and educators. These results will be confronted with the a summary of the theoretical aspects of the transnational report on which the project is based and the practice and theory will be joined in the overall project modules that have been created, highlighting the competences addressed therein to conclude with the benefits of the first year of the project.

**DESCRIPTION OF THE PROJECT**

The main objective of the ICCAGE project is to create modules focused on the effective development of students’ intercultural communicative competence (ICC). The teaching activities included in the modules can be used not only in Intercultural Communication courses, but also as an integrated part of language courses in higher education. The project began in September 2015 with a national survey on ICC best practice carried out by the participants – Czech Technical University of Prague (coordinator), University of León, Polytechnic Institute of Castelo Branco, and Budapest Business School – in their own respective countries: the Czech Republic, Spain, Portugal, and Hungary. The results of the national surveys were summarized by the Portuguese project partner in a transnational report (Morgado et al. 2016).

To find a common ground for creating teaching material and to address real needs identified previously, a joint staff training was promoted to include educators from the four institutions. After this preparatory phase, ICC course activities and educational materials – including telecollaborative tasks – were created in transnational teams for students of Business, Management, and Tourism, using English and Spanish as the linguae francae. The materials designed for this purpose were presented at the
International Specialist Seminar on Intercultural Language Education and Globalisation: Current Practice and Trends in June 2016 in Budapest, with almost 100 participants from Slovakia, the United States, Finland, Great Britain, and Poland, in addition to the four countries of the project members.

In the second year of the project, after piloting, revising, and editing, the new material is to be introduced into the curricula of the four institutions. A final international conference will be held in Prague in June 2017, by which time the project members will have collected the pertinent data to analyze the results and proposed plans for improving the modules in workshops and seminars held for an international audience of educators and professionals aiming to enhance the role of ICC in education and in business.

A SURVEY TO IDENTIFY EMPLOYERS’ AND EDUCATORS’ EXPECTATIONS CONCERNING ICC

To innovate in content and methodology for intercultural communicative competence in higher education, material development has to be based on real needs and expectations. Therefore, prior to making decisions on the content and methodology of ICC educational materials, a survey was carried out to identify employers’ needs regarding IC competences. The data collected also covered the views of educators on the present state of ICC teaching and their recommendations for the future as well as a sample of existing IC teaching materials and international educational projects in this field to gain information about existing good practices.

The research instrument

In order to collect data, an interview template was prepared for higher education (HE) teachers and employers, respectively. The employers’ template included six broad
questions whereas educators responded to ten questions; besides the initial question in both cases to establish the respondent's position within the company/institution and his/her relevant professional experience, all the questions focused on topics related to intercultural encounters and intercultural competences required for efficient communication and cooperation at work (Table 1).

<table>
<thead>
<tr>
<th>Topics for employers</th>
<th>Topics for educators</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Intercultural diversity and contacts in the company</td>
<td>1. Intercultural diversity and contacts at the university</td>
</tr>
<tr>
<td>2. Intercultural preparedness of university graduates entering the job market</td>
<td>2. The role of culture and cultural competences in teaching</td>
</tr>
<tr>
<td>3. Problems or misunderstandings in work due to cultural differences</td>
<td>3. ICC topics included or to be included in their courses</td>
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<tr>
<td>4. Intercultural competences requirements for young recruits</td>
<td>4. Intercultural competences requirements for graduates entering the job market</td>
</tr>
<tr>
<td>5. Strategic advice for employers working in intercultural context</td>
<td>5-6. Teaching/learning activities to handle stereotypes and miscommunication</td>
</tr>
<tr>
<td></td>
<td>7. Examples for good practice in ICC teaching + best practice publications on ICC</td>
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<tr>
<td></td>
<td>8. Recommendations for core content of an IC course in higher education</td>
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<td></td>
<td>9. Opinion on introducing online intercultural projects into teaching</td>
</tr>
</tbody>
</table>

Table 1. Interview topics for employers and educators

The Respondents

In the survey in Hungary, quality data collection was aimed at a limited number of respondents who are all highly qualified and experienced in their fields, be they corporate respondents in managerial positions or leading educators responsible for teaching intercultural communication or intercultural management. The respondents were six company people, four higher education language teachers with experience in intercultural communication courses and training, one non-language teacher teaching management courses, and a project management trainer who also worked as a marketing
communication assistant for a university. The respondents answered the questions in the framework of a semi-structured interview during which detailed notes were taken and used to fill in the template, resulting in the responses presented in table 2.

<table>
<thead>
<tr>
<th>Position of Respondent</th>
<th>Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents from higher education</td>
<td></td>
</tr>
<tr>
<td>head of the Department of International Communication</td>
<td>language teaching + 10 years of teaching IC (in Hungarian, English and Italian)</td>
</tr>
<tr>
<td>head of the Management Institute</td>
<td>22 years of teaching management subjects</td>
</tr>
<tr>
<td>university professor, International Director of the university</td>
<td>language teaching + 25 years of teaching IC (in Hungarian and English)</td>
</tr>
<tr>
<td>free-lance teacher of English, IC and cultural studies</td>
<td>language teaching + 10 years of teaching IC (in English)</td>
</tr>
<tr>
<td>director of the Centre of Modern Languages</td>
<td>40 years of teaching English + IC (in Hungarian and English)</td>
</tr>
<tr>
<td>trainer and marketing communication expert of the university</td>
<td>one year experience in this position + 15 years’ experience as a trainer and international project writer and evaluator</td>
</tr>
<tr>
<td>Corporate respondents</td>
<td></td>
</tr>
<tr>
<td>senior business analyst field: management consulting</td>
<td>one year’s experience in managerial position</td>
</tr>
<tr>
<td>owner and executive officer field: business to business trade</td>
<td>6 years’ experience in managerial position</td>
</tr>
<tr>
<td>office manager field: print and software</td>
<td>7 years’ experience in managerial position</td>
</tr>
<tr>
<td>talent engagement manager field: energy industry</td>
<td>6 years’ experience in managerial position</td>
</tr>
<tr>
<td>project manager field: manufacturing industry</td>
<td>18 years’ experience in managerial position</td>
</tr>
<tr>
<td>chief technology officer field: information technology</td>
<td>2 years’ experience in managerial position</td>
</tr>
</tbody>
</table>

Table 2. Respondents’ professional background

In a world café event of the annual conference of the National Association of LSP Teachers and Researchers, complementary data were collected from a group of teachers.
of languages for specific purposes (LSP) who shared their opinions and expertise on what ICC competences students need and why as well as how these competences could be developed efficiently.

**Findings**

*Findings of the employers’ survey*

The participating companies report extensive and regular international relations and, although the size of the companies and the diversity of international relations may be varied, each company has regular contacts with foreign partners in and/or outside Europe. In three cases, the ownership is foreign and, in two cases, some of the employees in the Hungarian branch are not citizens in Hungary. In the other cases, the employees tend to be Hungarian although the compulsory working language at the IT company is English.

Communication between international partners includes personal and online interaction, telephoning, and email communication. Types of communication cover everyday talk related to work, business meetings, negotiations, technical consultations, giving and receiving instructions, giving presentations and talks on parameters of products, working in international teams, writing manuals, contracts, and other legal documents.

Although each respondent provides examples for what they classify as “differences and misunderstandings”, most of them report that intercultural misunderstandings are not frequent and are rarely serious. One respondent reflects on the issue of power and hierarchy in different cultures, which requires special effort to overcome. Another respondent notices that differences may lead to a lack of respect, as in the example of Europeans/Asians, and one respondent insists that the language
“problem” is the biggest due to listening difficulties (pronunciation) and ambiguous vocabulary or simplified grammar in e-mails. The concrete examples of culturally related problems can be categorized as not only as stereotypes (on both sides) and/or working style (e.g. hierarchy issues, punctuality, deadlines) but also as communication style (e.g. directness, Asian people’s shyness). Other possibilities were attributed to a lack of knowledge of religious and/or national habits/holidays (e.g. a local priest’s blessing on new factory in India) and insufficient language skills (e.g. the use of exclamation marks, negative connotation of words).

In most cases, employees are not prepared for international cooperation. Most respondents think that openness, attention to differences, and willingness to adapt are more or less enough at the beginning since experience will accumulate on the job and through communicating with foreign partners. They agree that universities do not really prepare students for working in an intercultural context but they also seem to agree that, since many students from Hungarian HE institutions study or work abroad for some time, this experience allows them to cope with these challenges in the case of European partners. When it comes to meeting with cultures outside Europe, there may be more problems, and more openness, tolerance, and tact are needed, notable in terms of respect for religions).

The respondents identified the following competences (table 3) as essential for working in multicultural/international environments:

<table>
<thead>
<tr>
<th>Competence</th>
<th>Essential IC competences according to the respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>foreign language competences</td>
<td>ability to pick up knowledge</td>
</tr>
<tr>
<td>willingness to learn about cultures</td>
<td>ability to adapt</td>
</tr>
<tr>
<td>openness, friendliness</td>
<td>tolerance and tact</td>
</tr>
<tr>
<td>ethical thinking</td>
<td>empowerment, assertiveness</td>
</tr>
</tbody>
</table>

*Table 3. Essential IC competences according to the respondents*
One respondent emphasized that the competency gap is often not related to intercultural skills but rather to more general personal characteristics such as impatience or lack of willingness to learn, which could mean that these characteristics could have been included in table 3.

Findings of the educators’ survey

The significant cultural diversity ensured mainly by Erasmus+ students means that universities in Hungary offer many opportunities for academic exchanges and double degrees from a wide range of countries, including Austria, the Czech Republic, Denmark, Germany, Finland, France, Italy, Spain, Croatia, Slovakia, Sweden, Belgium, the Netherlands, Poland, and Portugal. A few foreign students come from Brazil, China, Japan, Israel, Kazakhstan, Korea, Nigeria, Russia, Ukraine, and the USA. Of particular note regarding these foreign students, most represent mixed nationality groups where multiculturalism is a reality.

While the educators all teach IC courses, they agree that intercultural issues are part of foreign language classes as well. In their IC teaching, they cover topics like culture models or dimensions, culture, and communication (including non-verbal communication), cultural values, priorities, culture shock, acculturation, stereotypes, comparative culture studies, cultural metaphors, multicultural team work, identity building, country image, emotional intelligence, and awareness raising tasks in general. One of the respondents insisted that a deep and detailed knowledge concerning history, culture, and religion is needed. She strongly disagrees with the surface approach of many textbooks on intercultural communication because she believes that the simplified characterization of different peoples will result not in better understanding but in producing stereotypes about nations and ethnic or religious groups.
When asked to identify which competences they consider essential for young people starting their career in a multi/intercultural context, the respondents listed not only competences (e.g. efficient communication, collaboration, IT literacy) but also personal characteristics (e.g. self-confidence), awareness (e.g. awareness of divergent value systems), and knowledge (e.g. cultural, religious studies) (table 3).

<table>
<thead>
<tr>
<th>Skills, abilities to</th>
<th>Knowledge</th>
<th>Awareness of</th>
<th>Personal factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>set up priorities</td>
<td>cultural-religious</td>
<td>IC sensibility in self-confidence</td>
<td></td>
</tr>
<tr>
<td>make abstractions</td>
<td>studies</td>
<td>general</td>
<td></td>
</tr>
<tr>
<td>communicate efficiently</td>
<td>social psychology</td>
<td>divergent cultural values</td>
<td></td>
</tr>
<tr>
<td>collaborate on projects</td>
<td>history</td>
<td>different beliefs</td>
<td></td>
</tr>
<tr>
<td>use IT tools</td>
<td></td>
<td>differences even if surface</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>attributes are similar</td>
<td></td>
</tr>
<tr>
<td>handle conflicts</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>deliver tasks on time</td>
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</tbody>
</table>

Table 4. Basic requirements at work according to educators

This complex approach to intercultural competences is reflected in the results of the world café discussion as well, where participants focused on mobility and work-related skills as well as skills for personality growth. In addition to the general skills of accepting, learning, adapting, empathy, tolerance, and creativity, and the mobility skills identified as openness, curiosity, adaptation, and cooperation, the participants suggested the work-related skills of business communication, competitiveness, mediation skills, and team work, while the skills for personality growth included self-reflection, revising experience, and ongoing personal growth that contributes to intercultural competence.

Among the examples of activities for raising awareness and exercises for reducing stereotypical thinking, the classes were often initiated by dealing with cultural stereotypes through games, presentations, films, discussing jokes on national
stereotypes, playing situations (drama), dealing with stereotypes in the language, producing short country profiles, discussing the positive and negative aspects of stereotypes, using texts/articles to describe nations, asking students to reflect on each other’s behavior, and doing peer evaluation in mixed classes.

Activities dealing with miscommunication include a lot of language work as well as role-play activities, training games, video analyses, demonstrations of high- and low-context communication, exercises on asking for clarification, body language comparisons, teaching cultural habits, and raising students’ awareness through analyzing how they themselves may accomplish their tasks in a culturally determined way (keeping deadlines, power distance between teacher and student, etc.).

Although the survey data collected focused on materials used, projects carried out, and best practices in teaching IC, the last part of the interview focused on recommendations for the core content of a new updated intercultural communication course. The respondents agree that raising intercultural awareness and developing sensibility is basic and more important than teaching any specific content. Most respondents, however, suggest that content could include some of the following topics related to working in a multi/intercultural environment: (i) cross-cultural leadership and responsibility in a multicultural environment; (ii) intercultural dynamics in an international company; (iii) improving collaboration, attitude, and skills on a multicultural team; (iv) international negotiation components and (v) comparative studies between Hungarian and foreign students’ home culture. One respondent suggests building an IC course on knowledge of history, culture, and traditions, providing the topics are approached with respect and a tolerant attitude.

Some respondents also referred to the crucial role of methodology, especially the importance of interaction. According to a respondent, blended learning is the future:
online forums and consultation hours will be intertwined with teaching and learning. With the exception of one respondent, teachers have relatively little experience in doing online projects with their students and, although they generally agree that online work may be motivating and useful, they consider this option simply as complementary. A respondent emphasizes that the motivation for student enrollment in IC courses is the opportunity to practice English rather than an interest in cultural issues although this interest may come with time and exposure, which means that an online self-study course in IC may not be as attractive for students looking for interaction and telecollaborative activities with foreign partners.

**Conclusions for developing innovative IC material**

Based on the information from the Hungarian survey, there seems to be a good reason for developing innovative teaching material. Firstly, although there is plenty of IC material in English available on the market, it is written for different target groups (researchers, teacher trainers, teachers, students, company trainers etc.), and not one textbook focuses on HE students exclusively.

Secondly, few companies provide any standard preparation in IC for their newly recruited employees. They usually expect their employees to learn from stories told by their colleagues and their own experience, which may not be sufficient. Few students get IC training at university as this is usually not a compulsory subject in the curricula, though HE teachers and employers agree that IC competences are of crucial importance. Therefore, it seems more reasonable to develop open educational resource packs rather than complete course materials and textbooks. Open educational resource packs might be flexibly used for various courses, ranging from foreign language classes to IC and management courses.
Thirdly, the requirements of the labor market are well-defined and the problem areas can be clearly described. Intercultural misunderstandings are rooted in insufficient language knowledge, differences in communication styles, lack of knowledge about a partner’s culture, and lack of sensitivity for recognizing how communication, behavior, and judgements are determined by cultural embeddedness. Skills supporting efficient collaboration at work are prioritized by HE teachers and employers alike and these findings can be used to define the main topics and areas of development for the teaching community.

Besides developing language skills in order to provide students with a good command of foreign languages, a number of recommendations for the core content of an innovative ICC course were made. For example, the cultural programming of an individual could cover developing identity and realizing how a culture is built up while raising awareness of similarities and differences of mentality and behavior could be based on an understanding of diverse value systems and the basis of cultural varieties (e.g. approaches to time and space). In terms of global and regional issues factual knowledge of cultures could be presented comparatively regarding globalized elements of culture as well as particular countries’ specific cultures. Finally, the role of culture at work could develop the skills for adaptation so that students could not only find their roles in a team, communicate, and negotiate efficiently, but also recognize cross-cultural leadership issues, resolve conflicts, and collaborate successfully in order to accomplish tasks at work in a multi/intercultural working context.

**Theoretical Aspects of the Transnational Report**

The *Survey of ICC Best Practice: Transnational Report* (Morgado et al. 2016) was produced based on the four national reports submitted by the participating countries –
Portugal, Spain, Hungary, and the Czech Republic – to ground their research aiming to create, pilot, and implement ICC modules in higher education to promote a better range of employability options for graduates. The review of the literature proposed a number of interesting aspects to consider in teaching intercultural communicative competence. Based on the literature reviewed, however, it became clear that the theory behind any educational product can be divided into essentialist and non-essentialist. In an Aristotelian sense, any specific entity will have a set of identifying attributes so that each country will have a specific set of characteristics that define the culture of its people. Essentialist theories related to culture can be seen to classify cultures as nation-bound and as sources of problems based on the potentially disparate characteristics of the respective countries. The priority given to the “nation” as a defining factor of one’s cultural persona is made evident in the labels and accompanying images produced to illustrate these theories (cf. Trompenaars and Hampden-Turner 1998; Hofstede 1984/2001 [online]; Lewis 2002; Trompenaars and Woolliams 2003; House et al. 2004).

At the above-mentioned International Specialist Seminar, participants debated the relevance of the visual aids of these theories as tools to distinguish and prepare for cultural difference. Since the visual aids are themselves based on intensive and systematic inquiry involving up to 116,000 questionnaires in 74 countries and regions in the case of Hofstede (Shi and Wang 2011), this research should not be dismissed lightly. Note also that Trompenaars and Hampden-Turner (1998), the co-founders of THT Consulting, for example, interviewed 8,841 managers and organization employees from a total of 43 countries while researching for their Seven Dimensions of Culture model.

The business leaders surveyed identified with the essentialist theories, which can be surmised by THT’s mission to link business to culture by contextualizing the
interaction in organizations. The possible implications of a business on a given culture are described on their website as “part of an organization’s globalization process, integration strategies, corporate identity, international change management, innovation, leadership, managing diversity or the ‘roll-out’ of building cross-cultural competences” (http://www2.thtconsulting.com/about/).

Building up a tangible notion of the aspects of culture linking business and people can more readily be measured by the instruments that have been created.

It was also argued that the differences in expectations created, based on the essentialist-derived definitions, are to be taken as general guidelines and not rules about what is to be expected in dealing with people from a given country. As teachers looking to promote autonomy amongst their students, a good tool is always welcome; it can be worked on individually and in groups so that later the respective students can use it on their own. Engaging in the application of the tool, whether it is to blindly accept the projection about the culture or to use the tool to anticipate potential conflict, can prepare students for making their own decisions in the future in the workplace.

McKeon (2014) has led a popular movement toward essentialism based on the argument that planning thoroughly and removing road blocks makes for more rather than less creative freedom in business. In other words, knowledge of the results of this essentialist research should not be perceived as a threat in its reductive nature. Nevertheless, it is precisely this reductive nature that reinforces the argument for a non-essentialist perspective on culture although business leaders surveyed in the ICCAGE project favor the clarity of the tangible characterization of the essentialist views used primarily for training models with exclusively business purposes.

To better understand the non-essentialist view, let us imagine the way we think of ourselves – original, creative, one-of-a-kind; few people think of themselves as “just
like the rest”. A non-essentialist perspective will necessarily eschew any description of cultural difference in communication but will instead consider identity and representation (Holliday et al. 2004). Since these are seen as flexible and adaptable, the processes in question that transcend an immutable “national” identity relate instead to becoming, making, and interpreting meaning (Kramsch 2006, 2008; Kramsch and Whiteside 2008; Liddicoat and Scarino 2013).

The multiple affiliations that are reflected in this view of intercultural communicative competence value not just history, gender, and religion but also the (inter)subjectivity of “memories, emotions, perceptions, experiences and life worlds of those who participate in the communication” (Liddicoat and Scarino 2013, 1-2). In recognizing the role to be played by education in the development of ICC as viewed from a non-essentialist perspective, Guilherme (2002, 124, modeled on Byram and Zarate 1994) reaffirms the intercultural speakers – learners and teachers together – as specialists sharing cultural property and symbolic values. The resulting engagement, involving critical evaluation of one’s own intercultural communicative competence to examine practice, belief systems, values, and product in each respective culture promotes knowledge of the self (Byram 1997), the most effective path toward practicing true interculturality.

In direct contrast to the over-generalization, stereotyping, and reduction (Holliday et al. 2004, xv) implicit in the otherization of the essentialist views, culture as a topic has come to be studied as a process (Liddicoat and Scarino 2013, 23), which can incorporate both approaches and bridge the gap between the two views. To bring the academic proponents of the non-essentialist view closer to the essentialist view of the employers, students could be prepared to carry out the role of ambassador, sensitizing the business world to another point of view.
PUTTING THE THEORETICAL BASIS AND THE SURVEY FINDINGS INTO PRACTICE

During the first project year, thirteen modules were created in English and in Spanish by multinational teams of educators, based on the literature review and survey presented above. The survey results served as guidelines for targeting the topics and competences in the creation of these new teaching materials.

The modules include in-class activities and homework as well as telecollaborative tasks that can be realized either in class (for example in a language lab) or at home. The inclusion of telecollaborative tasks in each module is a concerted attempt to address the needs of skills development strongly recommended both in the survey and in the reviewed literature on just how to develop students’ linguistic competence along with their intercultural competence. Inspired by the definition of IC proposed in Byram et al. (2002), these activities purposefully exercise “the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality” (5). Further attention to the categories proposed by O’Dowd and Ware (2009) led to adjustments of the telecollaborative tasks in each module and activities involving information exchange, comparison, analysis, and collaborative tasks, as summarized in Tables 4 and 5 (cf. http://iccageproject.wixsite.com/presentation for the complete modules).

<table>
<thead>
<tr>
<th>Module</th>
<th>Topic</th>
<th>CEFR level</th>
<th>Main collaborative tasks</th>
</tr>
</thead>
<tbody>
<tr>
<td>EN1</td>
<td>Moving abroad</td>
<td>B2</td>
<td>Identify the most important issues one might encounter when starting a longer stay abroad, and compile a Dos and Don’ts list of these issues</td>
</tr>
<tr>
<td>EN2</td>
<td>Living with global</td>
<td>B2</td>
<td>Carry out an opinion</td>
</tr>
<tr>
<td>Module</td>
<td>Topic</td>
<td>CEFR level</td>
<td>Main collaborative tasks</td>
</tr>
<tr>
<td>--------</td>
<td>-------------------------------------------</td>
<td>------------</td>
<td>-------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ES1</td>
<td>Living with global and local identities</td>
<td>A2</td>
<td>Create a global passport</td>
</tr>
<tr>
<td>ES2</td>
<td>Planning an international holiday package</td>
<td>B1</td>
<td>Create a tailor made holiday package for partners</td>
</tr>
<tr>
<td>ES3</td>
<td>Moving abroad</td>
<td>B1</td>
<td>Plan a common stay abroad</td>
</tr>
<tr>
<td>ES4</td>
<td>Working in multinational</td>
<td>A2</td>
<td>Create plans for a multinational company</td>
</tr>
</tbody>
</table>

Table 5. List of modules in English (EN) with online collaborative tasks and CEFR language level
The modules are not intended to make up a full course but rather a collection of open resource teaching packages. As the tables show, the tasks are diverse and the topics can be selected depending on the groups’ language level (from A2 to C1) and students’ professional area (business and tourism). However, in each module, students have to communicate online effectively with their peers, using English or Spanish as lingua franca. They have to take into consideration their partners’ points of view. The final tasks summarized in Table 4 and 5 are the tangible products of online collaboration.

Each module – identified as EN for English language modules and ES for Spanish language modules – focuses on the skills to be developed according to the survey although some may be more specifically addressed. Each module focuses on a particular set of skills, abilities and required knowledge items based on what had been identified by employers and educators (Table 3). For example, empowerment and assertiveness are coped with in module EN3, in which the students have to organize and effectively hold an event (a virtual seminar) collaboratively in international teams. Willingness to learn about cultures is addressed – among others – in module EN6, when guided interviews are conducted between students from partner institutions. Ability to adapt is a key issue of modules EN1 and ES3, dealing with the topic of moving abroad. Mediation skills and ethical thinking are especially targeted in EN4, in which students are asked to play the role of an intercultural mediator, listening to and empathizing with other cultural perspectives and avoiding the passing of judgement. Tolerance and tact play a special role in both modules EN2 and ES1 on global and local identities,
including online discussion and writing a common report in the case of EN2, and comments on pictures and emoticons in the case of ES1. Openness, empathy, and friendliness are essential in any telecollaborative experience, but they have a special importance in ES2 where students create tailor-made holiday package for their partners and in EN7 where they exchange ideas about ideal holidays in each other’s’ homeland.

In task design, special efforts were also made in all topics to avoid otherization, especially in modules including tasks that deal with stereotypes, like in the case of ES3. Some task descriptions here had to be reformulated after a first attempt. For example, a task highlighting the difference between tourists and sojourners (cf. Byram, 1997, for the basis of this terminology) was aimed at merely ridiculing a typical tourist’s attitude in a first version. Reconsidering the task description led to an exercise in which students have to reflect on their own behaviour. The information exchange, especially the comparison part of the telecollaborative tasks, also primarily focuses on finding similarities rather than differences.

**CONCLUSIONS**

To document the skills that students need to develop, a number of surveys have been carried out in recent years at the Budapest Business School (cf. Szőke and Dévény 2009; Dévény and Loch 2011) but the specific national survey referred to in the present article was the first to focus especially on intercultural communicative competence. Interviews with employers not only strengthened existing connections and established new ties between education and the business world. As further evidence of cooperation, one of the corporate respondents in the national survey presented a paper (Szabados 2016) at the Specialist Seminar sharing his views and expertise with a larger audience. The surveys of the educators also created a space for professional dialogue with leading
educators who have been teaching intercultural communication or intercultural management for a longer time.

The literature review was a perfect occasion for an international reflection on the different interpretations of the concept of intercultural communication to better shed light on the essentialist vs. non-essentialist views as described in the present article. Acquiring a deeper knowledge about telecollaboration at the joint staff training gave the participating educators the confidence to incorporate telecollaborative tasks in the proposed teaching material. When working on these new modules, the educators who collaborate themselves on the ongoing ICCAGE project faced the challenges of online cooperation: communicating through the Internet, using online tools such as Dropbox or Google Docs, scheduling and participating in online meetings, respecting deadlines, dealing with the interdependence implicit in collaboration with team members, the need for empathy and the use of tact to further improve the work of others.

Telecollaboration, whether completed in class with others or from home, has rightfully earned recognition as a powerful tool for internationalization regardless of where it is implemented; as such, the authors anticipate that implementing the intercultural communicative competence modules of the ICCAGE project will contribute to opening new and broader horizons for students across the participating countries.

References


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SOTIROPOULOU, PANAGIOTA

Examining the Factors Influencing Pre-service Teachers’ Multicultural Competence in Greece: Towards the Construction of an Explanatory Model

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ABSTRACT

This paper aims at highlighting the need for the examination of factors influencing pre-service teachers’ multicultural competence in non-traditional multicultural environments, using Greece as an indicative example. After providing some background characteristics concerning the presence of diversity in the Greek wider societal and educational context, the paper defines a way of operationalising multicultural competence based on Sue’s (2001) multidimensional model. Next, a literature review of factors that have been found to influence multicultural competence or its aspects is presented. Based on that literature review, the paper concludes suggesting the utilisation of a multifactorial model as a means of getting a more nuanced understanding of the factors influencing pre-service teacher’s multicultural competence.

Keywords: multicultural competence, pre-service teachers, Greece, factors, explanatory model

INTRODUCTION

The preparation of multiculturally competent teachers, ready to effectively and efficiently address diversity, is an issue currently attracting the attention of academics (e.g. Nadelson et al. 2012) and educational policy makers (NCATE 2008 for the United States, European Commission 2013 for Europe and AITSL 2011 for Australia). According to Portera (2014,159), multicultural competence can be defined as a set of ‘knowledge, attitudes and skills that allow one to appropriately and effectively manage relations with persons of different linguistic and cultural backgrounds’. The challenge posed is finding effective and efficient strategies, which will help in producing more multiculturally competent educators (Swazo and Celinska 2014). Studies examining pre-service teachers’ multicultural competence are traditionally and predominantly carried out in multicultural settings with long history like the United States of America. In Europe, however, the topic remains under-examined (Acqua and Commins 2013).
despite the fact that recently the Union’s policy makers highlight the necessity of a legally binding approach to intercultural education for all member states, which, among others, emphasises the need for teacher training on addressing cultural diversity (Hadjisoteriou, Faas, and Angelides 2015). In education though, there are no one-size-fits-all solutions and European educational policy makers seem to acknowledge that. More specifically, in spite of promoting the idea of a ‘harmonised’ interculturally-oriented teacher training education among the member states, EU policy makers also highlight the importance of country-specific ‘realities’ for the design and implementation of educational policies (ibid, 227).

Bearing that in mind and based on projections according to which a reduction in migration is not expected in the near future within the European context (Portera 2014; European Commission 2015,48), this paper proposes the examination of factors influencing pre-service primary education teachers’ multicultural competence in the non-traditionally multicultural setting of Greece.

**DESCRIBING THE GREEK CONTEXT**

Greece was transformed from an emigration to an immigration country only after the 1990’s (Triantafyllidou 2000). Since then, the country’s immigrant population is steadily high. According to Eurostat (2014), immigrants currently comprise almost 11.5% of the country’s total population, the biggest amount of which (i.e. 8.4%) represents non-EU nationals.

Despite the country’s present multicultural outlook, Greece is a country referred to as traditionally monocultural and monolingual, with its state and institutions (re)producing a fairly rigid conceptualisation of national identity (Palaiologou and Palaiologou 2016,129). Moreover, Greeks seem to be infused with this mono-
Attitudes towards immigration are hostile, especially during the last few years of the ongoing economic crisis (Triandafyllidou et al. 2014, 32; Baldwin-Edwards 2014, 11). According to the most recent Pew Research study (2016), Greeks came second on exclusionary attitudes concerning national belonging of non-members among 10 European countries. They showed strong attachment to national homogeneity, understood as abiding to the same religion (54% of the Greek participants thought that this was very important, compared to their EU counterparts’ mean of 10%), customs and traditions (66% compared to a mean of 48%) and having a common descent (50% compared to a mean of 33%). Generally speaking, Greek nationals are often characterised as ‘extreme outliers’ (Bohman 2013, 14) in terms of their attitudes towards immigration, presenting large deviance compared to their EU counterparts and are worth examining as a special case study.

The Greek educational system reflects the population change noted in the country’s demographics (Gkaintartzi, Kiliari, and Tsokalidou 2015, 60). Multicultural classrooms are now the norm across Greece (Gropas and Triandafyllidou 2011, 407). According to the most recent data available from the Hellenic Statistical Authority (2014), in 2013–2014, immigrant students made up around 11% of the total primary school student population, almost 10.5% of the total lower secondary and 5.7% of the upper secondary student body.

As a result, contemporary educational policies, probably best reflected in the new educational curriculum (Pedagogical Institute 2003), have promoted the integration of diversity in education and the development of multicultural awareness. Moreover, the need for training educators able to effectively and efficiently address multicultural classrooms has become apparent (Sakka 2010). However, despite the initiatives made to
infuse the new curriculum with concepts related to respect for diversity (Alachiotis and Karatzia-Stavlioti 2006), ‘there remain strong influences focused on the needs of a monocultural learning environment’ (Spinthourakis and Karakatsanis 2011,49). A recent analysis of the new curricula across all educational levels reveals that references to intercultural education are only marginal (Katsarou and Tsafos 2010) and achievements of ‘others’ are only presented when they assist the grand national narrative (Zachos 2013,52).

Apart from the unchanged orientation of the educational curricula and textbooks, no systematic changes occurred in Teacher Training programs either. Despite being considered significant by the Greek Ministry of Education, very little action has been taken regarding teacher training around diversity issues (Sakka 2010,101; Maniatis 2012,162). The point of reference remains highly nationalistic and monocultural, targeted towards the preparation of teachers who are going to teach ‘Greek children born in Greece by Greek parents residing in Greece’ (Stamelos 2001,84). The inclusion of diversity related modules in Teacher Training programs has been the sole policy implementation measure taken for the adoption of an intercultural perspective, with courses specifically catered to the subject been incorporated after the early 2000’s (Karatzia-Stavlioti, Spinthourakis, and Zografou 2005). However, as Liakopoulou (2006) points out, most of these courses remain optional and vary largely between the different institutions in content and delivery methods. ‘[T]hese courses are regarded as a somewhat peripheral part of the curricula’ and future educators can still complete their university degrees without having received any specific training on multicultural education (Kourtì and Androussou 2013,195). Indeed, research findings from Greece show that both in-service (Gkaintartzi et al. 2015) and pre-service teachers (Spinthourakis, Karatzia-Stavlioti, and Roussakis 2009) hold biased, stereotypical
attitudes towards immigrant students, employing a ‘diversity as a deficit’ discourse (Magos and Simopoulou 2009). The fact that pre-service teachers have been exposed to an ethnocentric logic not valorising cultural diversity throughout their lives, both in the educational and wider social context, might be a possible explanation for that (Kourtis and Androussou, 2013,197). Another explanation can be found in the contradiction that pre-service students, who have received multicultural courses, face between theory and practice, concerning the significance of issues related to diversity. More specifically, during their training, emphasis is given on the need to recognise, respect and effectively address diversity in the classrooms. However, during their practical placements, pre-service teachers experience the limited applicability of these curriculum areas in everyday practice and express doubts about, if not resist, the usefulness of the knowledge acquired from diversity management courses in their future career as educators (ibid,200-201).

In general, as Gropas and Triandafyllidou (2011,414) aptly put it, Intercultural educational policies in Greece may seem pluralistic ‘in the letter of law’ but ‘appear rather assimilatory in their daily practice thus reflecting more strongly the dominant understanding of national identity […] than the more general principles of respect for, and recognition of, cultural diversity’. Value for diversity translates into tolerance of difference as long as this doesn’t threaten the national ‘we’ (see Mavroudī and Holt 2015,9). Under this framework, minority cultural identities are situated in opposition to the national one, generating a process of ‘Otherisation’. This means that the dominant national identity, implicitly having a superior position, accommodates and tolerates the differences rather than genuinely including them in the national ‘we’ (Joppke 2004). So, although this approach is seemingly promoting the importance of cultural diversity, in
reality it reinforces the ideals of ‘mono-cultural’ nationalism (Mavroudi and Holt 2015) and ‘nationalist intolerance’ (Triandafyllidou and Kouki 2013).

**Multicultural Competence**

Despite the assimilationist policies delineated above as prevailing in Greece, education can still be the way to move forward. This could happen from the bottom up, from country’s future teachers (Kourtì and Androussou 2013,202), the actors by which educational policies will be interpreted and enacted (Mavroudi and Holt 2015,22). It would thus be interesting to investigate pre-service teachers’ competence in terms of being aware, knowledgeable and skilful on how to address multicultural classrooms. More specifically, I think it is worth investigating if and how this competence (i.e. multicultural competence) is influenced by the content of the teacher preparation program as well as by the pre-service teachers’ previous experiences with diversity from both the educational and the wider societal context.

According to Sue (2001), multicultural competence is comprised of attitudes, knowledge and skills. More specifically, under the ‘awareness/attitude’ dimension, three interrelated processes are included. These entail teachers’ awareness of: ‘a) self and others as cultural beings, b) their attitudes and biases, and c) the need to create culturally sensitive learning environments for all students’ (Spanierman et al. 2011,445 based on Sue et al. 1982). The ‘knowledge’ dimension refers to knowledge of: a) the principles of culturally responsive pedagogy and the existence of differential instructional practices, b) the historical social background as well as the current context shaping and influencing educational and social inequalities for diverse populations and c) cultural specificities in terms of different worldviews that individuals from various cultural groups hold, which may influence intra- as well as inter-group relations (ibid).
Finally, ‘skills’ have to do with a teacher’s ability to: a) actively select, develop, implement and assess strategies that enhance the academic achievement and personal development of all students, b) select and implement culturally responsive communication management strategies and interventions, and c) review and evaluate school policies, procedures, and practices with regard to cultural responsiveness’ (ibid).

Based on this last point, I believe that commitment to social justice (Gay 2004), understood as acting upon existing inequalities and challenging the status quo (Grant, Elsbree, and Fondrie 2004), is also an element of this dimension.

The vast majority of studies conducted so far on multicultural competence is limited in examining aspects of its in isolation (i.e. only attitudes, only knowledge or only skills) or combining some but not all of them (e.g. attitudes and knowledge by Pohan 1996; Pohan and Aguilar 2001). Sue (2001, 815-816) more specifically points out that research conducted on the topic so far tends to focus on the first two dimensions, neglecting the area of skills.

I personally believe that a holistic conceptualisation of multicultural competence is a useful tool for evaluation as well as for the design of meaningful and targeted intervention for positive change. Thus, this paper proposes the creation of a scale measuring pre-service teachers’ multicultural competence based on the multidimensional conceptualisation of multicultural competence proposed by Sue (2001). Sarraj, Carter, and Burley (2015) mentioned that the aforementioned model forms a solid theoretical basis for instrument development and encouraged researchers to utilise it for the development of relevant measurements. An example of such an instrument could be a byproduct of the combination of two distinct scales previously used to measure multicultural competence (following the proposition made by Spanierman et al. 2011). The first scale is the ‘Teachers’ Multicultural Attitude Survey’
developed by Ponterotto et al. (1998), measuring pre-service teachers’ multicultural awareness and sensitivity. The second scale is the ‘Multicultural Teaching Competency Scale’ (Spanierman et al. 2011), measuring pre-service teachers’ multicultural knowledge and skills.

Consequently, with this paper, I firstly want to support the idea of constructing a new tool measuring all three dimensions (i.e. knowledge, awareness and skills) of pre-service teachers’ multicultural competence. However, I do not want to solely focus on capturing the elements comprising multicultural competence. Rather, I want to also examine the factors contributing to its development. For this purpose, following suggestions made by multicultural researchers (e.g. Sue 2001; Benton-Borghi and Chang 2012), I want to propose the construction and empirical testing of a statistical model of the factors influencing pre-service teachers’ multicultural competence.

**LITERATURE REVIEW ON FACTORS INFLUENCING MULTICULTURAL COMPETENCE**

*Diversity-related Training*

Sue (2010) argues that most members of the dominant white majority are exposed to two contrasting educational curricula since the very early stages of their lives; values of freedom, democracy, equality and respect for each individual are taught on a conscious level whereas on a subconscious level, a hidden curriculum according to which certain groups are inferior, undeserving, to be feared and avoided is taught. Thus, pre-service teachers are usually found to enter their teacher training lacking knowledge concerning institutional racism, holding stereotypical attitudes towards diversity and viewing the society and the dominant cultural group in a utopian way (Sleeter 2001; Guo, Lund, and Arthur 2009). As a means of remedying this poor background, educational policies have
proposed the incorporation of diversity courses in university teacher training curricula (Nadelson et al. 2012; Gorski 2009). The background logic for this move comes from the multicultural theories supporting that future teachers need to be equipped with certain knowledge regarding how society in general and educational institutions in specific are involved in the (re)production of the status quo (Collins and Coleman 2008), including inequalities (Guo et al. 2009) and certain identities (Holloway and Valentine 2003). A lot of literature on geographies of education talks about how schools promote certain understandings of diversity and its place both in the school and the wider society (Collins and Coleman 2008), based on certain ideas of national belonging through official and hidden curricula (Basu 2010; Piller 2011). This is due to the fact that, normally, school curricula represent the knowledge of the dominant groups in society (May and Sleeter 2010), thus creating a feeling of alienation for minority members. Moreover, school textbooks also often promote a fixed representation of diverse cultural identities, neglecting individuality and essentialising group membership, equating group belonging to certain traits and characteristics (Marsden 2001), exacerbating the difference between ‘us’ and ‘them’. Future teachers need to be aware of all these background information, should they wish to avoid inequalities and act as agents of change, utilising their teaching to promote social justice and equal opportunities for all. The main challenge for teachers in multicultural settings is the constructive use of the prior knowledge that diverse students bring with them, by trying to make the curriculum content relevant to all (Gundara and Sharma 2010).

Despite the inclusion of diversity related courses in teacher training programs so that educators will be better prepared to address multicultural classrooms, research examining the contribution of this initiative on pre-service teachers’ multicultural competence at the end of their studies is scarce (Reiter and Davis 2011). On the
contrary, a lot of studies focus on the micro-level of individual multicultural courses attended. Thus, a large portion of the relevant studies have an experimental design, utilising pre- and post-tests in order to check for change brought to aspects of multicultural competence after the attendance of relevant courses (e.g. Acquah and Commins 2013; Dedeoglu and Lamme 2011). Outcomes are inconclusive, with some studies finding a positive effect between the two (Cho and DeCastro-Ambrosetti 2005; Acquah and Commins 2013), while others account for no statistically significant relationship (e.g. Locke 2005; Nadelson et al. 2012). The differential effect of the amount of courses attended is sometimes checked for (e.g. Pohan 1996; Bodur 2012) with inconsistent findings produced once again.

Although research is carried out on the effect of amount of diversity related courses attended, fewer studies examine the effect of course content (Zirkle 2008, as quoted in Castellanos and Cole 2015,794) or the effect of teaching practice experiences, although researchers emphasise both elements’ importance (e.g. Guo et al. 2009; Bodur 2012; Keengwe 2010; Dedeoglu and Lamme 2011).

To conclude, for a program to be considered successful in preparing culturally relevant educators, it should be infused with multicultural elements and experiences throughout its whole duration instead of solely including ‘sporadic, fragmentary, or optional extras’ to address diversity issues (Phunstog 1995,10). Thus, I think that more research is needed examining the influence of course quantity and content as well as teaching practice experience on pre-service teachers’ multicultural competence.

**Personal Beliefs**

Sue (2001,812) aptly mentions that multicultural competence is often narrowly conceptualised as the acquisition of information about diverse cultures in the majority
of relevant training provided. However, although cultural knowledge may be a necessary condition for becoming culturally competent, it is not a sufficient one (ibid). As Pohan (1996) relatedly claimed, educators are not only needed to have knowledge and skills related to multicultural education but also a belief system that values diversity and supports diverse learners, following Nieto (1996), who stated that one should become a multicultural person before becoming a multicultural teacher.

Thus, the main argument is that if pre-service teachers do not hold positive attitudes about diverse cultures and abide to stereotypes, they will also have a negative stance towards diverse students, expect less from them or explain differences in scholastic achievement from a cultural-deficit perspective. Based on this acknowledgment, a whole body of literature examines the interrelation between pre-service teachers’ personal and professional attitudes towards diversity (Pohan 1996; Pohan and Aguilar 2001; Dedeoglu and Lamme 2011).

Instead of replicating studies that use personal beliefs to predict professional beliefs about diversity, I think that an analogous comparison could be achieved by using attachment to national homogeneity as an alternative for personal beliefs. My inspiration comes from studies examining attitudes towards immigration, showing that, in countries where a primordial conceptualisation of national belonging prevails, attachment to national homogeneity is a predictor for hostile attitudes towards diversity (Smeekes and Verkuyten 2015 for the Netherlands; Sotiropoulou 2014 for Greece). As far as I know, nobody has utilised this concept in studies examining pre-service teachers’ multicultural competence. Wanting to investigate the Greek context, in which national belonging is based on the triptych of common language, religion and descent (Kakos and Palaiologou 2014), I think there are good reasons for me to hypothesise that
greater attachment to national homogeneity will predict lower levels of multicultural competence among pre-service teachers.

Diversity Contact

Diversity contact is an important factor in fostering positive attitudes towards diversity (Garmon 2005). However, most pre-service teachers seem to have never experienced diversity in the neighbourhoods they lived in or the schools they attended (Hollins and Guzman 2005).

Human geographers have used the concept of encounter to examine contact, where a perceived difference between the subjects involved is present (Valentine 2008). Multicultural encounters have been examined under a variety of spaces (Leitner 2012) including education (Ellis, Wright, and Parks 2004; Wilson 2013a). They are understood as a site of ‘emergent pedagogy’ (Wilson 2016,6) due to the potential they bring for transforming misconceptions or prejudices related to perceived ‘others’ (Leinter 2012; Wilson 2016) or for producing ‘new convivialities and knowledge’ (Hincliffe and Whatmore 2006; Leavelle 2004; Vetrovec 2015, as quoted in Wilson 2016,7). Human geographers account for the greater educational potentials arising through the ‘accumulation of encounters over time’ in changing perceptions (Cononolly 2002; Wilson 2013b, as quoted in Wilson 2016,10) and call for more research examining the mobilisation of encounters to promote increased awareness (Wilson 2016). Finally, theorists dealing with diversity contact usually make a distinction between sheer and meaningful contact (Allport 1954). More specifically, proximity on its own does not necessarily translate into attitudinal or behavioural change (Valentine 2008). Instead, the equal power standing of the parties involved is quintessential for the encounters’ effects and potential.
Although research concerning the effect of diversity contact on pre-service teachers’ attitudes towards diversity has been prolific (e.g. Dedeoglu and Lamme 2011; Pohan 1996; Hosoya and Talib 2010), the concept has scarcely been used in studies examining multicultural competence. However, when included, it proved to be important (e.g. Seeberg and Minick 2012). In fact, Kahn, Lindstrom, and Murray (2014) found that diversity contact, measured as having lived/worked abroad, been a minority member or worked in a community as a cultural minority, formed the second most influential factor for the development of multicultural competence. Consequently, I believe that measuring diverse types of contact should be a necessary element for studies measuring multicultural competence.

**Sociodemographic Characteristics**

Richardson (1996,105) posited that it is logical to claim that ‘ethnic and socioeconomic background, gender [and] geographic location […] may all affect an individual’s beliefs that, in turn, affect learning to teach and learning’. Although the effect of sociodemographic characteristics is usually checked for in studies examining aspects of multicultural competence like attitudes, this is not the case for studies examining multicultural competence as a whole. In general, ethnicity is rarely utilised due to small presence of ethnic diversity among pre-service teachers’ samples. Sleeter (2001) however found that teachers of colour are more culturally aware and committed to the practical implementation of multicultural education than their white counterparts in America. Regarding gender, Polat and Ogay Barka (2014), examining pre-service teachers’ intercultural competence in Turkey and Switzerland, found no statistically significant effect. Socio-economic background and place of residence do not appear in any study examining multicultural competence to the best of my knowledge.
A SUGGESTION FOR SYNTHESIS

The literature review presented in the previous section reveals that there is research interest around multicultural competence, its aspects and the factors influencing them. However, to the best of my knowledge, there is no study so far trying to bring all these elements together, in order for a comprehensive model to be developed. Thus, based on the factors delineated above, this paper proposes the construction of a model utilising multiple factors (sociodemographic characteristics, previous intercultural contact, previous experience with diversity, attitudes towards national homogeneity and diversity-related teacher training) for the examination of pre-service teachers’ multicultural competence (measured as multicultural attitudes/beliefs, knowledge and skills).

Figure 1. Sample Model Representation: A figure of the sample representation of the model and the hypothesised relationships between the different variables included is provided.

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* Each arrow represents a hypothesised statistically significant effect.
The construction of this model follows the literature on geographies of education, according to which, a holistic approach, capturing the effects of diverse spaces of learning and their educational curricula as well as personal experiences (Holton and Riley 2013,68) through time (Bright, Manchester, and Allendyke 2013), would be a better indicator of how individuals develop certain competencies (ibid). As Holloway et al. (2010,595) put it, instead of focusing on specific sites, tracing webs of connections between different spaces of education and diverse individuals’ experiences will give us a more nuanced understanding of how knowledge is constructed. Such an approach takes into consideration both the agency of pre-service teachers (see Holloway et al. 2010; Holton and Riley 2013,70 regarding young people as the subject of educational research) as well as the influence of institutions, educational policies and processes (Helfenbein and Taylor 2009,239) in the development of pre-service teachers’ multicultural competency.

**CONCLUSION**

This paper aimed at delineating the need for the examination of multicultural competence among pre-service teachers in non-traditional multicultural contexts. Taking Greece as an indicative example of such a context, I propose the use of a multifactorial model comprised of sociodemographic characteristics, attachment to national homogeneity, contact with diversity and diversity-related teacher training attended as a comprehensive way of understanding how multicultural competence is developed among pre-service teachers.

Following literature on critical geographies of education, this model can be a useful tool for the successful design of educational policies aiming at more ‘inclusive and humane structural change’ (McCreary, Basu, and Goldewska 2013,258) through
preparing culturally relevant educators (Benton-Borghi and Chang, 2012) or for improving existing policies, shedding light on specific areas in which pre-service teachers need additional experience (Nadelson et al. 2012; Sarraj et al. 2015). This contribution fits well to the call of Collins & Coleman (2008:296) for social geographers of education to get involved in policy debates about the kind of places that educational institutions should be, by identifying how HE institutions could be better prepared for educating multiculturally competent teachers.

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The Greeks and Iranians studying Pharmacy in Slovakia

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ABSTRACT

Faculty of Pharmacy in Bratislava offers studying Pharmacy in two programmes, Slovak and English. In this paper we focus on the students who study the four-semester course of Academic English Language Preparation at the Department of Languages in English programme. The pilot study was done with the students in Slovak programme during the winter semester 2015/2016. Empirical method chosen for the study was observation. Slovak student, whose parents immigrated from foreign country, presented five preventive and alternative medicine products that help people to overcome illnesses there. The presentation was accepted with the highest interest and the students gained some precious knowledge that in average classroom conditions they would not experience. Another method used in the study was data analysis and comparison of Slovak and English programme students’ final results from two semesters. The hypothesis was formed as followed: Students in English programme reached worse results than students in Slovak programme. We found out that there was an abysmal result difference of the students in these two programmes. We understand that the factors that influence the student’s performance differ from student to student. Identifying the obstacles and making the amendments will increase and balance the performance of English programme students.

Keywords: difference, English programme, pharmacy, presentation, shared knowledge, Slovak programme

INTRODUCTION

The Faculty of Pharmacy, Comenius University in Bratislava offers two Master programmes for studying Pharmacy – Slovak and English programme. In the Slovak programme, there study students from Slovakia and in the English programme study students from foreign countries. The study is completed in five years and after reaching of 300 credits. Credit system of study allows to assess by credits a student’s workload connected with completion of subjects in accordance with requirements of the study programme, it helps Comenius University to open up to public, support students’
mobility and gives student a chance to take part in creating his/her study plan (Yearbook 2015). It also creates equal conditions for all students and eliminates the differences and possible complaints in programmes. Nevertheless, during the teaching experience we can capture some contrasts that differ the English programme from Slovak programme. And it is not the language they study in.

LEARNING SPECIFICS

Studying abroad is a huge step towards adulthood. It brings its pros and cons. The pros could be like making new friends, more study options, adapting to new norms/demands (that could be con as well) and cons like loneliness (homesickness), fees and living costs (Nabi 2015). The students in the English programme are from very beautiful countries, from Greece and from Iran. Students from Greece have been studying at the Faculty of Pharmacy for more than ten years and students from Iran have been attending the Faculty since 2014. Step by step we have been noticing the differences not only between Slovak and Greek students but also between Greek and Iranian students. Lower we will depict the differences and learning specifics that accompany our students’ performance.

The very first difference that we realized is the English language knowledge background. Academic English Language seminars are professionally specialised and they do not substitute a lack of foreign language training at lower levels of education. Within becoming a part of the European Union and the European labour market our graduates must be adequately linguistically prepared (Jurečková 2004). And here the problem can arise. Even thought we expect the level of English of our students is intermediate, we have to face the problems with the levels of beginners or pre-intermediate. We could ignore this and demand the students to study the amount and
level of English they need to manage at the end of each semester. But, as we all realize, it is not possible and not acceptable. Our ability to process and store information dictates whether our experiences parlay into background knowledge (Marzano 2004). The ability to understand and follow the lecture lowers or heightens with the level of English. The Greek students enter the Faculty with perfect knowledge of theoretical grammar and vocabulary. But they have difficulties to express themselves and form their thoughts. The Iranian students can express themselves but they lack theoretical grammar. The very positive movement we could have noticed throughout the last semester. The Greek and Iranian students help each other and you can see them head near head in the classrooms debating about their concerns. We appreciate that very much, because in the lectures we concentrate on the English for specific purposes, i.e. pharmaceutical terminology and knowledge.

The ability to learn differs from person to person. “The capacity to learn is a gift; The ability to learn is a skill; The willingness to learn is a choice. (Brian Herbert 2016)” The ability to learn can be defined as a set of qualities and attributes that allow an individual’s to stay flexible, grow from mistakes, and rise to a diverse array of challenges (Flaum 2015). Our foreign students come with their own learning habits, but very often we face the questions that they do not know how to learn or study. We try to help them in the very beginning of their study as they can acquire the right learning habits as soon as possible. Let’s list some of the advice we give them:

(5) How you approach studying matters
(6) Where you study is important
(7) Bring everything you need, nothing you don’t
(8) Outline and rewrite your notes
(9) Use memory games (mnemonic devices)
(10) Practice by yourself or with friends

(11) Make a schedule you can stick to

(12) Take breaks (and rewards!)

(13) Keep healthy and balanced

(14) Know what the expectations are for the class (Grohol 2015).

We highlight that studying is not just about passing an exam, as most students expect. Studying is an effort to actually learn things, some of which they might care about. So while they have to take their share of classes that have so much to do with their interests, they should still look for interesting things to take away from every experience.

Discipline is so much different between Slovak students and foreign students. While Slovak students can keep silent and disciplined all ninety minutes that the class takes, the foreign students’ attention is highly and easily distracted with anything. It could be in their nature and temperament, so it gives us a great challenge to cope with it. Good classroom management is inextricably linked to student discipline. All educators—from the novice to the experienced expert—need to regularly practice good classroom management as a way to reduce the need for student discipline (Bennett 2016). We have to make breaks every ten or fifteen minutes and think of the methods to attract their attention. We have tried the method with short videos which only takes up to four minutes. The videos are always tailored to the lesson and terminology conditions. The source we use is called healthguru.com and we are able to find there suitable information we need. The videos met with a great acceptance and we even added them to our new scripts (teaching materials) which we have been working on. Please refer to the discussion section for further details.
The teacher’s authority is one of the points we have been discussing very often internally and also in public forums. Although it is neither new nor original, the discussion on teachers’ loss of authority is today taking on a totally new dimension. It is certainly linked, in part, to that social downgrading of teachers, which, according to the most recent reports we have available, is affecting most of the developed countries (Meirieu 2016). There have already been strikes regarding teachers’ value and valuation. We are still waiting for the result. But if we take into consideration the micro world in the classroom we come across concrete situations that we have to struggle with. According to our observation we can say that the Slovak students have higher level of respect and higher esteem to the teacher than foreign students in means of not interrupting teacher when speaking, listening to the instructions and cooperating without contradictions. This observation will have to be supported by further survey, but we can stoically say that there is surely a difference in teacher’s authority respect. The reasons can differ from student to student, but in overall view we can depict the higher confidence, better English speaking skills, original teacher’s status in their home country, family approach and payment for their study. But honestly we can state, that the level of respect is heightened year by year. We are happy to see the improvement and we look forward every year to clever and motivated students.

**ACADEMIC ENGLISH LANGUAGE PREPARATION AT THE FACULTY OF PHARMACY**

A very important part of communication between pharmacists and patients or customers is the knowledge of professional terminology is. It is a requirement for pharmacists’ incorporation into their professional life. At the Faculty of Pharmacy we have assembled terminology which they are supposed to use in a real life and so it can be
found in the following areas:

<table>
<thead>
<tr>
<th>PHARMACISTS</th>
<th>Pharmacist</th>
<th>a specialist in pharmaceutical science working in a clinic, hospital and pharmacy worldwide. He/She may be also specialized in certain disciplines (academic pharmacist, clinical pharmacist, oncology pharmacist etc.), or work in the production and distribution of drugs.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Druggist</td>
<td>an expert in the preparation of drugs, receives prescriptions and dispenses medicines to patients with advice on the proper use of medicines, adverse effects etc.</td>
</tr>
<tr>
<td></td>
<td>Pharmaceutical representative</td>
<td>a special mediator between a patient and a medical care provider, ensures appropriate pharmacotherapy.</td>
</tr>
<tr>
<td>PHARMACEUTICAL</td>
<td>Pharmacy</td>
<td>a place where we can get prescribed drugs, OTC drugs and other pharmaceutical products.</td>
</tr>
<tr>
<td>PLACES</td>
<td>Pharmaceutical company</td>
<td>the place where pharmaceutical representatives work.</td>
</tr>
<tr>
<td></td>
<td>Laboratory</td>
<td>a place where pharmacists produce drugs and pharmaceuticals.</td>
</tr>
<tr>
<td>THERAPY</td>
<td>Prescription</td>
<td>a form confirmed by a doctor that contains appropriate medication to treat a patient.</td>
</tr>
<tr>
<td></td>
<td>Effects</td>
<td>main and side effects of drugs.</td>
</tr>
<tr>
<td></td>
<td>Active substances</td>
<td>substances contained in medicinal products.</td>
</tr>
</tbody>
</table>
|                      | Symptoms                                                                  | symptoms that are signified while
Professional pharmaceutical terminology is very broad and comprehensive. It includes terms from many disciplines - pharmacology, toxicology, organic and inorganic chemistry, botany, physics and many others. English teachers, therefore must take into account, while curriculum developing, the programs of individual vocational subjects. Professional seminars in the English language do not overtake the topics of individual scientific disciplines at Faculty of Pharmacy. Issues and terminology discussed in English language seminars are concurrent with those that are discussed in each semester seminars and grades.

Professional pharmaceutical terminology is constantly evolving, and so there are high demands put on the teachers. We have to educate in various areas, seek information on the Internet and specialized pharmaceutical journals. There is increased development of new drugs, newly discovered active substances etc. Specialised terminology changes along with the global research. New themes are arisen, the situation in pharmaceutical science and research is constantly changing, and the teachers must flexibly respond to this phenomenon (Žuňková 2014).

We have been developing and writing new materials containing professional terminology and have finished our first scripts for the first semester of Academic English Language Preparation. Three others are about to come. The materials are easily processed, which enables studying available to all language levels and also supports self-study or work with a foreign language text. Our texts contain enough professional
terms with which a pharmacist may encounter while studying at the Faculty of Pharmacy and then at his/her work.

METHODS AND RESULTS

At the Language Department we provide Academic English Language Preparation courses once a week in four semesters. Students in Slovak and English programme have totally the same conditions, same knowledge amount, same studying materials and same teacher throughout all four semesters. The reason for this process is to eliminate possible arguments and complaints concerning unequal studying conditions for Slovak and English programme. But step by step, year by year we have been realizing that there has to be done some specific intervention that will create better adaptation conditions for English programme students. According to the reasons mentioned above, the English programme students have to fight with far more obstacles than Slovak programme students.

In the winter semester 2015/2016 we have introduced the pilot study for students in the Slovak programme. We were excited to have one student there, whose parents immigrated from foreign country, so we could create the conditions exactly the same as the study would be done in the English programme class. Empirical method chosen for the study was observation. The student presented five preventive and alternative medicine products that help people to overcome illnesses.
Figure 1. The student presenting in front of the class

Let me introduce you the presentation in details. The student brought four products that are used for alternative treatment in Vietnam, i.e. turmeric, lemon grass, seahorse and bear bile.

Shred turmeric is used for newly created scars to disappear. It has to be shred into the smallest pieces and then applied and gently rubbed into the scar.

Figure 2. Students with turmeric

Lemon grass is used for respiratory problems, i.e. coughing. It is supposed to be boiled and drunk very hot. Very soon ease is guaranteed.

Figure 3, 4. Students with lemon grass

The seahorse is widely used as an aphrodisiac. It is usually dried and then put into some spirit, e.g. vodka, to release the active substances.
And lastly there was presented a bear bile. Bear bile’s extract is applied in the bruises for speedy recovery. It has to be gently rubbed into the affected area.

All the above mentioned products have to be kept in the freezer to insure their freshness.

The presentation was accepted with the highest interest and the students gained some precious knowledge that in average classroom conditions they would not otherwise have an opportunity to experience. The special way of experience learning, throughout shared knowledge by students themselves, gives the academic educational process the label of alternative studying. In our opinion, this could be the way, how to include foreign students into the seminars actively and make, in this way, an intercultural connection and also increase the quality level of our English courses.

To compare and find the difference between the results of Slovak and English programme, we compared the final course results in two semesters, i.e. the summer
semester 2014/2015 and the winter semester 2015/2016. The hypothesis was formed following: The Slovak programme students reach better final results than students in the English programme. We found out, that there is an abysmal result difference.

In the summer semester 2014/2015 there took the Academic English Language Preparation exam 154 students in the Slovak programme and 20 students in the English programme. The mark A reached 45,45% (70 students) in Slovak programme and 5,00% (1 student) in English programme. B was got by 31,82% (49 students) in Slovak programme and 0,00% in English programme. 11,69% (18 students) in Slovak programme and 15,00% (3 students) got C. The mark D was obtained by 9,74% (15 students) in Slovak programme and 35,00% (7 students) in English programme and the mark E by 1,30% (2 students) in Slovak and 45,00% (9 students) in English programme. Nobody failed the course (see the Figure 1).

![Figure 8. Summer semester 2014/2015 final results comparison](image)

In the winter semester 2015/2015 there took the Academic English Language Preparation exam 158 students in the Slovak programme and 34 students in the English programme. The mark A reached 65,19% (103 students) in Slovak programme and 11,76% (4 student) in English programme. B was got by 24,05% (38 students) in Slovak programme and 11,76% (4 students) in English programme. 7,59% (12 students)
in Slovak programme and 23,53% (8 students) got C. The mark D was obtained by 3,16% (5 students) in Slovak programme and 23,53% (8 students) in English programme and the mark E by 0,00% in Slovak and 23,53% (8 students) in English programme. 2 students (5,88%) in English programme did not pass the final exam (see the Figure 2).

![Figure 9. Winter semester 2015/2016 final results comparison](image)

We understand that the results can be influenced by many factors and they differ from student to student. But we identified some factors that have the major impact on students’ final exam performance. They can be following: inner or outer motivation, English language background, ability to understand, ability to learn and concentrate, character, discipline, habits, respecting teacher’s authority, concentration span. Understanding the background of these factors and finding the intersection needed to connect the teaching approach will be the goal for the further study and therefore help us to increase and balance the performance of English programme students.

**DISCUSSION**

Finding the universal method that would help settle equal conditions for not only
different countries the students come from, but also for different levels of English is a very hard nut to crack. After piloting the short videos sections, we can confirm, that it works and satisfies the professional and personal needs of students and teachers. We would like to show you an example of one video processing for the theme the well-balanced healthy diet (Source: healthyguru.com). The presentation and exercises within were done by Viera Žufková. Before watching the video students try to answer questions which are answered in the video (See figure 10 and 11).

![Figure 10-11. Pre-watching questions](image)

After answering the questions, students watch the video for the first time to clarify the answers. The activity that follows is the terminology, which is the bearing pillar of the lessons. We explain the terminology and watch the video for the second time (See figure 12).

![Figure 12. Terminology](image)

The last activity connected with the video is the listening exercise with filling in the gaps. Students write down the sentences and have to fill in the missing spaces while watching and listening to the video (See figure 13).
Figure 13. Listening exercise

The videos are very attractive for students and they always expect and receive them with the highest interest. Students have their favourite speakers and fancy the fact, that the lesson is in fact led by two professionals. The most important fact is that their concentration span prolonged. And beside the terminology enrichment, the concentration span with improved discipline was the primary goal. It brings the benefits which are appreciated by students and teachers as well. And that is the precious conformity.

CONCLUSION

Faculty of Pharmacy, Comenius University in Bratislava, Slovakia offers two master programmes ‘Pharmacy’ in Slovak and English. Slovak programme is for students from Slovakia and English programme for students from abroad. We concretely host students mostly from Greece and Iran. Nevertheless, we, teachers will still have to cope with different foreign students’ needs and specifics. These students and us have to master many challenges that cultural, educational and personality differences bring. The students take along their own specific knowledge and experience with them. They can share them with us throughout interesting presentations made by them. It will enrich the studying process and the exchange of information will accomplish the interaction between teacher and student and students among each other. It will improve the
discipline and prolong the concentration span. And furthermore we hope it will increase the English courses attraction and ameliorate students’ final grades.

The short videos have been already helping meet students and teachers’ interests and needs. Step by step we can notice the improvements and increasing satisfaction on students’ side. We are pleased to realize the development and we look forward every year to clever and motivated students.

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Conceptual framework: In transnational migration educational research, the basic question focuses on the migrant children’s education in a different country. Transnational migration differs from other types of migration in the aspects of the expatriates’ close bond with the country of origin and the shallow integration into the host country’s society and culture. The families are of high qualification and socioeconomic status (Schiller and al 1995; Portes and al 1999; Waldinger and Fitzgerald, 2004).

Aim: In our research we examined the process of a pilote-project in a school located next to a reopened air-basis (2008/2009 school year). We described the national interests hidden in the background of the educational concept of the school, and also the difficulties of the school. We searched a new place for the institution in public education.

Methods: educational statistics and case study.
Results: a. The national interests put pressure on the maintainer and the school to modify the pedagogical profile. The government creates unique legal regulations and assigns extra financial sources. b. The short time for the preparations, the deeply rooted pedagogical concepts and the way of thinking caused difficulties; while in the case of an earlier monocultural and monolingual school is turning into a bilingual international school, the deficiencies are more numerous than the assets. c. This new Hungarian-English bilingual school provided language learning opportunities also for the Hungarian families. d. The international families that could not tolerate well the school’s struggles with the difficulties, had trouble with finding other schooling solution in the otherwise rich Hungarian international kindergarten and school network because these institutions are located in the capital.

Summary: Our results suggest that due to its special geographical location and pedagogical concept the school could not provide interoperability with the international schools, but its bilingual program proved to be enduring. The competencies of moving in an international field confidently can be developed only by experienced teachers; that is the main preference of the transnational migrant families which know that they will stay only temporarily in Hungary.

Keywords: transnationalism, transmigrants, international education, intercultural education, intercultural conflicts, CLIL

INTRODUCTION

In our case study we present a distinctive phase of the life and functioning of a local school in Hungary. We think that the events of this distinctive phase and their reflections demonstrate an important segment of the actions of the current public educational system, and also the answers given by the institutions for a sudden intercultural challenge. An air-base of a little town in Hungary, Pápa was selected in 2007 as the main operating base for a multinational programme, and highly qualified foreign experts were expected to arrive with their families. The task was to establish a school that can provide high level education that meets the requirements and demands
of both the local and foreign parents and children.

This was a big challenge for the educational policy and for the community of the school. The context proved to be difficult – in which the school made the arrangements for the intercultural education of the students, and did their new tasks within the modified circumstances, then due to the emerged problems was forced to give up its original goals. The process – among others – affects the educational demands of the arriving transmigrant families and also the adaptation competence of the Hungarian educational culture. In the introduction of our case study first we talk about the phenomenon and interpretation of transmigration, then we refer to the problems of the Hungarian intercultural education, and finally we discuss the model of bilingual education which was introduced in our case in the school.

**Transnationalism, transmigrants in Hungary**

Migration is a distinctive feature of the history of humankind. ’One of the characteristics of people’s wandering, i.e. migration is that native and immigrant groups of people while getting in contact have communication with each other and as a result the wanderers are integrated in the local communities.’ (Tarrósy, 2016, 10.) The interaction between the migrants and the local communities often results in conflicts; and the nature of these conflicts and also their economical, sociological, psychological and educational aspects are analyzed by the already interdisciplinary social science discipline, the migration research. Some of the latest Hungarian studies would represent here the great amount of literature on the topic (Kováts, 2013; Nagy, 2012; Hárs, 2013; Pitó, 2015).

There is no generally accepted, universal theory of the international migration (Massey et al, 1993, cited by Sík, 2012), the interpretation of its reasons and features
varies in time and depends on the nature of the interpretation’s disciplinary background. Obviously we cannot present the literature here, we can only try to show some tendencies of particular importance in relation with our topic. Massey et al. (1993, cited by Sik, 2012) write in their summarizing study that the neoclassical economic studies trace back the reasons of migration to the differences in the salaries and the labour market of the countries and to the decisions of the individuals regarding increasing their incomes. The world system theory (Wallerstein, 2010, cited by Tarrósy, 2016) looks at international migration as a consequence of globalisation and the international market.

The cultural anthropology, the psychology and the educational approaches regarding migration focus on the interaction of cultures. The most important question here is how the people/children with different socio-cultural background coming from different – often minority – communities meet the other culture (for example Árendás, 2014, Nguyen Luu Lan Anh és Fülöp, 2006, Cs. Czachesz, 2007). The intercultural education – that will be introduced briefly in the next part – considers it an important goal to acknowledge and respect the cultural differences.

Around the 1990s, representatives of the above mentioned disciplines initiated to analyze the differentiated forms of the migrant existence, out of which the phenomenon of the so called transnational migration gained special attention. The previous research looked at and searched the roles of migrants primarily as settling down manpower within the real borders of the various countries/nation states. In the 1990s, there was a turn in the social sciences, from which point the research considers migrant people as society actors, whose role can be an important question not only from the perspective of the host country but also of the home country, since usually they keep close relations with the home country’s social institutions but they also integrate to certain degree into the host country. The greatest impact to initiate this turn was made in 1994 by the book
'Nations Unbound' (*Bash, Schiller, Blanc-Szanton, 1994*). This phenomenon is called *transnationalism*, when the individuals concerned are in constant 'daily' contact with at least two countries. Various typologies have been made of the transnational migration (see Mügge, 2016); transnational migrants are usually highly qualified, educated, well paid individuals, who prefer to provide the best possible education for their children (*Vámos, 2011*). Those foreign employees who arrived in Pápa to work at the air-base due to their socio-economic characteristics were regarded as transnational migrants in the context of our case study.

**Intercultural education in Hungary**

The intercultural education is a relatively new area of the educational science. Its antecedents in Europe go back to the 1960s. It evolved differently at the same time in different places, in various countries depending on the historical and local context. The development of the theory was influenced by different local problems and paradigms. However the common feature is that in Europe primarily it evolved as an effect of the globalization and migration, and of the appearance and the failures of the great number of migrant children in the national educational system (*Cs. Czachesz, 2007*). Its goal is to provide that type of education for the migrants and also for the groups of children who are considered to be minorities in any sense, that can respect equitably the diversity of students while ensuring high quality education. This demand seems to be a big challenge for the educational systems in most cases; their reactions have been various depending on the different countries and institutions. In the beginning of the 1990s in the countries of the Eastern Block – including Hungary – the decision makers and the institutions could only react to the challenges with conflicts, even though in these countries there are migrants in relatively small numbers. The integration of the migrant
students in Hungary is a slow process with the features of inflexibility and frequent changes in the educational system (Feischmidt, Nyíri, 2006; Illés, Medgyesi, 2009; Jakab, 2011).

In Hungary, intercultural teacher training programmes appeared in the 1990s (Jakab, 2011), that intended to focus also on the education of the children of native minorities and migrants. The native or national minorities as a group has the right to organize bilingual education (Vámos, 2003). The schools taking in migrants make attempts to solve the language problems depending on the countries of origin, like teaching Hungarian as a second language or taking students in the bilingual minority schools, or – as in our case in Pápa – organising new classes with special bilingual intercultural programme (for example: CLIL, see later).

According to the results of our qualitative empirical case study regarding the education of migrant students the teachers consider the language barrier to be the biggest challenge and also they feel methodically unprepared for the task (Németh, Cs. Czachesz, Gordon Győri, 2014).

**CLIL, the European model of bilingual education**

CLIL, the acronym for Content and Language Integrated Learning is known as the European model of bilingual education. It is based on the concept of plurilingualism. It started to become the most widely used term for educational bilingualism in homogenous regions during the 1990s. Throughout its existence, CLIL has so far been defined in many ways. One of the earliest definitions comes from David Marsh, who coined the term itself:
'CLIL refers to situations where subjects, or parts of subjects, are taught through a foreign language with dual-focussed aims, namely the learning of content, and the simultaneous learning of a foreign language’ (Marsh, 1994).

'Within the CLIL classroom, language and subject area content have complementary value. Learners process and use language to acquire new knowledge and skills and as they do so they make progress in both language and subject area content’ (Coyle, Holmes, King 2009,8).

**What does CLIL offer?**

To understand what CLIL is, we should know that it is not content teaching and language teaching put together. Once a target language is used for delivering content, it results in an altered quality of teaching. CLIL contexts might provide opportunities for second language learners that greatly outweight the potential any form of traditional language teaching can offer since the focus is on the text level, delivering content and the cognitive skills are much more challenged. They also put emphasis on teching about the other country’s culture. The advantages of CLIL were recognized and exploited in Hungary. This way Hungary soon became one of the fore-runners of this educational approach.

**CLIL in Hungary**

CLIL in Hungary was born in the mid 1980s due to some advantageous changes in education policy. In 1985 a New Education Act was released, which gave way to the implementation of bilingual education. In September 1987 six bilingual secondary schools opened their gates. Two years later, in 1989 the first primary CLIL programme was launched, due partly to the success of the secondary programmes, and partly to the political changes which led to the change of the regimes. It was a bottom-up innovation,
wanted by parents and schools rather than by decision-makers (Kovács, J. 2006). While secondary CLIL followed some international examples, mainly those in Bulgaria, primary CLIL had no such examples. The practice of primary CLIL was in its infancy in Europe as well.

The number of primary Hungarian-English CLIL programmes seemed to increase very quickly. In 2003 there were eight schools in Budapest and sixteen in the countryside; and by 2011 their numbers increased to twenty-five in Budapest and sixty in the countryside (Kovács 2012). By 2016 the estimated number of primary Hungarian-English CLIL programmes is around 100 nationally.

In 1997 the Ministry of Education declared some guiding principles for all schools where education is carried out in a target language. The requirement criteria for CLIL schools were determined as follows:

- a certain number of lessons must be devoted to language development (generally 5 lessons/week)
- CLIL schools have to adapt a specific language syllabus
- the civilization of the target language countries must be taught
- 3 subjects must be taught in the target language.

**CASE STUDY**

**The need for the educational solution**

Pápa Air-Base was established on July 1, 2001, as a part of national commitments in the NATO Infrastructural Development Program and legal successor of the HDF 47th Pápa Tactical Fighter Wing. The air-base was selected as the Main Operating Base for the multinational Heavy Airlift Wing and its C-17 fleet in 2007.
The Heavy Airlift Wing (HAW) consists of 12 member countries: Bulgaria, Estonia, Hungary, Lithuania, the Netherlands, Norway, Poland, Romania, Slovenia, the United States, Finland, and Sweden. The air-base personnel from all of these countries was supposed to arrive in 2008 bringing their families with them; this way the need emerged for a school where English is used as a means of communication.

The educational experts decided to launch a CLIL programme in a local Hungarian school (Tarczy Lajos Elementary School) because this programme could have been appealing for both foreigners and Hungarians. The older children, the secondary students were decided to enroll to QSI International School of Bratislava. The Quality Schools International (QSI) is a non-profit school organization that was founded in 1971 in Yemen. It currently operates 37 schools in 29 countries on 5 continents. They are specialized in educating transmigrant children; they declare in their mission statement that their 'students are the children of parents of many nationalities who have come to a foreign country, usually for a limited stay of a year or more’ (Curriculum of QSI). In 2012 a new international school, the QSI Pápa was opened to educate the migrant children in Pápa.

**Research methods**

This research is a qualitative case study focusing on the complex issue of exploring the educational situation of the children who come from the transmigrant families working at the Heavy Airlift Wing, Pápa Air-Base. The main purpose of this research is to find the reasons behind the problems of the solution that was provided by the Hungarian local authorities, the Ministry of Education and Culture and the educational experts.

For collecting qualitative data, different research methods were used, namely document analysis, source analysis, interviews and observation. The interviews used
semi-structured interview techniques. In the Tarczy school focus group interviews were carried out in which the educational director of the bilingual programme, four teachers with personal involvement in the issue and also two students who were studying in the bilingual programme were participating.

In the Quality International School of Pápa (QSI) the director cum teacher who has been teaching in QSI Pápa from the beginning answered a list of open questions in written form. Later, during a semi-structured interview, the director was asked to clarify his answers, to add more details to them, as well as to reply further questions in the topic.

Documents were analysed to provide more information about the schools and the circumstances. These documents included the Curriculum of QSI International School of Pápa, the Teaching Programme of Tarczy Lajos Elementary School Pápa and the Newcomer’s Guide, 2011 of the Heavy Airlift Wing, Pápa Air-Base.

**The preparations made in Tarczy school, Pápa**

The municipality of Pápa, a town with 35,000 inhabitants, welcomed the idea of hosting migrant students, and was enthusiastic to establish a programme that meets the international requirements. The local authority of Pápa modernized a separate building and provided all the necessary safety facilities and technical devices. The school recruited new teachers who could teach their subject in English. They modified the monolingual, monocultural curriculum by adding bilingual aspects, primarily by putting more emphasis on language teaching.

The Tarczy Lajos School introduced CLIL and all the English language teachers of the school had participated in a special CLIL course to prepare the staff for the challenging task. The programme at the Tarczy school was special in two ways:
it was planned for migrant students as well as for Hungarian students

it was introduced at all levels of primary education, in each grade.

Apart from this, the Tarczy school followed the national CLIL programme. English as a foreign language was directly taught, 5 times a week. In grades 1-2 Singing and Music, Art and Craft, and Physical Education were also taught through English. In grades 3-4 Science was introduced in English. In grades 5-6 Science, History and the Civilisation of English speaking countries were taught in English, followed by Information Technology in the 7th grade.

**Intercultural conflicts in Tarczy School**

In 2008, the new bilingual programme had no easy start in the Tarczy school. The local authority of Pápa agreed to launch one bilingual class each year. In the younger classes, Hungarian students also applied to the bilingual programme which resulted in reasonable class numbers. But in the upper grades in the beginning there were exclusively foreign students which meant running classes with no more than 3 or 4 students. In October of 2008 they started with 3 migrant children and 11 other migrant students arrived later during that school year. The fluctuation of migrant children was rather big in the school, since sometimes children arrived to Hungary in the second or the third term of the school year, and some students stayed in the school only for some months. The table below shows the numbers of migrant students in each school year in Tarczy school using mainly the data of October month.

<table>
<thead>
<tr>
<th>School year</th>
<th>Number of foreign students</th>
</tr>
</thead>
<tbody>
<tr>
<td>2009 May</td>
<td>14</td>
</tr>
<tr>
<td>2009 October</td>
<td>60</td>
</tr>
<tr>
<td>2010 October</td>
<td>53</td>
</tr>
<tr>
<td>2011 October</td>
<td>40</td>
</tr>
</tbody>
</table>
All participants felt uncomfortable in the situation because of the difficulties that occurred in all areas of this educational solution. The table below shows some of the difficulties they had to face:

<table>
<thead>
<tr>
<th>Difficulties</th>
<th>Tarczy’s side</th>
<th>Migrants’ side</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Language barrier</td>
<td></td>
</tr>
<tr>
<td>Everyday school life</td>
<td>Big differences in school rules, grading systems and everyday school routines</td>
<td></td>
</tr>
<tr>
<td>Teachers’ competencies</td>
<td>Teachers felt themselves unprepared for educating migrants in culturally diversified classes in a freshly launched bilingual system</td>
<td>Lessons and teaching materials in the bilingual system were not fully prepared</td>
</tr>
<tr>
<td>Curriculum</td>
<td>Teachers had to adapt the Hungarian curriculum and assessment individually to students</td>
<td>For some students the Hungarian level of education was too high</td>
</tr>
<tr>
<td>Afternoon activities</td>
<td>Migrant students and teachers formed an isolated, closed group</td>
<td>Insufficient number of choices of (afternoon) activities</td>
</tr>
<tr>
<td>Hungarian language</td>
<td>Very different levels of Hungarian knowledge</td>
<td>Did not wish to learn Hungarian language</td>
</tr>
</tbody>
</table>

During the interviews conducted with the teachers in the Tarczy school, it emerged that both major and minor problems occurred in the first years that made the situation rather difficult to handle. The biggest gap between the Tarczy school and the transmigrant families that needed to be bridged was the huge difference among the countries’ grading systems, curriculums, school rules and everyday school routines.
According to the Hungarian teachers, in the first two years those transmigrant parents who already had experience in living in other countries seemed to be more flexible because of having more intercultural experience. The teachers recalled having more conflicts with those parents who experienced transmigrant life for the first time and had difficulties with accepting the different methods of the Hungarian educational system. The teachers had the impression that insignificant issues got disproportionately big attention, like for example not having seat belts on school buses, asking different sums of money from the families for certain class expenses, having sweet second course for lunch or having too high expectations in Mathematics. The teachers tried to find an exceptable solution in each case, like giving officially stamped receipts when taking money from the pupils, ordering alternative second courses on certain days for the migrants or trying to explain the benefits of learning more Maths. But sometimes they felt the frustration too overwhelming on top of their efforts of preparing and teaching their subjects.

The language barrier was the other obstacle that needed to be solved the fastest possible way. Most children spoke their native languages exclusively, so their Hungarian and sometimes English knowledge was not sufficient enough for studying successfully in the bilingual system which meant they needed very intensive Hungarian and English lessons to start their studies. Being aware of the fact that they would stay temporarily – only for a few years – in Hungary, many families didn’t find it necessary that their children should learn Hungarian. Since the Hungarian language is not a world language, parents wished their children to learn a second or third language of which they will benefit more later in their lives – in a global context.

It seemed obvious for both sides that the preparation time was far too short to launch a new system. In the first years the teachers felt themselves professionally
unprepared for the task. They had to teach without appropriate resources in culturally
diversed classrooms without any experience and proper qualification. They struggled
with making real connections with the foreign children and their teachers (arriving from
their home country), because the migrants formed a rather closed group. The teachers
tried their best, they improvised, they took risks – this is how they remember the first
years.

**Intercultural conflicts in QSI Pápa**

The Quality International School of Pápa was opened in 2012 to educate the children of
the transmigrant families working at the international air-base. The interview with the
director of QSI Pápa made it clear how the transmigrants felt about the educational
situation in the Tarczy school. The teachers who were in Pápa from the first years recall
the language being the biggest barrier. Since the children arrived from many different
countries most of them could only speak their native languages. Those children whose
understanding of the Hungarian language was poor, did not learn much, because the
teachers worked more with the others and they were drawing or having some kind of
free time during school hours.

The differences between the school systems of the various countries proved to
be hard to accept for the transmigrant parents. As the teachers in QSI remember, some
students found it very difficult to follow the Hungarian school rules and to be respectful
with the Hungarian teachers during the lesson times. They did not like the concept of
the homework and the grading system in the Hungarian school and the Hungarian level
of education seemed to be too high for some of the students. They wished to have a
wider range of choice for the afternoon activities for the older children.
The educational solution

After the 2009/2010 school year, due to the parents’ complains, the School Board, the SNR (Senior National Representatives of each different nation) and the educational working group analyzed the situation for more than a year to find other educational possibilities. Since there were older children already attending the Quality Schools International (QSI) Bratislava – taking the school bus every morning and afternoon – the parents basically asked QSI to establish a school in Pápa.

The table below shows some features of the educational solution:

<table>
<thead>
<tr>
<th></th>
<th>QSI</th>
<th>Tarczy School</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Number of students</strong></td>
<td>75 students – all foreigners (2015-2016)</td>
<td>60 students left in 2012</td>
</tr>
<tr>
<td><strong>Classes</strong></td>
<td>Organized according to age</td>
<td>One bilingual class in each grade is still working with great results</td>
</tr>
<tr>
<td><strong>Financial aspects</strong></td>
<td>Very high educational fee</td>
<td>They lost the modernized building and the extra financial sources</td>
</tr>
<tr>
<td><strong>Curriculum</strong></td>
<td>International curriculum without Hungarian lessons</td>
<td>Still uses the materials and enjoys the international connections from those years</td>
</tr>
<tr>
<td><strong>Social connections</strong></td>
<td>Closed community</td>
<td>Invites QSI for special events – they miss the intercultural life, the foreigners’ different approaches</td>
</tr>
</tbody>
</table>

*Table 3. Some features of the educational solution of opening QSI Pápa*

In 2012, when QSI Pápa opened, all the migrant children left the Tarczy school except for one Dutch family with three children. They moved on together as their motto points: ’12 nations, 1 mission, 1 vision’ (*Newcomer’s Guide, 2011,5*). Many families
had their mission ended that time and some families decided to do e-learning. The others and the new families arriving to the air-base enrolled their children automatically in the international school.

Now in 2016, QSI Pápa runs a pre-school class, a kindergarten group, elementary classes according to students’ age (for 8-year-olds, 9-year-olds, etc.) and two classes for high school aged kids. They have very small class numbers so education is practically individualized. In the 2015/2016 school year, there were 75 students enrolled in QSI Pápa, which meant there were 8-9 student in each classes and there were 10 students altogether in the high school classes.

There are no Hungarian children attending QSI, only foreigners. This seems to be a strange fact knowing that in Budapest all international schools have Hungarian students. The director explains this fact with two reasons: the high educational fee and that the school is not advertized. The high fee can indeed discourage Hungarian families from applying to QSI especially in the countryside of Hungary where salaries are generally lower than in the capital, but in Budapest it seems not to be a question for some Hungarian families to pay high educational fees. The director’s second reason is the lack of advertizing, which obviously doesn't mean that the population of Pápa has little information about the educational possibilities available at QSI, it is more about not inviting/encouraging Hungarians to apply to the school.

Migrants in Pápa form a rather closed community. Even though the official Newcomer’s Guide of the Air-Base (17), advise their employees to learn Hungarian: ’The better you are able to understand and speak the language, the more meaningful your assignment to the Heavy Airlift Wing will be. It will allow you to be a more active citizen of Pápa’, there are no Hungarian lessons included in the students’ timetable.
The above mentioned aspects of the school demonstrate well the distinctive features of the transnational migration, namely that mostly they have no intention to integrate into the host country. ’Immigrant transnationalism is best understood as a response to the fact that in a global economy contemporary migrants have found full incorporation in the countries within which they resettle either not possible or not desirable’ (Schiller, 1995, 52). These families are constantly aware of the fact that they stay only temporarily – for a short while – in the new country and this awareness coordinates their decisions. As Portes explains (1999, 229), ’Whereas, previously, economic success and social status depended exclusively on rapid acculturation and entrance into mainstream circles of the host society, at present they depend (at least for some) on cultivating strong social networks across national borders.’ They do not wish to spend time and energy with learning Hungarian, to integrate into this new system, to make sacrifices in order to adapt to this new culture.

As Vámos (2011, 198) describes the features of international schools, ’they emphasize the openness towards cultures and religions, the internationally recognised curriculum and qualifications, the discourse between cultures, the support of students’. The transmigrant families arrived to Pápa with these high expectations and the Tarczy school being part of the Hungarian education system in a little town of Hungary had difficulties with meeting these expectations.

The Tarczy school lost 60 transmigrant students in 2012. The local authority of Pápa decided to use the modernized building for other purposes, so the bilingual classes moved into the main building of the Tarczy school. They also lost a significant part of their financial sources. The local authority agreed to keep the bilingual programme. This bilingual system is still working with huge success, great results were reported during the interviews. One of the teachers mentioned natural acquisition as the way to
success. Knowledge becomes skill which is hardly possible in traditional EFL classrooms according to the teachers in the focus group. Other teachers claimed that CLIL students have no inhibitions since they are accustomed to use the target language without being interrupted and corrected all the time. According to a third opinion students have a kind of global view on their whole learning. This might be due to the integrated character of the programme. Students spoke enthusiastically about the programme. They said they liked being challenged and would be glad to learn more subjects in English.

The teachers use the resources they prepared during the years of educating the transmigrant children - whole books of different subjects were translated to English and they made and shared other teaching materials. They miss the intercultural life of those years but they foster their intercultural connections with partner schools from other countries. They gained experience, knowledge and also practical teaching materials to enrich their present professional work in their bilingual classes. They can build on their experiences of teaching migrant students, working in diverse classrooms, cooperating with foreign teachers with different concepts and point of views, participating in training courses, visiting other international schools, etc. When the teachers in the Tarczy school are asked to look back on those years they feel that it was a tremendous work with successes and failures. They admit that in the first two years (2008-2010) they had many problems and both sides suffered a lot. But by the time QSI Pápa was opened in 2012, everything started to run smoothly and it could have worked out differently if migrant children had stayed in Tarczy.

**SUMMARY**

A well functioning school optimally is a learning organization. Though even the ideally
functioning schools need thorough, time-consuming preparation based on wide knowledge to be able to change their curriculum fully or partly. The task of establishing a school programme within half a year for educating children of transmigrant families in a little town of Hungary was challenging in many aspects for the Tarczy Lajos Elementary School, which was chosen by the educational experts due to its experience in high level language teaching. The curriculum was modified by adding bilingual aspects and the teachers had preparatory courses for implementing the CLIL programme. The everyday process of educating migrant children generated various issues that needed individual solutions from the teachers who had not experience in solving intercultural conflicts and were not prepared for the task.

The transmigrant families’ demands were only partly met by the bilingual education, so opening an international school with great experience in educating migrant children brought the desired solution. Even though the Tarczy school’s original goal of teaching migrant children was modified during the years, the school was able to establish a successful bilingual programme that is still functioning with great results and meets a new demand of some of the Hungarian families living in Pápa.

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ABSTRACT

The objective of the present article is to map out the living situation of minor refugees in Germany, by using examples of their living arrangements or accommodation and their material and school situations, and the various challenges that have arisen from them. In doing so, it is not just the group of unaccompanied minor refugees that is examined, but also the group of accompanied minor refugees, because the latter has rather been ignored in the discussions. On the basis of this alone, when taking the ethical guidelines on human rights and justice into consideration, it is imperative for professionals in this field to name the appropriate background knowledge of and framework conditions for dealing with social issues with young refugees. Suggestions to stimulate this are listed in this article.

Keywords: (un-) accompanied minor refugees; migration; living / accommodation; developmental challenges; basic material provisions; school education

INTRODUCTION

The current debate on the increased forced migration of fleeing individuals, particularly those from Syria, Afghanistan, Iraq, Iran, Eritrea, and Albania (BAMF 2016a, 2) is, on the one hand, about active refugee help, civic engagement, and a culture of being welcoming (Daphi 2016). On the other hand, the debate is characterized by European politics, which can be best described as isolationist – the erection of fences, valid residency requirements (BAMF 2016b), the distribution of vouchers and benefits in kind instead of financial compensation in order to create fewer incentives for entry, the employment of the Dublin Agreement (European Union 2013), airport proceedings (BAMF 2016c), and bans on employment and education as well as increased
criminalisation⁸ Oberwittler and Lukas 2010, 228) shape the lives of refugees in almost all European countries (Soyer 2014, 7; Struck 2014, 24). Even (right-wing) populistic to radical rights trends are becoming stronger, as can be assumed from the rise of the Alternative für Deutschland [Alternative for Germany] (AfD) party in Germany (Munzinger and Brunner 2016), the Freiheitliche Partei für Österreich [Freedom Party of Austria] (FPÖ) or the Partij voor de Vrijheid [Party for Freedom] (PVV) in the Netherlands, for example (Soyer 2014, 8; Brumlik 2016). The discussions on the upper limits and transit zones (Zeit Online 2015), the quick registration and deportation of refugees, predominantly those from states in the West Balkans, and the consequent deportation of "sex offenders" or the protection of the outer borders of Europe by force of arms (Zeit Online 2016) are just some examples for this (Brumlik 2016; Herrmann 2015, 13). The fundamental human rights concept that all individuals who are suffering from existential threats receive asylum, such as people who are fleeing war and terrorism in Syria, or those affected by structural discriminations as well as existential limitations, such as the Roma in the Balkan states, is being questioned by many and limited by the constant tightening of asylum law (Müller and Schwarz 2016, 23).

DEFINITIONS

Young people who are fleeing are the current focus of the observations in this article. First and foremost, it has to do with young people who are in a phase of their own, between "no longer being a child" and "not yet being an adult". This phase of life is characterised by various tasks for development that need to be mastered, and is therefore viewed as a particularly sensitive time, because young people’s future development depends on it (Havighurst 1964, 2; Fend 2005, 421). Lastly, there is the

⁸ For more on this, see § 95 and § 98 of the German Aufenthaltsgesetz [Residence Act].
goal of acquiring a personal identity (Grob and Jaschinski 2003, 28). In this already challenging phase of development, which, among other things, has to do a conflict with and adjustment to cultural expectations (Fend 2005, 211), for young refugees, there is also the conflict between their experiences as a refugee and their living conditions in a country that is foreign to them.

In a (immigration) legal sense, the umbrella term "refugee" encompasses people fleeing or people with a history of flight (BAMF 2004, 9; Kothen 2016). Article 1 of the Geneva Convention Relating to the Status of Refugees defines a "refugee" as a person who owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to return to it (UNHCR 2015).

Refugees who needed to leave their homes due to poverty, hunger, natural disasters, discrimination due to global social inequality, etc., are not included in this definition (Mecheril 2016). However, they should also be included here in the category of "refugees", because they were also forced to leave their homes in order to seek protection in other countries, and because they do not have secure residency status in Germany. Furthermore, in this article, the term "fleeing individual" includes all those who have involuntarily travelled to Germany and – with either secure or precarious residential status – as well as individuals whose presence is sanctioned in accordance with §60a of Germany’s Aufenthaltsgesetz [Residence Act] (AufenthG), who are obligated to leave the country, in accordance with Germany’s Ausländerzentralregister [Central Register of Foreign Nationals], and that neither have a residence permit nor Duldung (legal tolerance) and are not officially recorded (BMJV 2008).
CURRENT DATA SITUATION

Worldwide, children and youth under 18 years of age make up 51% of all refugees (UNO-Flüchtlingshilfe 2016). Therefore, at present, more than 28 million young people are fleeing war and conflicts (UNICEF 2016, 1; Struck 2014, 23). In the period of time from January to August 2016, 200,892 people in Germany applying for asylum for the first time were under the age of 18; that means 35.5% of all first initial applications in this time period (BAMF 2016a).

Minor refugees can be differentiated into two groups:

(17) Accompanied minor refugees

(18) Unaccompanied minor refugees

Most children, youth and young adults who fled to Germany mostly travelled in a family group or with a parent – who are designated as accompanied minor refugees in discourse (Johannsen 2014, 15, 25) – make up the largest group, approximately 86% of all minor refugees that travel through Europe (Hebebrandt et al. 2016, 2).

Unaccompanied minor refugees (UMR) who arrive in Germany are, as a rule, between 14 and 18 years old. The Bundesfachverband Unbegleiteter Minderjährige Flüchtlinge e.V. [Federal Association for Unaccompanied Minor Refugees] (BumF) estimates that at present, 64,000 UMR live in Germany (BumF 2016a). In the last year, between the beginning of November, 2015 and the beginning of March, 2016, 25,000 young unaccompanied refugees were admitted. In the following four months, until the beginning of July, 2016, there were only 2,000 more (BumF 2016b).

Young people flee alone if local or family resources are only sufficient for the flight of a "selected" family member (usually male [Statistisches Bundesamt 2016]), if the family is broken or parent(s) as well as other central references lost their lives in the
(civil) war events or while fleeing (UNHCR 2013; Johannsen 2014, 26). The group of unaccompanied minor refugees is a relatively new group for youth welfare, even if, in terms of worldwide flight and migration, increasing numbers of young people travelled to and subsequently arrived in Germany alone. Nevertheless, it is only in recent years that they have moved back into the focus of the professional public (Berthold and Espenhorst 2013, 146).

**LEGAL BASES**

The UN Convention on the Rights of the Child (CRC) is the most important human rights instrument for children. With the exception of the United States of America, it is valid worldwide and protects the rights of the children to the minimum extent guaranteed by the children’s rights convention. In accordance with Article 3, Paragraph 1 of the convention:

In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

In addition, in Germany, the eighth book of the Sozialgesetzbuch – Kinder- und Jugendhilfegesetz [Social Code Book – Child and Youth Services Act] (SGBVIII, KJHG) also serves as an instrument of prevention, of assistance, and to protect children and youth. In SGB VIII, it is differentiated between offerings from youth welfare (§2, Paragraph II, SGB VIII), such as offerings from youth social work, offerings to support upbringing in a family, or offerings to support children in day care facilities and other offerings from the youth welfare system (§2, Paragraph 3, SGB VIII), such as the custody of unaccompanied minors. Actual residency in Germany is essential for the fulfilment of the other tasks, in accordance with §6, Paragraph 1, SGB VIII. "In
contrast, for services, a double pre-condition, specifically legal residence or tolerance and additional usual residence in Germany" (Kunkel 2006, 2; see §6, Paragraph 2, SGB VIII).

The legal situations for the unaccompanied and accompanied minor refugees are extremely different. On the one hand, that has to do with the fact that the conditions of SGB VIII apply to unaccompanied minor refugees. Youth welfare needs are automatically assessed for those who have not yet turned 16. Until they turn 18, they fall under the protection of the Children and Youth Services Act (Weiss 2009, 61), which makes it possible for them to regularly receive services in accordance with this law (supervised living, housing in care homes, etc.), and protects them from deportation until they are 18. For this reason, so-called "determination of age" is a priority issue for youth welfare institutions as well as that of respective communities, and it is relevant for the treatment of young refugees in accordance with SGB VIII – which de facto means a better position. Therefore, it needs to be checked as to whether young people who are fleeing, who often travel to Germany without papers, have turned 18 (BumF 2016f). For this reason, all young people who request asylum and state that they are under 18 years old must undergo procedures to determine their age. In practice, this is typically dealt with by using a mere visual inspection, without having a report on their developmental psychology completed (Weiss 2009, 61; Jordan 2000). This practice is at least questionable, because basically, apart from that, there is no procedure that can reliably and sufficiently determine an age, neither by medical, psychological, nor other means (Berthold and Espenhorst 2013, 146). If the date of birth cannot be clearly
determined, in case of doubt, for the well-being of the child, the later point in time is to be assumed.\textsuperscript{h}

\textsuperscript{h} In accordance with Düsseldorf Administrative Court decision 13 K 6992/04 from 21 June 2007, instituted on the Asylverfahrengesetz [Asylum Procedure Law] (AsylVfG) / the Verwaltungsverfahrengesetz [Administrative Procedure Act] (VwVfG)
In contrast, accompanied minor refugees are not completely left to their own devices and are therefore subject to the general right of asylum. In their case, within the framework of asylum proceedings, it is checked to whether the conditions for family asylum, family unity and refugee protection\(^1\) or for subsidiary protection are present (BAMF 2016d). At the same time, this legal disadvantage means that limited guidelines with regard to basic social services and medical care are in effect for them (Weiss 2009, 61). They are not just physically worse off, but in many decisions on living space, access to education and support, etc., the child’s welfare and interests of the young person are not considered, as described above (Berthold 2014, 16). Rather, legal provisions for foreigners are followed. Therefore, accompanied young people find themselves in the crossfire between the protection of the UN Convention on the Rights of the Child and SGB VIII on the one hand and asylum policies in accordance with foreigner laws and the right to asylum on the other (Friedrichs 2003, 312) – a state that would be unthinkable for "German children" and has been criticized by numerous non-governmental organisations for years (Deutscher Caritasverband 2014, 19; Pro Asyl 2001, 4).\(^j\)

**CIRCUMSTANCES AND CHALLENGES**

For the best possible support of young (un-) accompanied refugees, their living conditions must first be described, in order to formulate conclusions for social practices on this basis. Life as a person with a history of flight in German exile is in a state of constant uncertainty. There are often risks of having multiple deprivations in the areas of physical safety, living, education, freedom and health. The lack of certainty about

\(^{1}\) In accordance with § 60, Paragraph 1, AufenthG

\(^{j}\) For additional information on the Königstein Formula, see BumF 2016a
residential perspectives in Germany is extremely burdensome and, in addition, makes it difficult for the young people to develop perspectives for the future (Weiss 2009, 69). While fleeing, all young people – whether they are accompanied or unaccompanied – must often complete tasks that are not appropriate for children and are exposed to numerous dangers. Before, during and after flight, they have experiences with war, the loss of relatives, unwanted separation from family members, physical or sexual abuse (Kurzendörfer 2000, 576; Ahmad and Rudolph 2000, 583). Although there are no professional indications for treating accompanied young refugees differently from those who are unaccompanied – as well as treating young refugees who are legal adults differently from, for example, 17-year-olds – they are legally in a significantly different position, which has a negative effect on all of their living conditions.

The group of unaccompanied minor refugees who live in Germany is very heterogeneous – the only characteristic linking them all is often unaccompanied forced migration. The reasons for fleeing and stories of flight, personal life courses and goals, behaviours and sentiments, health situation and the ability to engage themselves in the new life situation is assessed as being extremely varied (Berthold and Espenhorst 2013, 151). In addition, they have various stored knowledge and proficiency with regard to school education, among other things (Mavruk and Schmidt 2016, 59). Some of the individuals fleeing already had permanent employment in their home countries and could live their lives independently, which is why the integration into a youth welfare institution presents a special challenge for them (Peucker and Seckinger 2014, 12; Wrede 2013, 165). In order to guarantee an informed decision about their further stay, the young people are first housed in so-called clearing houses after they are taken into custody (Schmeling et al. 2014, 637). In accordance with §79 SGB VIII, the responsible body bears all responsibility, including planning responsibility, for the appropriate
provision of capacity for the accommodation of young refugees. Currently, communities are under extreme pressure to create sufficient and adequate places for unaccompanied minors (Peucker and Seckinger 2014, 12), because due to the increasing number of entries since 2008, youth welfare must especially quickly and flexibly respond to the needs of young people (Stauf 2011, 27).

**Living and accommodation**

The accommodation of unaccompanied minor refugees is extremely difficult. An evaluation by the BumF (2016c) shows that in provisional custody, almost 60% of facilities do not meet youth welfare standards. After this provisional custody, unaccompanied minors are, as a rule, once again in youth welfare facilities. Here, a debate on the structure is necessary. So far, many youth were accommodated in groups in which there were only minor refugees (Berthold and Espenhorst 2013, 151). At the same time, the question is posed as to whether mixed accommodation with other youth would not make more sense, especially with regard to integration. However, here, it is important to note that the young people who are accommodated by youth welfare themselves present strong indications of marginalisation with all associated problems (Möhrle et al. 2016, 213). It remains to be shown as to whether that can ensure the necessary quiet and safety.

As a rule, accompanied young people are first housed with their families in preliminary reception centres and collective living quarters. Because the amenities, support and care are regulated at the state level, there are no formulated minimum standards and the respective facilities vary significantly (Weiss 2009, 63). There are very extensive conclusions on their housing and their well-being (Johannsen 2014; Möller 2013). Here, it is evident that minimum human rights standards or standards
from the UN’s Convention on the Rights of the Child are not maintained in many cases (Scherr 2015, 17). The accommodations are frequently in a terrible structural condition (some are barracks, gymnasiums or modular units), are not centrally located, have extremely close quarters and almost exclusively have communal toilets and showers down the hall (Ottersbach 2011, 152; Johannsen 2014, 27; Jütte 2016, 66). People from various countries of origin with various language backgrounds frequently live together in close space – most of them traumatised, frightened, ill and exhausted from the flight (Weiss 2009, 63). Frequently, all family members sleep in one room, which, in some cases, still must be shared with other people who have fled. This cramped living situation requires that young people experience situations that are not appropriate for children and youth (Johannsen 2014, 27) and do not have sufficient space for them to play, learn and retreat (Johannsen 2014, 27; Schnieder 2003, 6). In many cases, clamour and disturbances prevent sleep, play and the completion of homework in a quiet environment that is perceived as being safe (Weiss 2009, 63). Even contact with children of the same age that do not live in the accommodation is often difficult, due to the lack of a central location and a sense of shame. There is frequently no adequate pedagogical support for children and youth in intake and communal accommodations (Johannsen 2014, 28; Weiss 2009, 63). Due to the effects of the Residenzpflicht (mandatory residence), young people can frequently not take part in sport and free time activities (or visits, birthdays, etc.) outside of the county (Weiss 2009, 63).

**Physical safety**

The high risk of poverty in people who have fled, especially those seeking asylum and additional recipients of benefits in accordance with the Asylbewerberleistungsgesetz [Asylum Seekers’ Benefits Law] (AsylbwLG), have been documented many times
(Butterwegge 2010; Ottersbach 2011, 152, Johannsen 2014). The causes for this are primarily due to the restrictions in asylum and laws applying to foreigners, as for example the reduced social benefits in accordance with the AsylbwLG, in contrast to Social Code Book XIII, through bans on employment and subordinate access to the job market (Butterwegge 2010; Voigt 2010; Weiss 2009).

At the end of the year 2015, around 975,000 individuals who had fled received benefits in accordance with the Asylum Seekers’ Benefits Law. Almost 30% of those entitled to benefits were not yet of age (Statistisches Bundesamt 2016). The far-reaching effects of poverty and deprivation on the developmental possibilities of children and youth, as well as on the inner-family relationship structure have been well studied. For those affected, poverty means more than "just" not having money. Rather, it has to do with a life with limited opportunities to develop or blossom as well as understanding a long-term shortage of essential goods. Especially for children, the lack of monetary resources is frequently not comprehensible – for them, being poor means being disadvantaged in many areas of life (living, health, education and free time) (Butterwegge 2009, 3; Butterwegge 2010; Holz and Skoluda 2003; Johannsen 2014, 28).

**School education**

Germany is number one in terms of social selection within a school (Deutsches PISA-Konsortium 2002, 383). It has been proven that pupils with a migration background are disadvantaged in the German education system (Auernheimer 2009; Gomolla and Radtke 2009; Gogolin 2006; Gomolla 2006). On the one hand, one reason for this is the extreme differences between the various school paths at the secondary level, and on the other, the early separation of the pupils into these paths is responsible for this as well.
This early separation means that pupils with unfavourable starting conditions – such as those who begin school without knowledge of German, newcomers that only come to Germany after having completed primary school, etc. – have few chances to make up for possible gaps (Auernheimer 2009, 102).

Things that have already been extensively documented for pupils with a history of migration are not automatically valid for pupils with a history of forced migration. Nevertheless, it is possible that they are as well affected by institutional discrimination and racism due to their "non-German" status alone (Behrensen and Westphal 2009, 46). In addition to the consequences of subtle exclusion, they are additionally exposed to direct exclusion due to limited legal access to education.

Because of Germany’s federal structure, the respective state legislation is responsible for education regulations. That means that there are 16 different sets of school laws and therefore also 16 different concepts about how refugees in each respective state should be treated with regard to school attendance. For young refugees, in most states, there is the requirement to attend school either after three or six months or after a community referral. In addition, certain age limitations apply. The general requirement for school attendance ends, depending on state and date of birth, between 15 and 18 years of age (Massumi et al. 2015, 36; BumF 2016d). Applicants for asylum whose applications are still being processed, children and youth who (still) do not have a residential status in Germany – or no longer have one – automatically do not fall under school attendance requirements in all states. In this case, the requirement to attend school is made dependent on various conditions that must be fulfilled (Massumi et al 2015, 6; Harmening 2005, 9). In some states, for example, the requirement to attend school is only for those who are entitled to asylum and have not reached 16 years of age (Weiss 2009; Möller and Adam 2009, 89). For some status groups of people with a
refugee background, such as those who are legally tolerated or people without papers, access to (secondary) school remains limited (von Balluseck 2003, 182). The situation for young people who have already exceeded the age limit for mandatory schooling according to German education law but have never attended school or only briefly attended a school in their country of origin is especially problematic, because they needed to take a break from or stop attending school due to war and flight, and, for instance, were fleeing for a very long time (Rieker 200, 424). In general, there is no legal requirement to make school attendance possible for young people of this age (Zimmermann 2015, 75). In addition, the BumF especially criticises the fact that mandatory school attendance is frequently viewed by government authorities as being fulfilled through participation in language courses, which sometimes only take place for a few hours each day (BumF 2016e, 1).

Pupils with a history of flight frequently attend school as so-called "re-entrants" and, in practice, are often first placed in so-called "preparation classes", "integration classes" or "welcome classes" that they need to attend for a year in order to be later admitted to a normal class. Even though these preparation classes are not comprehensively offered for all types of schools and in all states, they still present an important support instrument. The integration into normal class then mostly takes place in schools for children with special needs or lower secondary schools (Butterwegge 2010, 282; Auernheimer 2009), at which children and youth forced to migrate are regularly found in disproportionate numbers, especially with regard to support focuses in learning and emotional-social development (Kornmann 2003, 81; Schumann 2007). Because their earlier knowledge is extremely varied and language barriers do not make their actual developmental status clear, it is often difficult to appropriately assign the students to an educational institution and grade level.
DISCUSSION

The goal of this entry was to name the framework and conditions that play a significant role in the creation of social offerings for young refugees. The living situations that are described for young refugees raise a number of open questions that could not yet be answered in specialist discourse. With regard to human rights standards, standards of German children’s and youth welfare as well as general knowledge of developmental psychology, as a minimum, there are the following important questions:

- In this entry, it was determined that young refugees have developmental challenges in adolescence to overcome, as do all youth and adolescents. These challenges or developmental tasks need to be solved, also without regard of their refugee status. The question is still open as to how the developmental challenges appropriate to a person’s age can be better taken into consideration with young refugees and what support they need in doing so. (For example, how can the central developmental task of becoming independent be successfully processed if young people have lost their parents prior to or during flight?)

- It could be shown that for young refugees, there is often no sufficient basic care. Needs like nutrition, accommodation and security must be completely covered, in order to even be able to address existing problems like psychological distress that occurred during flight experiences (Reinelt et al. 2016, 234). Therefore, here, among other things, the question is open as to how humane, basic needs can be fulfilled. In doing so, there is the question as to whether financial compensation can be offered instead of benefits in kind or similar to finance the cost of living, so that refugees can determine their material resources in their own way.
Closely associated with the basic needs is the accommodation of young refugees. Here, it was shown that for the accompanied young refugees in particular, human rights minimum standards, such as protection from the use of violence in accordance with Article 19, Paragraph 1 of the United Nations Convention on the Rights of the Child, are not guaranteed. A political decision on the accommodation situation for all young people with their families, in which there are areas to retreat for sleep, free time, and learning, etc. – such as in an apartment of their own – is essential from a social-education perspective. The extent to which accommodation for young people is regularly examined, as prescribed in Article 25 of the United Nations Convention on the Right of the child, is also not clarified. In accommodating unaccompanied young refugees, it should also be considered as to whether there are alternative accommodation possibilities to the clearing houses, such as one where they live together with young German people, but who bring along completely different stored up and massive problem constellations (Möhrle et al. 2016, 213).

Furthermore, the extent to which circumstances in living situations differ for both sets of laws governing foreigners for (accompanied and unaccompanied) underage refugees was described in this article. For the unaccompanied minor refugees, the age of the young person is relevant for the legal position. It remains to be clarified if the determination of age is an appropriate instrument (Schmeling 2014, among others); in any event, medically, a precise determination of age is not possible. Therefore, the question also rises as to whether young people whose age is unclear and who are identical with those under 18 in terms of developmental psychology, should be treated as minors and therefore – also in the sense of child welfare – should be placed under the legal
protection of SGB VIII. There is also the basic need for discussion with regard to the various legal treatment of minor refugees and those of age, as well as accompanied and unaccompanied refugees. The specifications in Article 22, Paragraph 1 of the United Nations Convention of the Rights of the Child, where a refugee child is to be helped, "whether unaccompanied or accompanied by his or her parents or by any other person", is currently disregarded by current legal practices. It can also not have to do with the consequent protection of the welfare of the child (Article 18, United Nations Convention on the Rights of the Child). Therefore, it needs to be clarified as to whether all young refugees should receive benefits in accordance with SGB VIII, which is valid until the 27th birthday.

- With regard to the school education of young refugees, the topic remains open as to how participation in a school education can be ensured for all as quickly as possible. In Germany, the UN Convention on the Rights of Persons with Disabilities has had legal validity since 2009, so the full inclusion of refugees in the educational system is considered obligatory. But even if the UN Convention on the Rights of Persons with Disabilities is consequently implemented, it is unclear how the previously described institutional discrimination of people with a migration background can be dismantled and how the young people should individually be taught – how many children per class, what type of school and for whom, etc. – and the extent to which teachers need to be appropriately trained and undergo continuing education. An additional question is how to deal with those over the age of 18, for whom school is no longer mandatory under German law, but who do not have any or only very little experience with school. How can a school-leaving qualification that qualifies them for vocational
training be made possible? Finally, it also needs to be clarified as to whether the completion of a language course, as described, is identical to the completion of mandatory schooling.

CONCLUSION

In this entry, necessary background information and legal framework conditions for professional pedagogical actions with young refugees are named. Finally, there are still some central questions of overriding importance that remain open that have arisen for pedagogical work with young refugees and that need to be answered in the future by the academic community, local actors and decision makers, and also politics. On the one hand, it has not yet been clarified how personnel – social workers, teachers, educators – should be educated in order to not just make the situations described fair, but also in order to contribute to a self-sufficient, participatory, humane and healthy life in this society. On the other hand, the development of concrete pedagogical, concepts / curricula, methods and materials sensitive to the transition for work with young refugees at school and in free time is still pending. Further research should aim to include additional central impulses in the discussion on professionalized pedagogical treatment with young (un-) accompanied refugees.

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The Necessity and Prospects of the Integration of Refugee Children in the Greek Educational System: Didactic and Pedagogical Approaches

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ABSTRACT

In recent decades, great interest on intercultural education has been raised in Europe due to immigration and the large number of political refugees. Lately, because of socio-political conditions in many West-Asian countries, the number of immigrants and refugees who are trying to move to Central European countries in search of better living conditions has increased. Greece, due to its geographical position has also received an influx of refugees. In general, children of refugee background have experienced some traumatic events prior to their arrival in the country of settlement. These events often include witnessing combats and bombing, destruction of property, violence and death. Furthermore, these kind of traumatic events in such a sensitive age are rarely isolated and are usually associated with loss of family members, poverty, and lack of health care and education. Thus, it becomes imperative for educational policies in Greece to respond to the existing multicultural reality and create a framework for the successful integration of refugee children in the Greek educational system, in the basis of intercultural education. The current review examines the theoretical aspects concerning the special educational needs and characteristics of these children and presents some didactic and pedagogical approaches that take into account these special characteristics. The analyzed approaches are based on the principles of intercultural education, combined with the educational theory of Transformative Learning. Finally, emphasis is given on the culturally responsive assessment practices that could be used in order to identify children’s educational needs and possibilities.

Keywords: intercultural education; refugees; educational approaches; transformative learning; assessment

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INTRODUCTION

In recent decades, great interest on intercultural education has been raised in Europe due to immigration and the large number of political refugees. Every year almost 60,000 refugee children are moving to Western countries with their families and in 2013 half of the refugee population was consisted of children below the age of 18 (United Nations High Commissioner for Refugees [UNHCR], 2014). These conditions create a multicultural landscape among most European countries in which people from different cultural backgrounds should be able to co-exist. In order to do so, political and educational policies should respond to the existing reality by primarily meeting refugees’ basic needs for food, water and shelter and then by creating educational conditions for all refugee children. Furthermore, as stated by the UNHCR refugees’ right to education should be preserved, by including not only goals for access to primary education, but also by providing adult literacy, gender equity and quality education for all (UNHCR, 2000, 2002).

Before any discussion on refugees’ characteristics is made, it is important to clarify who is considered to be a refugee, as there is a distinction between refugees and immigrants. More specifically, refugee immigrants are people who are unable or unwilling to return to their home country, because they fear persecution. On the other hand, economic immigrants are individuals who are searching for better jobs or living conditions in other countries and are leaving their native country by their own will. They are also able to return to their native country whenever they wish to, in contrast with a refugee who doesn’t have that option (Cortes, 2004).

More specifically, a refugee is someone who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or,
owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it”. (The United Nations Convention Relating to the Status of Refugees, 1951: Article 1 A (2)).

In general, children of refugee background have experienced several traumatic events and apart from the need for education, are also in need of psychological support (Kaplan, Stolk, Valibhoy, Tucker, & Baker, 2015). Refugees are forced to abandon their home country mainly because of war and children are often exposed to cruel scenes that could be extremely traumatizing for them. For instance, bombing, death, destruction of property, violence, feelings of fear derived from prolonged exposure to danger, sexual assault and torture are some of the events that refugee children may have experienced (Amnesty International, 2002; UNHCR, 2008). In some cases, these traumatic events could continue once people have arrived in another country and thus could cause many difficulties in students’ cognitive development and performance (Kaplan et al., 2015).

Greece, due to its geographical position has received an influx of refugees, the majority of whom despite their wishes to move on to economically developed countries, remain in Greece for a long period of time. It is true that over the years immigration, refugee crisis and the process of integration to the European Union, has challenged Greece’s national identity in multiple ways. The rapidly changing social, economical and political conditions in Greece have led to the formation of new educational policies which aimed at a more European-centered direction and at the integration of intercultural education goals at the curriculum (Sitaropoulos, 2002; Faas, 2011).

The current review highlights the special educational needs and characteristics of refugee children, presents some didactic and pedagogical approaches that take into
account these special characteristics and examines the prospects of the integration of refugee children in the Greek educational system.

*The Greek case*

During the 1980s Greek educational practices and the curriculum were considered rather ethnocentric, and foreign students were required to adapt to the Greek educational system, which neglected diversity (Damanakis, 2005). At that time some academics started to talk about the need for intercultural education. Gotovos and Markou (1984) highlighted the need for a less assimilatory education in which migrant and indigenous students would have the opportunity to form their own cultural identity and embrace diversity.

In the 1990s Greece received a large number of immigrants, mainly co-ethnic Greeks from the former Soviet Union and co-ethnic Greeks from Albania. Despite this large-scale immigration, Greece responded late to the new social conditions and the presence of migrant students in the classroom (Faas, 2011). At 1996 the Law 2413 on Greek Education Abroad, Intercultural Education and Other Provisions, addressed the new educational needs and provided a framework for the integration of migrant students to the Greek educational system. This reform represented an attempt by politicians to recognize cultural and ethnic differences in Greece (Damanakis, 2005). Intercultural schools were created and courses on the language and culture of migrant students’ native country were provided apart from the ones that concerned the Greek language and the normal curriculum used in every school in Greece. Furthermore, key educational attempts to address the growing diversity resulted in the creation, in 1999, of reception and tutorial classes (Faas, 2011). In 2003, the Ministry of Education also redefined the curriculum in order to incorporate some intercultural goals in it. The new
educational approaches were based on promoting respect for cultural diversity along with respect for cultural and national identity (Hellenic Regional Development Centre, 2007).

As far as refugees are concerned, Greece is still behind in fully addressing the needs of refugee education and government decision making in this matter is imperative. The educational reforms mentioned above mainly concern economic immigrants, but could address the needs of refugee immigrants as well. Generally, living conditions for refugees and asylum seekers in Greece are considered to be harsh, because there is a lack of state welfare infrastructure for those people. More specifically, the main reason for this lack of infrastructure is that Greece is acting solely as a country from which refugees are going to leave and resettle in more economically developed European countries (Sitaropoulos, 2002). As a result, the above lead to limited provided opportunities for refugees as far as quality education is concerned. However, some special language classes for refugees and asylum seekers are provided by the Greek educational system if needed (GCR, 1999) and by Athens Voluntary Work and SWF, who also provide counseling to these people (Sitaropoulos, 2002).

Psychological support

As mentioned above, refugee children are in need of both education and psychological support when they arrive at the settlement country. Experience of traumatic events could cause some changes in children’s cognitive and emotional development and therefore affect their learning opportunities (Pechtel & Pizzagalli, 2011; Kaplan, et al., 2015).

In many cases, refugees are characterized by posttraumatic stress disorder symptoms, depression and anxiety disorders (Davidson, Murray, & Schweitzer, 2008;
De Haene, Grietens, & Verschueren, 2007). Research has shown evidence that there is a relationship between traumatic events and children’s cognitive development, especially in cases where children suffered from PTSD (Yasik, Saigh, Oberfield, & Halamandaris, 2007). Furthermore, PTSD, anxiety, depression and other relevant symptoms can interfere in children’s ability to learn, as they affect their memory, their ability to concentrate and their levels of self-efficacy (Kaplan, et al., 2015).

The ways and the degree in which the symptoms mentioned above could affect children vary and depend on many factors, such as child’s age, the extent and the period of time that the child had been exposed to a traumatic event and the presence of protective factors (Pechtel & Pizzagalli, 2011). Another characteristic that could cause many problems in the child’s emotional development is the risk of disrupted attachment. In many cases, refugee children have lost or been separated from a parent and this disrupted child-caretaker relationship could be extremely damaging for the child (Montgomery, 2011).

In cases of such traumatizing events structured activities and counseling are necessary, in order to restore a sense of routine and normality to refugee children. For instance, simple educational programs, singing, dancing, games and sport are some methods that could be used in order to provide psychological empowerment to children. Furthermore, support through peer interactions and through interaction with teachers and youth leaders could have positive results (Pascual, 2003). Children also showed improvement both cognitive and emotional, when parents communicated often with them, played with them and read stories to them (Maulik & Darmstadt, 2009).

*Intercultural Education*

In addition to psychological issues, another major consideration for refugee children is
the language or languages which children should acquire (Kaplan, et al., 2015). Often these children face difficulties in language, which in some cases are translated into possible learning disorders and cause overrepresentation of these students in special education settings (Mehmedbegovic, 2012; Paradis, 2010). It is, therefore important to avoid the risk of misdiagnosing a learning disorder in refugee children, because of the difficulties in acquiring two languages and set the basis for an intercultural education.

It is true that refugee children may have acquired some knowledge in two or multiple languages during their journeys before reaching the settlement country, but reached proficiency in any of them (Blommaert, 2009). When a child arrives at the settlement country it is important to identify by special tests the level of language acquisition that the child has reached. In the context of this evaluation many factors should be taken into account, such as the number of languages children have learnt, their age and any previous knowledge they had acquired before abandoning their home country (Kaplan, et al., 2015). Generally, research shows that the more educated a child is in its primary language, the easier it is for him to acquire skills in the new language and perform well at school (Cummins, 1980, 1981; Thomas & Collier, 2002). The evaluation is crucial in order to avoid any misdiagnoses and design an appropriate educational framework for refugee children. Intercultural education as an educational approach provides some useful tools for the integration of all children in diverse school settings.

Based on the approach of “interculturalism”, emphasis is given to the encounter and interaction of different cultures in a society. The intercultural model is considered as the most effective solution, among a range of educational initiatives, to the problem of cultural diversity and educational inequality, involving all students, not only the foreign ones (Nikolaou, 2011). Furthermore, intercultural education is considered to
foster respect, empathy and acceptance among people originating from diverse cultural backgrounds. In other words, it is a way of coping with all forms of diversity, of rejecting prejudice and stereotypes and embracing otherness. Different cultural identity in a multicultural environment is no longer considered as a threat but rather as an opportunity for evolution (Portera, 2014).

The main principles in which “interculturalism” is based are the recognition of diversity, social cohesion, equality and social justice (Nikolaou, 2011). These principles constitute the basis in which a refugee education program should be designed. According to H. Essinger (1990), intercultural education focuses on the development of an empathic attitude towards differences, on creating a notion against the stereotypical way of thinking, on promoting solidarity, on cultivating a collective awareness that goes beyond race and nation and finally on promoting intercultural respect.

Immigrants and refugees are often confronting stereotypical and prejudiced attitudes at the country of settlement. Children apart from their difficulties in learning a foreign language and adapting in a new educational and living environment are facing difficulties in their interactions with peers which could cause additional psychological problems to them and feelings of frustration (Kaplan et al., 2015). On the one hand, Intercultural approach provides opportunities for both native and migrants students to co-exist, interact and communicate by limiting any racist manifestations (Portera, 2014). On the other hand, intercultural goals incorporated in the school curriculum provide educators with useful techniques for effective bilingual and multilingual teaching. Greek educational policies are currently acknowledging the need for intercultural education, especially in a time where the country is receiving a large number of political refugees and asylum seekers.
Integration

As mentioned above, refugee children’s integration in an educational environment is crucial for their cognitive and emotional development (Kaplan et al., 2015). From the moment refugees arrive at a country, their basic needs of food and clothing should be met. Afterwards, their right to education should be respected not only as far as young children are concerned, but also for teenagers and adults. United Nations High Commissioner for Refugees (UNHCR) provides guidance for refugee issues around the world and its publication about education in 2003 offers a useful framework that could be made good use of (Pascual, 2003).

More specifically, some of the 10 commitments mentioned in the UNHCR Field Guidelines (2003) state that all countries that receive refugees or asylum seekers should offer:

- free access to basic education for refugees and other people of concern,
- adult literacy,
- education for gender equity,
- community based initiatives for primary education,
- secondary education,
- adolescent and adult non-formal education for the refugees’ psychosocial development,
- refugees protection and security and enhance the possibility of durable solutions,
- special teacher training,
- development of quality teaching and learning materials,
- opportunities for involvement of educated refugees as teachers and
• curriculum which should begin with structured activities. The language of instruction should be that of the country of origin, but with additional «subject-time» given to language instruction of the host country.

Additionally, other community initiatives could prove extremely useful especially in cases of countries such as Greece, which serve as temporary residence of refugees and not as settlement countries. For instance, it is important to promote voluntary work for the construction of classrooms and facilities and the gathering of useful materials. Moreover, home visits by teachers and volunteers could reassure larger enrolment of refugee students in schools (UNHCR, 2003).

Bibliotherapy

After the basic characteristics of refugee children were analyzed and a short reference to the UNHCR’s guidelines was made, some didactic and pedagogical approaches that could be used in intercultural education will be presented. Firstly, a technique that could be used in intercultural education is Bibliotherapy, which reinforces literacy skills in children and at the same time provides psychological empowerment to them (Day-Vines et al., 2007). Day-Vines, Moore-Thomas, & Hines (2005) developed a model of culturally relevant bibliotherapy (CRB) which refers to the use of multiethnic books in individual counseling and group work contexts. According to the model, protagonists in the books originate from culturally and linguistically diverse groups which reflect the diversity in society (Day-Vines et al., 2005).

Bibliotherapy as an educational strategy utilizes literature in order to help students cope with dilemmas that affect their academic and personal lives. Bibliotherapy is often used in psycho-educational groups in counseling and could help students explore and express their emotions. During Bibliotherapy the book selection is
based on the similarities between the protagonist of the book and the student as well as on the relevance of the book content and the problematic situation that the student is dealing with (Erford, 2016).

In particular, Day-Vines, Moore-Thomas, and Hines (2005), developed an intercultural model of Bibliotherapy, due to increased cultural diversity in schools. This model can be used in order to approach diversity issues and at the same time empower students from different cultural backgrounds. Moreover, through discussion connections between the content of the book and topics related to everyday life of students could be made, and thereby enhance students’ psychological and academic development.

In the context of the Bibliotherapy model apart from the discussions that arise based on the content of the books, other techniques and activities could be explored by educators. For example, advisors could encourage students to draw images that derive from their imagination based on the books, to write their own stories or suggest alternative ways in which stories could have played out. Additionally, through the technique of dramatization and role play children are able to approach the book content more creatively and finally make use of the skills acquired by these procedures in their everyday life (Erford, 2016).

Non-verbal communication

One of the main difficulties in refugee education is the acquisition of the settlement’s country native language by refugees. This lack of language skills constitutes a barrier in the effective interaction and communication between teachers and students at least at first. In such cases, non-verbal communication could become a useful way of interaction and provide opportunities for creating a warm educational environment. Indeed, relative literature has shown that refugee children often relied more on non-
verbal exchanges rather than in verbal communication (Kirova, & Hennig, 2013).

Usually peoples’ emotional state (joy, sorrow, surprise, fear, anger) is revealed through face expressions. These expressions have a universal character as they are recognized by most people despite their cultural background (Bittner, 1988). Research has shown that in many cases face expression is determined by the individual’s cultural background (Birdwhistell, 1970; Mead, 1975). In particular, facial expression is to some extent genetically determined, but is also formed through the influence of cultural elements (Ekman, 1972; Tomkins, 1963). However, some emotions are expressed by individuals through the same feelings irrespective of culture and era. This statement is supported by research data, according to which at least some forms of facial expression are exhibited by all individuals in the same manner regardless of the environmental conditions in which they live (Eibl-Eibesfeld, 1973). For instance, according to Ekman and Friesen, some feelings of joy, happiness, sadness or disgust are expressed with the same facial grimaces and gestures common to different people and cultures (Ekman, & Friesen, 1975).

Therefore non-verbal communication could constitute an important venue through which teachers could establish a positive environment for interaction and set the base for meaningful communication throughout different cultures, as many facial expressions and gestures are common among diverse cultures and teachers could more easily recognize and respond to children’s feelings and needs. Non-verbal communication could also be used in children’s assessment, mainly as far as psychosocial skills are concerned (Kaplan et al., 2015).

Assessment

Relative literature provides evidence that educators should not only rely on standardized
measures or tools for assessment (Ford & McLeish, 2008; Chow et al, 2009). When conducting an assessment in refugee children it is important to take into account the socio-cultural context in which the evaluation will take place, the number of languages children have learnt to speak and how proficiently, children’s level of literacy, their previous experience of schooling and their age of arrival in the host country (Kaplan et al., 2015).

In order to assess children’s level of language acquisition some specially designed tests should be distributed. The Bilingual Verbal Ability Test is a useful tool for assessing proficiency in two or multiple languages. The test assesses receptive language, expressive language, and verbal reasoning and is available in 17 languages (BVAT; Munoz-Sandoval, Cummins, Alvarado, & Ruef, 2005). Usually this test is distributed in the child’s primary language, but in cases where the test is not available in it an interpreter could be used (Kaplan et al., 2015).

Another alternative assessment practice could be the use of visual narratives, based on the development of tools such as learning stories. Educators using this technique monitor and observe children in their activities in the classroom and in their everyday live as well. Therefore, they take advantage of children’s interests and urge them to create their own stories based on events that occurred in the classroom and had special meaning to them. In a simple format of a leaning story the child describes an event, what the event meant to him and what opportunities could emerge from this event (Kirova, & Hennig, 2013).

In addition, learning stories as planning tools enhance the classroom environment with culturally relevant materials and activities that could further evoke children’s experiences and create opportunities for discussion and interaction among refugee and indigenous students (Kirova, & Hennig, 2013). The key intention of
learning stories is to create a story that serves as a tool so that all audiences can attend to what the child has learned, how the learning process occurred (context) and the implications of this learning. In that way, children’s experiences are used in order to facilitate learning and assessment in the basis of transformative learning theory.

According to Mezirow (1995) transformative learning is a process in which previous experiences are used as a base for the creation of new revised ones. This theory of learning is based on human communication and focuses on the way through which people give meaning to their experiences. More specifically, Transformative Learning Theory attempts to explain the way in which people give meaning to their experiences, through their expectations which stem from culturally determined assumptions and views. The three key elements of Mezirow’s theory are the importance of experience, critical reflection and dialogue. The reference point for the Transformative Learning Theory is the experiences of the individual, both previous and new. Therefore, the experiences that an individual is sharing with others through interaction and communication are the basis in order for him to form new cognitive structures or to transform the existing ones. During the learning process, the student has some experiences which could be challenged by teacher’s guidance. In particular, teacher is able to cause doubt, uncertainty and create dilemmas to the student on the latter’s experiences.

Critical reflection refers to the questioning of the integrity of beliefs and perceptions an individual holds, and is associated with the awareness on behalf of the individual of the contradictions that may arise from different experiences. Finally, the third key element associated with the Transformative Learning Theory is dialogue. Dialogue and logical thinking based on arguments, are the dominant means through the transformation of experience is accomplished. Consequently unlike daily conversation,
dialogue is used in cases where the individual has reason to doubt the truth, authenticity or reliability of interpretations, feelings or opinions expressed (Mezirow, 1995).

Conclusion

In conclusion, Intercultural Education provides a vehicle for rebuilding refugee children’s lives, through social interaction and gaining knowledge and skills for their future lives.

Greece as mentioned above is attempting to adopt a more European centered educational approach, which recognizes, accepts and respects diversity (Damanakis, 2005). In order to achieve so, political support and educational reforms are imperative. Welfare infrastructure in Greece is generally poor and this also affects the Greek refugee welfare regime which is almost absent (Sitaropoulos, 2002). Every settlement country should cover refugees’ basic needs for food and clothing and provide health care and educational opportunities to them. In the context of globalization and multiculturalism, diversity should be embraced positively and not be seen as a dangerous phenomenon which puts a nation’s cultural identity at risk.

Students, families, communities, teachers, support staff, local agencies, and principals, are all recommended to foster inclusion, celebrate diversity, achieve equitable education, and identify learning difficulties for refugee students in Greece and in other countries as well (Block et al., 2014; Taylor & Sidhu, 2011).

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IDENTITY TRANSITIONS IN CHANGING SOCIETIES - IDENTITY RECOGNITIONS BY LARGER SOCIETY IN THE FIELD OF EDUCATION AND SOCIAL POLICIES

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The Changing Identity: Student Mobility Programmes and the Global Self-Image

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ABSTRACT

The increased opportunities that higher education students have nowadays for travelling and learning in a different linguistic and cultural context pose pertinent questions related to the ways in which cross-border mobility programmes contribute to the development of a shared European identity of young people. The current paper, therefore, attempts to check whether and how the perceptions of self and otherness of higher education participants in the Erasmus mobility framework change after their mobility period. In order to do so, it first extends existing theory by offering a model of European identity characteristics that young people need to possess in order to function successfully in the 21st century heterogeneous societies. The second part focuses on the role of student mobility under the Erasmus programme on the creation of a shared European awareness of young people. Then it presents the methodological implications of a survey on a

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sample of 40 students from the University of Ruse (Bulgaria) who have studied in European universities during the last three academic years – 2013/14, 2014/15, 2015/16. The empirical evidence discussed reveals the dynamic interaction between European and national identities of the study subjects and pinpoints the positive impact of their intercultural encounters on their European identity.

Keywords: European identity; Bulgarian students; Erasmus mobility; intercultural encounters.

INTRODUCTION

The international mobility of students, which has been on the European agenda for more than two decades, has attracted the interest of more than 3 million young people who have participated in the Erasmus programme between its start in 1987 and the academic year 2012-13 (European Commission 2014). Not surprisingly it has shown a powerful effect on the internationalisation of higher educational institutions (HEIs) and on the development of a better understanding of the ways in which young people have to be trained to respond successfully both to the increasing needs of the labour market and to the social, cultural and linguistic diversity in present-day heterogeneous societies. The recognition of the positive influence of the international experience on students’ personal and future professional experience finds expression in a number of research studies – the Erasmus Impact Study (EIS) (European Commission 2014), the Erasmus Statistics (European Commission 2012), the Flash Eurobarometers (The Gallup Organization 2010; The Gallup Organization 2011), Mapping Mobility in Higher Education in Europe (Teichler, Ferencz and Wächtter 2011a; Teichler, Ferencz and Wächtter 2011b). Though these studies focus on different aspects of students’ mobility abroad, they all report an increase in the sensitivity and openness towards other cultures as well as an enrichment of the intercultural skills of young people as a result of their immersion into a new culture.
All this comes to suggest that the acquisition of intercultural competence which could be defined in a rather broad sense as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes” (Deardorf 2006, 247) has to be given special priority in today’s higher education so that students are equipped with the necessary skills to participate in a variety of communicative situations with speakers from cultural backgrounds different from their own. This is the reason why more and more higher education institutions across Europe face the challenge of transforming their curricula so that they give students not only broad knowledge appropriate to their future careers, but also raise the multicultural awareness and skills of young people preparing them to be responsible and active global citizens. Despite the drive towards the “incorporation of an international and intercultural dimension into the preparation, delivery and outcomes of a programme of study” (Leask 2009, 209), the debate about the ways in which curricula have to change is still fragmented but rich in viewpoints and ideas. While Bates (2005) argues for example that the internationalisation of curricula needs to develop the intercultural understanding of otherness of graduates as a prerequisite for building an inclusive society where personal freedom and understanding of otherness are considered as key values, Haigh (2002) states that the content of all courses needs to be built upon solid multicultural foundations where local, national and global perspectives intertwine effectively. An echo of this claim can be found in Clifford et al. (2009) who think that an international curriculum has to facilitate the creation of cross-cultural competences in students who would be able to function effectively on the border of societies and cultures. Other approaches place an emphasis on the incorporation of different elements of pedagogy which aim at enhancing students’ critical thinking skills (Zimiat 2008), sense of responsibility towards themselves and others (Edwards et al. 2003) or respect,
empathy, openness and willingness to put themselves in the shoes of others (Nisson 2003).

As the research referred to above demonstrates, the internationalisation of curricula is an issue which is a subject of a multitude of interpretations. Nonetheless, what comes forward is the shared notion that an internationally oriented curriculum would undoubtedly enhance the creation of a European identity of students as well as acquisition of a set of “cognitive, affective and behavioural skills and characteristics [by students] that [would] support effective and appropriate integration in a variety of cultural contexts” (Bennett 2008, 16). Still, since the European higher educational institutions are in the process of implementing the intercultural profile of their curricula, the international mobility of students remains one of the main sources which fosters both the skills and competences for communication across cultures and the European feeling of identity of young people (Fligstein 2008; EU 2010; Mitchell 2012). What is surprising in this case, however, is the broad range of differences in the depth and scope of the empirical studies tackling the impact of student mobility on the one hand, and the contrast of opinions on the potential of the international exchanges of students on their European identity on the other hand (Bruter 2005; Fielden et al. 2007; Sigalas 2009; King et al. 2010; Van Mol 2013a; Bridger 2015). This article, therefore, contributes to the current body of research by presenting the results of a collection of quantitative and qualitative data from 40 Bulgarian students participating in the Erasmus exchange framework in the period of 2013 – 2016 as part of a survey examining the influence of European student mobility on the range of intercultural and transferable competences and skills of learners and on their self-identity as Europeans. Moreover, it also extends the existing theory by offering a model of European identity the dimensions of which are empirically measured in the reported study.
The article is organized in four sections. Part one outlines the theoretical implications of European identity and defines the concept by offering a model of European identity characteristics distinguishing between its civic, cultural and intercultural characteristics. The second part focuses on the role of student mobility under the Erasmus programme on the creation of a shared European awareness of young people. The third section is dedicated on the methodology of the study presented. Part four reveals and discusses the empirical data gathered and points some lines of development of the future research on the topic.

**THEORETICAL BACKGROUNDS OF EUROPEAN IDENTITY**

The concept of European identity appeared first on 14 December 1973 at the European Community summit in Copenhagen where a “Declaration on European Identity” was adopted (Strath 2006; Van Moll 2006). Springing up from a historical sentiment underlying the image of a common heritage, values and aspirations and a politically driven agreement, which was supporting the development of European integration after the 1950s and the drive for the creation of United Europe, the definition of the underlying characteristics of the shared sense of identity of all Europeans has caused much controversy among scholars.

One of the approaches of conceptualizing European identity originates in the sociological tradition (Weber 1972; Anderson 2006; Cerutti 2003) which claims that European identity is a type of collective identity that depends on the subjective feeling of belonging to a community and that is “constructed” or “invented” on the opposition “we – others”. A similar interpretation of this idea can be found in the social identity theory originally proposed by Henri Tajfel (1972) which states that “social identity … is that part of an individual’s self-concept which derives from his knowledge of his
membership of a social group (or groups) together with the value and emotional significance to that membership’ (Tajfel 1978, 63). The emergence of a shared social identity can be seen as something resulting from the “cognitive operations” and “affective identifications” (Lucarelli, Cerutti and Schmidt 2011, 57) of the members of a given group. Therefore, it can be assumed that a European would be someone who factually considers himself/herself such and who expresses strong emotional attachment to this identity. However, the development of a feeling of affection and a sense of allocation to a collective cannot be achieved without participation in social interaction (even across borders) which allows the communicators to share ideas, interests and insights on different topics, as well as conscious and unconscious meanings.

The importance of social communication in the process of the formation of in-group identity both in terms of national and supranational identity is also emphasized by Deutsch (1953). In his view common identities arise when individuals take part in shared experiences resulting from their involvement in face-to-face interactions across different groups leading to the development of sustainable social networks based on trust, mutuality and a shred sense of community. A key role in the establishment of meaningful relationships across different groups is the cross-border mobility of people (Deutsch et al. 1967) which is a powerful tool in the gathering of knowledge about different nationalities, values and cultures.

The transformative role of social interaction can also be found in the contact hypothesis (Allport 1954; Stephen 1985; Hewstone and Brown 1986; Pettigrew 1998). It suggests that the direct encounter between members of different groups can have a positive influence on decreasing the in-group conflict and reducing the prejudices towards another group. According to Allport (1954) prejudice reduction can only be achieved if the interaction between the groups is institutionally supported (e.g. by law)
and if it “leads to the perception of common interests and common humanity between members of the two groups” (Allport 1954, 281). This view of Allport (1954) corresponds to a large extent to the civic perspective of European identity defined by Ruiz Jiménez (2004) as “a commitment to the shared values of the Union as expressed in its constituent documents” (Ruiz Jiménez 2004, 3). This perspective links European identity to European integration and to all the political, economic and institutional aspects that are subsequent to it – the rights, obligations, duties and liberties of people as legitimized by the European Union.

The institutionalised mode of conceptualizing European identity as something that is related to the political structuring and restructuring of Europe, proposes that European identity is constructed rather than an existing or non-existing entity. Such an approach is in line with the constructivist theory according to which we live in a world that is not “predetermined in advance by non-human forces” (Onuf 1989 as cited in Brown and Ainley 2009, 49) but created and reshaped by the evolutionary development of ideas, practices and rules focused on social transformation and democratic reforms (Kostakopoulou 2001). Therefore, the construction of European identity is perceived by the proponents of this theory (Checkel 2001; Jupille, Caporaso and Checkel 2003; Risse 2010) as a process of the internationalisation of national policies and their integration into European-level conventions. Such a view on European identity entails in itself the original premise of Delanty and Rumford (2005) that identity is fluid and constantly redefined through the interactions between individuals and external influences. Following this reasoning, European identity can be described as a consequence of the active participation of people in political, civic and cultural activities in which multiple meanings and identifications are shaped and reshaped.
Though constructivists tend to centre their discussions on the political aspects of the dynamic integration of national identities into the development of a shared European awareness within the context of the European Union, they recognize the multilevel nature of European identity. In his marble cake model Risse (2005) points out that the different layers of an individual’s identity are intertwined and cannot be separated from one another because they “mesh and blend into each other” (Risse 2005, 296 as cited in Jørgensen, Pollack and Rosamond 2007, 69). The successful “co-existence” of diverse identities and their relation to each other has been proven in a number of recent studies (Duchesne and Frognier 1995; Wintle 2005; Straubhaar 2008) where European citizens show an attachment both to their nation state and to Europe. Consequently, the presence of elements of the individual’s perception of national identity along with traits of what the individual considers as Europeanness can suggest that national identity can be assumed as “nested” in transnational identity or that both identities complement each other as is the case with national and supranational identity. But whatever the relation between the multiple facets of identity is, what is important is that it is a dynamic entity which is constantly changing as a result of the social interactions in which humans participate.

The models of European identity presented and discussed here do not give an exhaustive account of the multitude of theories which examine this issue. They just give an outline of some of the frameworks applied in the transfigurations of European identity which propose three main projections of building a common European awareness – the *Europe of cultures* (which refers to the affective dimension of European identity expressed as a feeling of attachment to a shared historical and cultural past), the *Europe of citizens* (which refers to the commitment of individuals to a shared set of political and social values and the subsequent benefits as a result of this) and the *Europe
of encounters (which refers to the intercultural contacts established by different communities and their cooperation in the building of a new mutually shared awareness). It is exactly these three projections which the current study attempts to explore empirically in order to provide a better understanding of the interplay between them in the shaping of the pluralistic and multilayered nature of Europeanness of Bulgarian students during their sojourns abroad.

**THE ROLE OF THE ERASMUS PROGRAMME IN SHAPING STUDENTS’ EUROPEAN IDENTITIES**

One of the possible approaches to investigate the perception of students of themselves as Europeans is to focus on the impact of the Erasmus programme as a means of promoting the “Europeanisation of students’ identity” (European Commission 2014, 2). The logic underlying this methodological choice could be found in the core principles of the Erasmus programme as recognized in the Green Papers of the European Commission published in 1996 where the development of “a growing European consciousness” (Papatsiba 2004, 7) was an expected result of the increased “freedom of movement” of young people and their “exposure to new cultures and societies” (ibid.).

The success of this objective has been examined in existing literature discussing the civic and cultural aspects of the Erasmus programme. For Fligstein (2008), for example, the main benefit of the programme is the opportunity it provides for students to communicate with their peers, to discover that there are not so many differences among them and to “see themselves as Europeans … involved in a European national project” (Fligstein 2008, 102). Similarly, Green (2007) argues that when young people leave their homes and homelands and spend some time on their own in a foreign
country and culture, their “individual ‘home space’ … [expands] from the national boundaries to the continental” (Green 2007, 48). Furthermore, the value of group membership which appears when students from different nationalities meet for their study or traineeship during their international sojourns not only strengthens their European identity, but also contributes to the creation of true European citizens (Mitchell 2012, 493).

In contrast to the abundance of studies which contain a theoretical analysis on the influence of students’ mobility abroad to the creation of European identity, the works which provide consistent empirical evidence on the changes of students’ perception and self-identification as Europeans are relatively few in number (Byram and Alred 1992; King and Ruiz-Gelices 2003; Papatsiba 2006; McLeod and Wainwright 2009; Van Mol 2013b). For instance, Van Mol (2013b) conducted interviews with both students from different European countries who had spent a certain period abroad under the Erasmus programme and non-mobile students. He found that there was a considerable difference in the way those two groups of students identify with Europe. The mobile students reported that their stay abroad broadened their views on Europe and enhanced their European identity, while the non-mobile students appeared rather distant from expressing a strong supranational identity. Likewise, King and Ruiz-Gelices (2003) who approached 475 British students established that those students, who had spent a year abroad as part of their Erasmus mobility, expressed stronger attachment to Europe and had a stronger European identity compared to students who had not participated in international mobility programmes.

Contrary to these findings, research data from the work of two scholars prove that the experience of studying within a new culture can have little effect on the European identity of young people. Papatsiba (2006) who surveyed the experience of
French Erasmus students in Denmark gathered evidence that the European identity of international students could be changed only if they were in close contact with students from the host country. On the other hand, Sigalas (2010) who worked with a sample of 161 British students who studied in various countries in Europe, 241 students from different European nationalities who studied in the UK and 60 British students who were not involved in mobility came to the conclusion that the sojourn abroad did not lead to any significant changes in the European identity the young people.

The contradictory results from the limited research studies provide open space for further debate on the effectiveness and transformative power of the Erasmus programme on the European identity of university level students.

**PURPOSE OF THE RESEARCH STUDY AND RESEARCH QUESTIONS**

The study attempts to investigate the influence of students’ short-term sojourns in different European cultural environments under the Erasmus programme on their intercultural and transferable competences and on their self-identity as Europeans. Therefore, the research question that is at the centre of the analysis is:

- To what extent do the Bulgarian students identify as Europeans as a result of their period of mobility in a foreign university or business organization?

**RESEARCH METHODOLOGY**

**The participants**

The data used for the purposes of the reported study were collected from 40 outgoing students (19 men and 21 women) from the University of Ruse “Angel Kanchev” (Bulgaria). The target group members fall in two groups: 29 students who have
participated in a learning mobility and 11 students who have taken part in an internship in different European organizations. All mobilities are conducted in the last 3 academic years - 2013/14, 2014/15, 2015/16. The preferred countries for mobilities of the study subjects are as follows: Germany (9 students), Spain (8 students), the Czech Republic (5 students), Belgium and Romania (each attended by 4 students), Turkey (3 students), Italy (2 students) and the UK, Poland, Portugal, Slovakia, Slovenia and France (each attended by 1 student).

**Data collection and instruments used**

The survey was conducted online during the period May – August 2016 using the SurveyMonkey portal (http://www.surveymonkey.com). It comprised of 16 questions which were offered in Bulgarian and which were related to the nature of the intercultural contacts established by the study subjects, the attitudinal changes towards other European cultures and to the European Union, the difficulties and benefits of the mobility and the level of young peoples’ identification as Europeans.

The questions in the survey providing insights on students’ self-identification and feelings toward Europe were designed on the basis of preliminary studies conducted on the topic of European identity of mobile students (e.g. Mitchell 2012; Udrea 2011; Bruter 2005), while the questions concerning students’ socialization abroad, the positive effects of the Erasmus programme and its transformative power were compiled by the researchers. The completion of the survey didn’t take more than 15 minutes.

Due to the limits imposed by the current paper we would only report the results providing empirical evaluation of the self-identification of Bulgarian students as Europeans and on the influence of their Erasmus experience on the interest towards Europe and the EU.
Data analysis

The collected feedback was examined quantitatively through the data summary options available on the on-line survey platform used. Since some of the questions were open-ended and required the submission of narrative information, they were skipped by some of the study subjects. This, however, didn’t undermine the quality of the results because the replies given showed similarities in the opinions expressed.

FINDINGS AND DISCUSSION

The first question of the survey focused on the cross-cultural interaction of the study subjects during their mobility period. The majority of the Erasmus students from the University of Ruse (55 %) reported that they didn’t search any closing in the circle of the “we-group” (in-group) during the mobility period, i.e. they have not communicated only with people from their nationality but most often have taken part in meaningful communication with students of different origin (Figure. 1).

**Figure 1. Cross-cultural interaction during the mobility period**
This openness means that the young people very easily cross the border between “natives” and “aliens” and overcome the barriers stemming from the identified diversity and otherness. It can be assumed that thanks to this ability the individuals can possess and express a multiple identity which is a characteristic feature of the globalized world. What is surprising here, however, is that this result corresponds to the findings of some of the studies exploring the integrative power of the Erasmus programme and its impact on the amalgamation of students into the host culture (Mitchell 2012; Stangor et al. 1996). The transnational contact that takes place during the academic sojourn abroad allows the young people to interact in a multi-national group which further supports the belief that the Erasmus programme provides unique opportunity for socializing with other European citizens. Furthermore, it puts forward the idea that the Erasmus study can be conducive to the development of a European identity of students.

Taking into consideration the integrative power of the Erasmus programme and the new attitudes it forms about Europe in students, the survey assessed the change of the study subjects’ feelings through three questions which asked them to identify the extent to which the period abroad affected their feeling of European identity and their interest in Europe, European cultures and the EU (Figure 2).
Figure 2. Interest in the EU as a result of the Erasmus mobility

As Figure 2 indicates the majority of students declared an increase of their interest towards the European Union (EU) as a result of the mobility undertaken. For 37.5% of the respondents that change was considerable, while for 42.5% of the respondents it brought a change in their interest to a certain extent. The significant number of the positive answers is of utmost importance for the current study since it proves that the Erasmus students cannot be qualified as Eurosceptics. Indeed, there is a marked and statistically significant illustration of the fact that the mobility period of the study subjects has contributed to their increased awareness of the EU as an image of the shared sense of belonging to a community on European level. The explanation of this is twofold. First, it could be assumed that the perceptual effects of categorizing with a collective identity on European level springs up from the direct benefits students have during their sojourns abroad. Some of the material gains include, for instance, the grants which young people receive to cover their costs of stay and living during the mobility period. Second, the strong attachment to the EU could be interpreted as a follow-up of
the implementation of the European Credit Transfer and Accumulation System (ECTS) as a tool which makes the national systems of higher education more compatible with each other and which facilitates the recognition of students’ academic courses taken abroad by their home university.

Another positive result of the Erasmus mobility is the increased interest of the students towards other European cultures (Figure 3).

**Figure 3. Attitudinal changes to other European cultures as a result of the Erasmus mobility**

The induced interest into other European cultures reported by the majority of the respondents supports the assumption that the Erasmus mobility motivates students to learn more about other countries, their history, values and traditions. Thus, it seems reasonable to state that the increased willingness of young people to get to know different societies and their cultural practices serves as a prerequisite for the establishment of their European identity in its cultural component. That complies with the findings of the last Eurobarometer survey on European Citizenship (European
Commission 2015) which indicate that culture ranks first on the list of unifying factors which contribute to the creation of a feeling of community among EU citizens.

The question if the students feel more European as a result of the mobility has provoked diverse answers (Figure 4).

![Figure 4. Self-assessment of students’ Europeanness](image)

The most important fact in this case is the significant degree of positive answers – a total of 77.5% of all responses which indicates that the Erasmus students openly think of themselves as “European people”. However, the percentage of negative answers suggests that participation in an Erasmus exchange does not necessarily lead to a fostered European identity. A plausible explanation for this could be the anxiety and worry of some young people (especially those with less intercultural experience) about losing their national identity as a result of the clash with the new types of flexible and hybrid identities which exclude the distinction of the dichotomy “us” vs. “others”. In this sense, the resilience of the students to self-identify as European could also be
interpreted as a sign of ethnocentrism which is strongly connected with the prioritization of the national identity among all other individual identities.

Similar assumptions are provoked by the answers to the next question requiring a description of the students’ sense of identity. While 40% of the students perceive themselves as people who have two identities – Bulgarian and European, 27.5% of the respondents consider their Bulgarian identity more important than the European (Figure 5).

![Figure 5. Students’ self-identification](image)

The fact that a significant number of the young people have done a very precise self-assessment of their sense of simultaneous belonging to two communities – Bulgarian and European – corresponds to the results of other studies (Sigalas 2009; Sigalas 2010; Hix 1999) which claim that the Erasmus experience attributes to the increased identification and belonging to Europe. Such a dual identity is not surprising, however, because the quick exchange and sharing of information available through the digital technologies, which make communication much easier nowadays, and the loss of
localization due to the intensification of social pluralism as part of the globalization processes have a profound effect on the self-consciousness of young people and their ability to adapt easily to new multi-cultural environments. Therefore, being members of a global culture young people are not only constantly rethinking and revising their sense of identity but also “switching” their identities depending on the circumstances and the surrounding environment.

This switch of identities also allows the young people to give some of their multiple identities a more central position. The interplay of identity priority can be seen in the answers of the study participants which show that they see themselves as attached to only one community – either European (17.5%) or Bulgarian (15%). While the first option for self-identification could be interpreted as a sign of the phenomenon of “social desirability” which is indicative of the students’ aspiration to show themselves in a better light and to emphasize something that would be acceptable for the authors of the questionnaire, the choice of those young people who have declared only their Bulgarian identity could be attributed to the lack of intercultural experience and high levels of ethnocentrism which intensify their sense of national belonging.

Further evidence to the statement that the Erasmus mobility has a positive impact on the European identity of students can be found in the answers of the survey respondents to the last question reported in this paper, namely to describe when they have felt as Europeans during the period of mobility. Here the dominating position is that the whole academic sojourn abroad has been a reason for such a feeling. Some of the answers given include the following statements: “I felt as European during my whole period of mobility” (Teodora), “All the time during the mobility because I went to Turkey which is not a member of the EU” (Beran), “Anytime during the mobility” (Peter), “All the time during the mobility period. The Erasmus programme is a great
opportunity for a young person to go to another country, to get to know its culture and
develop his/her knowledge and skills” (Atanas), “The fact that I come from a
European country makes me feel European” (Elena), “When I could travel to other
countries only with my ID card” (Mihail), “Generally I don’t feel European. I feel more
or less a global citizen” (Ivan), “Every time I have spoken to people from other
countries I realize that we are not so much different” (Nina).

If we try to interpret the responses given, we could say that the Bulgarian
students are right to claim that they feel European because due to its geographic
location and history Bulgaria is a European country which has been a member state of
the EU since 2007. At the same time, the empirical findings give evidence that the
survey respondents feel equal with their European colleagues and return back from the
mobility period with a confidence of success in overcoming a serious academic
challenge. Moreover, during their mobility abroad they experience both the cultural and
the civic projections of the common European awareness – the opportunity to travel
freely using only their ID cards without any visas or other restrictions, the shared
cultural and historic past and the shared European values such as cosmopolitanism and
global self-consciousness.

Although a full review of the questions in the research reported is beyond the
scope of this paper, it is important to highlight the fact that despite some methodological
drawbacks of the survey instrument used, the findings presented could be considered a
snapshot of the feelings of European identity expressed by Bulgarian students
participating in the Erasmus programme. In regard to this it necessary to say that the
limitations imposed on the study come from the small number of respondents
participating in it and from the specific focus on the collection of data only from
outgoing but not incoming students at the University of Ruse. But while participation in
the survey was done on voluntary basis and students could choose whether to respond or not, the cross-national element of comparison was deliberately avoided by the authors of the instrument since we wanted to explore the self-identification of Bulgarian students rather than the variation across nationalities and countries.

CONCLUSIONS

The intercultural and transnational experience gained by the Erasmus cohort has long been considered the main tool for shaping young peoples’ feelings towards Europe, the diversity of European cultures and the Europeans. What this paper has managed to identify are the three main assumptions related to the construction of the European sense of identity of mobile students – the increased interest towards the EU and its member states (the Europe of citizens), the increased interest towards the European cultures and the common European cultural heritage (the Europe of cultures) and the ability to overcome cultural barriers, open oneself to tolerance and take part in a wide range of intercultural communication activities (the Europe of encounters).

These three dimensions of European identity certainly hold up as indicated by the study results. The shared cultural heritage and geographical bonds to Europe expressed by the Bulgarian students, the instrumental and pragmatic aspects of being European which for the study subject mean free travel and opportunities for meeting and interacting with other people, the immersion into the host culture and language as well as the favourability towards the EU are definitely considered the key assets of a shared European identity.

With that said, it should be pointed that the major finding which validates the central thesis of the current study that the Erasmus sojourn contributes to the strengthening of the European identity of the students is the feeling of Europeanness
declared by the Bulgarian respondents. That feeling, however, is not incompatible with the national identity of the students which means that the study participants have more than one loyalty which could be stronger or weaker within the frames of their pluralistic identity.

The integrative power of the Erasmus experience has been clearly demonstrated by the results of the current study. Still it is important to tackle the cross-national comparative perspective because it has not been widely explored by this and by previous studies. Integrating information and empirical data about the similarities and differences between the international experience of Bulgarian students and of students from other countries, as well as studying the ways in which the young people from the old and the new Member States cope with the economic, social and cultural specifics of the host culture, could be the focus of future research revealing more insights on the impact of student mobility.

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NOTES ON CONTRIBUTORS

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Social Dynamics And Immigrant Students: A Multiple Case Study of Canadian Intercultural Experiences

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ABSTRACT

This paper uses an interculturality approach to analyze select findings of a qualitative method study on first-generation immigrant students' experiences of social relationships in Canadian schools. Specifically, this paper will take up the ways in which immigrant students' native cultural scripts shape and affect the expansion of their social networks outside their 'cultural cluster'. The objectives of the paper is twofold. First, the paper seeks to deepen our understanding of the impact of culturally prescribed guidelines on student social relational patterns and the effects, more generally, of increased diversity on intercultural-oriented communication and interaction. Second, this piece seeks to examine, using a relational dialectic lens, the way first generation students navigate and resist intercultural relationships in light of these considerations

Key Words: immigrant students; interculturality; social networks; dialectics; sociocultural scripts

INTRODUCTION

As large number of school-aged students relocate to new countries (OECD, International Migration Outlook 2015) , the ability of educators, researchers and schools alike to understand these students' experiences may prove invaluable, if true support and integration is to be achieved. As it stands, research suggests that social discrepancy between 'immigrant' and 'local' individuals is not unusual (Cherng, 2015), although

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better understanding and engagement can be achieved (Sani, 2014) through developing an ability to communicate and interact across cultures (ibid.) For this reason, this paper understands interculturality as the mechanism for change and explores its manifestation in two Canadian high schools.

**Current research in interculturality**

Although interculturality has been actively used across various areas of research, it is not without its conceptual and practical challenges. First, both principal and marginal terms are often left by authors unclarified and inconsistent. In order to avoid this fate, I will attempt to clarify my understanding of terms to this study. As such, the term interculturality itself is defined in this paper as referring to the type of interaction and/or communication among two or more individuals of different sociocultural groups that acknowledges and enables cultures to "have currency, to be exchanged, to circulate, to be modified and evolve" (Powell & Sze, 2004). In other words, interculturality assumes exposure to the cultural "other" (Rozbicki, 2015). Specific to interculturality, there is also the corollary term of cultural identity which presumably guides the nature of relationships and which refers to those aspects of identity that differentiates one member of a cultural group from another (UNESCO Intercultural Competences, 2013). Although the tendency of scholars have been to over-emphasize the solid nature of culture as expressed in national identities (Dervin, 2011), recent researchers have begun to acknowledge that nature of cultural identity is highly fluid and socially constructed (Rozbicki, 2015).

The second challenge, therefore, arises from this shifting understanding of competing forces. The interplay of individual agency and societal impact on identity and relationship makes it hard to construct a clear image of influence. As described by
Martin and Nakayama (2015), for example, intercultural communication (competence) attempts to identify elements of interculturality at the individual level (16) and reflect the ‘ABC’ (Affect, Behaviors, and Cognition/Knowledge) triumvirate (17). Other scholars, such as the late Samuel P. Huntington (1996, 2011) conspicuously argued for the strength of cultures, as a rigid key analytical category. While I do not suggest one model is better than another, I would argue that, de facto, intercultural relationships and its inherent interactions and communications are far more complicated than any current model that attempts to categorize. My hope, therefore, is to contribute to this larger dilemma by offering dialectics as an alternative option in discussing interculturality.

A Dialectical Approach To Intercultural Relationships

By incorporating a dialectical view into my research investigating immigrant student intercultural relationships, the one-dimensional tendency of traditional intercultural research described above was replaced by a potentially more flexible approach. Based on millennium-old style of argumentation (for genesis of dialectics, see Gadotti, 1996), dialectics acknowledges social reality is made up of continually changing processes and paints relationships as "processual, relational and contradictory" (Baxter & Montgomery, 1996, 1998; Baxter, 2011). This, in turn, is reflected in the four principles that guide all dialectical theories⁶ - contradiction, change, praxis and totality- and which are worth mentioning here.

Contradiction, as it was originally conceptualized, refers to the unity and struggle of opposites (Rawlins, 1992). Although negatively connotated in all areas excepts dialectics, contradiction underlines the reality of opposing forces co-existing in

⁶ For Marxist Dialectics, for example, the initial writing by Marx & Engels, Philosophical Letters and Other Writings, 1977.
relationships. Baxter and Montgomery (1996), refer to these tendencies and explain that though not all oppositions are the same, the most encountered distinction is between negative and positive oppositions (8-9). For the purposes of this study, I have used negative oppositions which emphasize a feature and the absence of it.

Change, as hinted above, is seen as the transformation of things in gradual measures but never in cyclical patterns. As such, nothing happens twice but it always comes forth anew. The nature of intercultural relationships is somewhat never-ending with only a modicum of possibility of generalization. Perhaps the biggest weakness of this approach, it is nonetheless valuable as localized experience is emphasized.

Praxis, as the third pillar of dialectics, is the element that emphasizes what Martin and Nakayama (2015) refer to as the individual-cultural aspect of relationships and which presupposes "the business of relating is simultaneously as much about individual characteristic as cultural (societal) constraints, cultural differences as similarities, and disadvantage as privileges, etc" (18). Indeed, the larger study on which this paper is based looks at both individual and systems' levels for explicating interculturality. It is only due to a lack in space that only individual dialectical tensions are explicated.

Totality, despite an all-encompassing intimation, refers to the idea that contradiction does not exist in isolation but that is shaped by aspect such as the physical and sociocultural context (Baxter & Montgomery, 1998). This, as particularized by my own voice as a researcher, is, in turn, gleaned from a specific dialectical orientation drawn from Baxter and Montgomery's (1996, 1998, 2011) works.

Known as a relational-dialectics perspective, this theoretical approach is well-suited to study relationships as it based on the premise that the "interplay of multiple, competing discourses or voices" (Baxter, 2011) is reflective of "different meaning
systems formed at both the sociocultural and interpersonal levels” (Fox, Osborn & Warber, 2014). In other words, relationships are looked at through personal discourses of participants in research with the clear understanding that there the effect of both individual and societal forces at play underpinning them.

**METHOD**

The study discussed here is part of a larger qualitative study conducted in two Canadian high schools. The purposive sampling group (Dane, 2011) of 13 participants (in total) was recruited through informational desks set up at the two schools. To better emphasize the dialectical nature of my study, one set of semi-structured interviews were conducted during a period of approximately two months in concurrence with personal observations during class time and lunch hours. These pieces of data were all recoded in research journals and reflected upon through continuous memos. Following an ethically approved interview protocol, questions and discussions with the participants incorporated personal perspectives and experiences. Every student, no exception, was asked some background questions on their prior displacement sociocultural experiences, school experiences and intercultural relationships. When interesting topics or themes arose, some follow-up questions clarified and potentially solidified (cf. Simmons et al., 2013) the emerging image of intercultural personal experience in the host country.

All of the interviews were conducted with the consent of the participant him/herself (or their guardian/s) who signed a consent form that briefly explained the study, the consent process and provided contact numbers. These were held on school premises, and varied in length to an average of 40 minutes. Audio recording was used to more accurately preserve answers and all data was afterwards transcribed using transcription conventions adapted from Kvale (2007). Using the relational dialectical
perspective I then systematically coded and analyzed responses and re-confirmed the legitimacy of the emerging constructs with the help of Corbin and Strauss's (2008) constant-comparative method. Common themes in responses, including similar experiences and feelings as well as events were used to illustrate tensions and highlighted in my notes so that further research may use the emerging dialectics. Lastly, due to privacy concerns, participants' and the two school's actual names were kept confidential and were replaced by pseudonyms.

Participants

The two school sites - Lana S.S. and Greenstone S.S. produced 13 participants in all, 8 of whom were female. Through sheer coincidence, all participants who were recruited from Lana S.S. were female (one participant excepted), while all participants who were recruited from Greenstone S.S. were male (two participants excepted). As such, the Lana sampling group was composed of 6 women and 1 man, while the Greenstone sampling group included 2 women and 4 men. This gender divide was taken into calculation in regards to personal experience but as will be seen later in this article, experiences across the two genders were similar so as not to affect the overall conclusion.

Participants, as self identified, fell at the time of the study between the ages of 14 and 21, with the median age of 17. This particular age range was chosen due to the underlying assumption that older immigrant students have a harder time adjusting interculturally into the educational system (Safipour et al, 2011), and would therefore benefit from more attention.

Another coincidental divide worth mentioning is the arrival time of the participants in the two schools. As it occurred, participants from Lana S.S. were much
'newer' to Canada than the participants from Greenstone S.S. This may have been because of the nature of the two schools themselves. On the one hand, Lana S.S was a school designed for students with language acquisition needs and which, de facto, housed mostly first generation immigrant students. Greenstone S.S, on the other hand, was what can be said to be a "regular" school where students of all statuses learned and so, naturally housed both first, second, third and "local" students. In all, the 13 participants interviewed were all first generation students; four were officially labelled as "Visa" students but all were in Canada with the express intention of remaining in the country for at least the following four years. All students were also sufficiently fluent in English (one of the official languages of Canada) so as not to require external translators as well as diverse enough so as not to warrant a detailed break down of their sociocultural background.

**Interview Protocol and Analysis**

The questions posed vis-à-vis interculturality probed various aspects of my participants' sociocultural reality in the two school and were designed to include information about perceived school sociocultural structure and individual experience. It is important to mention, however, that for the purposes of this particular paper only the latter (i.e. individual experience) will be focused upon. The primary questions themselves were similar across the interviews (starting with transition experience, similarities/differences in relational patterns etc.), while the follow up questions used for clarification differed according to each individual answer (for e.g. how a certain event influenced the participant in particular). Participants' recounts as well as actual utterances that emerged were considered in the final analysis.
Following Corbin and Strauss (2008) constant-comparative technique, I began to ponder potential dialectical tensions in my initial personal observations. As I continued with my interviews, however, I began to realize the importance of culturally prescribed guidelines vis-à-vis social relational patterns and the associated intra-individual tensions arising from participants attempting to balance complex intercultural situations in the two schools, thereby producing valuable data regarding the internal struggles of this particular sample groups. Its value, therefore, consists in the ability to offer insight into the complex barriers (whether self-imposed or externally produced) that likewise prevent and produce interculturality among first generation immigrant students themselves and/or first generation immigrant and local students.

**FINDINGS**

*Cultural Guidelines and The "Cultural Cluster" Effect.* Perhaps not surprisingly, the concept of culture and the importance of cultural scripts emerged as one of the most important factors in determining the dynamics of social interactions in the two Canadian schools. All students interviewed were keenly aware of the impact their culture had on their social experiences at Lana S.S. and Greenstone S.S. respectively and the "natural" tendency of immigrant students to form connections with their own native communities (or "cultural cluster") first. For instance, most initial experiences of coming into Canada were described as difficult due to the absence of familiar norms and longstanding social networks that usually act as a socially and emotionally protective shield. The social expectations vis-à-vis relationships, especially, felt unknowable and as a result, feelings of anxiety were overwhelmingly prevalent.

In their interviews, participants speak of their strong feelings of being "lost" and the ensuing nervousness. They explain that having little to no knowledge of the
"correct" way to behave and/or speak was key to them having such a hard time adjusting. To fill in that knowledge gap of the cultural script in Canadian schools, most students relied on peers in the school from their own native community.

Students also felt that maintaining roots and connections with people who have the same cultural background offered more emotional support, and they rarely intermingled with people outside their cultural "clusters". As one student explains:

Some of them (culturally-different students) are really good. Like, one of my classmates, she's Iranian, she likes me a lot. I don't know why, we have 3 classes together but sometimes we don't talk to each other even if we are in the same class, she has her friends and I have my own but we're still in the same class... (Mika, China, 16yrs. old)

Even when some relationships were formed across cultures, they did not go beyond a very superficial level of involvement. Tara, a student from Lana S.S. explains:

Yes, but it's not very...we...if I'm in the hall and I meet someone I will say "hi" and ask "how are you?" and no more talking. (Tara, China, 15 yrs. old)

Many of my participants had similar experiences; their interactions were limited to surface pleasantries. The definition of friendship across cultures, including the "local" Canadians, simply included basic interactions and the occasional support that did not create deeper connections. On the other hand, social relationships within first generation immigrant students' own cultural clusters expanded into more types of socially unifying activities; for instance, many students spent time with friends from their cultural clusters outside of school and engaged in more unifying activities such as studying for school, sports or simply spending time together and interacting socially.
Intraindividual Dialectics

If the emerging reality of first-generation immigrants in the two schools was that they mostly engaged with their own sociocultural peers, it was not without possible cause. As outlined above, the underlying forces that affected individuals came from the tug of war between personal identity and diversity present in the schools. I now solidify and present them as 1) deficiency-sufficiency, 2) Past-Future and 3) Compliance-resistance.

Deficiency-sufficiency

The first multidimensional and contradictory experience that emerged from participants' transition in the two schools was managing the difference between their own personal socio-cultural knowledge deficiency and the perceived sufficiency of their peers (whether immigrant or local). This dialectical tension occurred within individuals as they struggled to feel confident in an environment where everyone else seemed fluent in the present sociocultural guideline. Tareq best illustrates this when he says that he "felt nervous, I was like, I don't know what to do, what to say."

At the same time, when encountering sociocultural sufficiency, many participants also expressed conflicting feelings about becoming sufficient themselves; on one hand, they felt they belonged to their native culture, on the other, they wanted to be more like the rest of the student body. This sometimes seemed to be due to an unspoken pressure to conform as the following dialogue will show,

Interviewer: Which culture do you feel closer to?
Luke: Filipino. But I'm trying to become more Canadian.
Interviewer: Why is that?
Filipino: Because if I'm applying for a job, I have to Canadian. Or maybe going somewhere, you have to know the place; learn the things they do, yeah.
Interviewer: Did someone tell you that you need to do that?
This comment, therefore, provides the perfect example of how deeply sociocultural guideline affect identity formation and cultural loyalty. Although it was not clear what made Luke believe he had to follow "Canadian" guidelines, he nonetheless began to actively seek out outward similarity.

**Past-Future**

Is tightly related to the previous dialectical tension, while remaining strong on its own. This internal contradiction refers to participants' pull between their past (social relationships and native communities) and the future (intercultural, more sophisticated connections), which emerged as participants attempted to balance the expansion of their social network to other cultures and the expectations of their cultural clusters.

In order to honour the initial supporting cluster, most participants felt they needed to limit themselves to people they already knew. In fact, as one student explains, her fellow peers did not always understand her desire to "make friends" with individuals from culturally different groups.

Oh, like, I can talk to foreign friends and I want to make foreign friends. But they're [cultural cluster] like "I can stuck with Chinese people, we can do that, we don't have to make foreign friends" (Aryana, China, 16 yrs old)

The pressure to remain within the cultural cluster is real. The conflicting feelings of remaining loyal or losing they cultural group and interculturally expanding instead just as real.

**Compliance-resistance**

The last contradiction refers to participants' loyalty to one's own culture and/or sociocultural script. Although tightly related to the past-future dialectic, it is nonetheless
different as it denotes either compliance with native culture itself or resistance to native culture itself. This pull, therefore, was self-evident to participants as they expressed an equal desire to keep their cultural heritage and acclimate to the new cultural environment. Interestingly enough, participants had a hard time articulating what they meant when they repeated their goals "Canadianization"; they knew only that they must strive for it,

Like the way you think is different. You have to change like, you have to get like, match yourself with the culture. Like, there is no specific culture but like, you have to match yourself with the community, with people. (Amal, Iran, 19 yrs. old).

Likewise, the comment above clearly indicates an understanding that constant contact with culturally different individuals will inevitably have its own effect on identity as well as social interactions, whether desired or otherwise.

**DISCUSSION**

This study sought to examine through a relational dialectical lens the possible dialectical tensions experienced by first generation immigrant students and the effects, if any, on their intercultural relationships in two Canadian high schools. Overall, the utterances of my participants suggested sociocultural guidelines performed as an underlying force pushing three tensions: 1) first, the contradictory feelings of deficiency-sufficiency vis-à-vis fellow peers, 2) second, struggling to balance loyalties between past monocultural relationships and future intercultural ones and 3) third, deciding to comply or resist to original and new cultural elements respectively. More specifically, participants' general inclination (as expressed in the three dialectical tensions) to "Canadianization" suggest both a desire and pressure to conform to the overarching socio-cultural guideline in their schools and host country. This, in turn,
suggests more research is needed on implicit versus explicit messages of assimilation and individual agency to cultural appurtenance so as to clarify the emerging intercultural identity. At the same time, it is important to recognize that these conflicting experiences and feelings exist within first-generation immigrant students and potentially need more individualized support. A future path for research might also be to look into possible strategies for this.

Although this study has offered some useful insights into the internal sociocultural struggle of first generation immigrant students vis-à-vis the formation of intercultural relationships, it is not without its limitations. First, students who were interviewed had spent relatively very limited time in Canada. This potentially creates an analysis of early stage intercultural experience in the two schools. Secondly, the very nature of dialectics is that it does not codify experience. While categorization is still needed for a better understanding of experience, I cannot say with exact certainty that the experiences and/or feelings of my participants can be applied to others, even of those in relatively the same position. What my exploration can do, however, is offer localized understanding and a starting point for future study into the proliferation of interculturality in schools.

REFERENCES


**NOTES ON CONTRIBUTOR**

Sigrid Roman was, at the time of this study, a graduate student at Ontario Institute for Studies in Education. She is now an adult educator for a Canadian school board. Her research interests include disentangling the dynamics of intercultural interactions, particularly related to equity, and the inclusion/exclusion of various cultural groups and/or individuals. Cultural diversity and competences, social systems, justice, indoctrination, psychosocial wellbeing, and re-settlement and media are among the many facets of interculturality that she is currently working on.
The Role of the Social and Cultural Context in Bilingual Language Acquisition

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ABSTRACT

Stephanie was 3 ½ years old when she was requested by her grandmother to ask an American student what her name was. The little girl, whose mother tongue was Slovak, readily posed the question: “Wie heißt du?”, the German equivalent for “What’s your name?”. Of course, her grandmother found this situation amusing as Stephanie was then learning four languages simultaneously. Even though she was sensitive to the difference between, for example, Slovak and English, it may have been more difficult for her to make the distinction between two Germanic languages sharing similar phonological and morphological structures. As the child matures, he gradually learns how to differentiate between languages and what code to use in communication with individual people. The aim of this study is to identify some of the social and cultural factors determining the child’s sensitivity for language differentiation, code-switching, and code-mixing. It is based on empirical observation, the collection of data in the form of a speech diary and on the interpretation of data reflecting language development of one child (Stephanie) immersed in a four-language environment (Slovak, English, Spanish and German) between the age 0 and 4. While many studies concerned with language development examine the phonological, morphological, and syntactic element, fewer studies seem to focus on the role of the social and
cultural context in acquiring the mother tongue and second languages. An individual case study may contribute to the general knowledge in this field.

Keywords: bilingualism, language acquisition, social and cultural factors, language differentiation, code-switching, code-mixing

INTRODUCTION

Not only linguistic scholars but also neurologists, psychologists and other scientists have for many years been interested in the question of how children acquire language. It is fascinating how infants can learn the sounds of language with perfect pronunciation, intonation, stress, and rhythm with such an ease; how they can connect words with the appropriate rules of assimilation, elision and linking; and how they can guess what sounds or sequences of sounds are predictable in a language. Children learn hundreds of words around the age of two and they can associate the correct meanings with the right words and expressions. They learn how to form tenses, how to decline words and conjugate verbs, they can form the singular and plural of nouns and adjectives, use prefixes and suffixes in derivation, attach the correct prepositions to words and phrases, and use other well-formed grammatical forms. They learn how to talk about present, past and future. They can form grammatically correct and meaningful sentences and apply conversation rules and different styles in their conversations, such as turn-taking, making statements, requests or promises, and address people formally or informally. Most children master these language skills on an adult level before the turn 5 or 6 years-old.

The definition of bilingualism may range from having equal command of two or more languages to having at least some knowledge or at least one skill in a second language (Fantini 1976). The concept of bilingualism is, therefore, ‘a relative one, it
constitutes a continuum rather than an absolute phenomenon and persons may have varying degrees of skills or abilities in the two or more languages involved’ (ibid., 22).

Bilingualism is a phenomenon closely related to or even conditioned by the social domain. According to the social interactionist view children form ‘a dynamic system with those in the environment during the language learning process’ (Garcia and Náñez 2011, 50). In contrast to the behaviorist view and the innate view, which focused on maturation of biological structures and learning, social interactionists seek ‘a more complete explanation […] of language acquisition, [which] should include nonlinguistic properties such as turn taking, shared gaze, and attention between speakers, as well as the social context and cultural environment in which conversations occur’ (ibid., 50-51).

Hamers and Blanc (2003) differentiate between bilingualism and bilinguality. They view bilingualism as ‘the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual (societal bilingualism)’ (ibid. 6). Bilinguality is the psychological state of an individual who has access to more than one linguistic code as a means of social communication’ (ibid., 6).

Research on bilinguality or multilinguality of children should consider the uniqueness of the human person, his or her nature, which also “resides in the ability to behave symbolically...while the bilingual or multilingual environment creates...a unique identity of the child“ (Balák 2005, 59).

A distinction is made between childhood bilinguality, adolescent bilinguality and adult bilinguality. Hamers and Blanc (2003) point out to the fact that in childhood, ‘bilingual experience takes place at the same time as the general development of the child’, therefore, one must distinguish
a) simultaneous early or infant bilingualism when the child develops two mother tongues from the onset of language, which we call LA and LB, as for example the child of a mixed-lingual family; and

b) consecutive childhood bilingualism when he acquires a second language early in childhood but after the basic linguistic acquisition of his mother tongue has been achieved. In this case and in all other cases of consecutive bilingual acquisition we refer to the mother tongue as L1 and to the second language as L2.

Social networks play an important role in the development of bilingualism in children. Language behaviour can be viewed ‘as the outcome of societal factors’ (Hamers and Blanc 2003, 9). Language behaviour is ‘the product of culture…transmitted from one generation to the next in the socialization process and appropriated by each individual’ (ibid., 9). Another concept central to the ‘dynamic interaction between the societal and the individual level is valorisation…[i.e.] the attribution of certain positive values to language as a functional tool, that is, as an instrument which will facilitate the fulfilment of communicative and cognitive functioning at all societal and individual levels’ (ibid., 9).

Mohanty (1994a) (as quoted in Hamers and Blanc 2003, 64-65) emphasizes that ‘in multilingual environments children are socialized into multilingual modes of communication; in addition to going through the same processes of socialization as the monolingual child…, the bilingual child must also acquire some specific behaviors’. Mohanty (as quoted in Hamers and Blanc 2003, 64-65) proposes the following sequence of stages through which a child passes in a multilingual environment:

(1) In the stage of emergence of language differentiation the child is aware that communication can take place in a social context in different languages; he knows that some people speak different languages; that some master several languages while others do not; that he himself knows or does not know a given language and that objects have different labels.
In the second stage the child has knowledge of language differentiation, that is he knows that two languages use different forms (for example, a child knows that English is different from Hindi); the child also knows that different speakers use different languages and he will respond in the appropriate language…

In the next stage there is emergence of social awareness of language use; the child speaks in the appropriate language to speakers of different languages and is aware of the appropriate social norms associated with the different languages in different social settings…

Next, the child develops social understanding of the role of the languages and assigns functional roles to languages. There is an understanding of the hierarchical organization of languages in the society and awareness of their appropriate contextual use (the child is capable of saying which language to choose in a given social setting and to give an explanation for it…).

Finally, around the age of seven, the child has developed a rule governed behaviour for multilingual functioning and switches to the appropriate language according to speaker, setting, topic, language hierarchy and social norms. By the end of this stage the child is socially competent to function in a multilingual environment.

Thus, the social context plays an important role in language development. Interactions with others ‘must occur so that the child will be able to learn what to say, how, where, to whom and under what circumstances’. Certain ‘communicative functions and intentions, such as indicating, labelling and requesting, must be developed before the child produces the formal linguistic structures to express them’ (Hamers and Blanc 2003, 83).

An important concept in analysing language development is that of feedback mechanisms. Feedback mechanism means that ‘the more the child is successful in using language to fulfil a particular function, the more value he will attach to it, hence the more motivated he will be to use it for that particular function’ (Hamers and Blanc 2003, 19-20).
Among many advantages of bilingualism, the study of Peal and Lambert (as quoted in Hamers and Blanc 2003, 89) points out to those of showing

a greater ability in reconstructing perceptual situations…, superior results on verbal and non-verbal intelligence, verbal originality and verbal divergence tests…, a greater sensitivity to semantic relations between words…, better performance in rule-discovery tasks…, a better performance with traditional psychometric school tests…, a greater degree of divergent thinking.

AIMS OF RESEARCH AND METHODOLOGY

The present study is concerned with language acquisition processes of one child – Stephanie immersed in a four-language environment (Slovak, English, Spanish and German) between the age 0 and 4. Its main aim is to identify some of the social and cultural factors conditioning language development, language differentiation, code-switching, and code-mixing. Throughout the collection of data in a diary documenting natural speech recorded in natural settings, the writer focused on the most prominent aspects of development at each stage. The study attempts to trace general language development features rather than the emergence of particular items.

Since this is a study of one child, the findings cannot be applied to speech development of all children. Nevertheless, an individual case study may contribute to the general knowledge on the process of acquiring the mother tongue, on bilingual language acquisition, and on the relationship between speech acquisition and the social context.

THE IMPACT OF SOCIAL AND CULTURAL CONTEXT ON LANGUAGE DEVELOPMENT

When reflecting on bilinguality or multilinguality of the child, it is important to apply an integrate view of the human person, emphasizing the connection between his or her
culture and language, history and attitudes toward some of the most important existential questions, „because language expresses the uniqueness as well as identity of the child“ (Balák 2010, 94).

For the child to become bilingual, the social context plays a crucial role. As the child matures, he gradually learns how to differentiate between languages and what code to use in communication with individual people. It is evident that Stephanie’s sensitivity for language differentiation and code-switching as well as the existent code-mixing in her language performance are determined by specific social factors.

Stephanie’s mother tongue is Slovak and her dominant language is Slovak. Nevertheless, being immersed in a multilingual environment, it is difficult to answer the question when exactly she will become bilingual. As the examples below demonstrate, at the age of 3 ½ she was able to produce utterances in all four languages (Slovak, English, German and Spanish). Nevertheless, the precise ratio of how much she knows of each language is unknown. It is assumed that her comprehension is greater than the actual production of language. It is also obvious that she has best command of the Slovak language due to that fact that it is the language of both of her parents and close relatives. Between the age 0 and 2 she was exposed simultaneously to Slovak and Spanish as her mother talked to her exclusively in Spanish. Due to certain social factors of the environment, however, her mother gradually ceased speaking Spanish to her. Nevertheless, Spanish is still spoken to her occasionally and she is regularly exposed to songs, videos, cartoons, and readings in Spanish. Between 2 and 3 ½ she was exposed to English spoken by native speakers approximately two days a week. Since her 3rd birthday Stephanie has been exposed to German in kindergarten in Austria generally 5 days a week. By the age of 2 ½ she had acquired and actively used a large number of words and short expressions in Slovak, Spanish and English. She knew numbers 1-10 in
Spanish and English, she named colors in English (white, orange, purple, blue, yellow, black, pink, green, grey, brown) even though she did not always recognize the right color in reality (e.g. called yellow something that was green), she also named different shapes in English (circle, triangle, square, diamond) and actually always attached the appropriate name to the appropriate shape. Stephanie named many animals in English: duck, dog, rabbit, chicken, horse, bear, wolf, pig, butterfly, cow and often switched to Spanish: gallo, lobo, gato, perro, zorro, mariposa or Slovak: kačička, havo, konko, kravička, mačička, and so on. Spanish was dominant with some nouns, such as gafas, casa, vamos, luna, zapatos, agua. She also acquired certain interjections in English, e.g. Oops!, Oh-oh! or Ouch!. At the age of 3 Stephanie had memorized a great number of English, Slovak and Spanish songs and nursery rhymes.

At the age of four, Stephanie’s speech seems to be greatly conditioned by the social environment. She shows understanding to what code or language is appropriate in a given situation and context. When she is at home, she speaks Slovak to her parents and other family members. When she is in kindergarten, she produces utterances in German: greetings and other institutionalized expressions, such as Guten morgen!, Danke schön!, Bitte!, Gut!, Hallo!, Tschüss!, declarations, requests, questions, and so on. When she is with her American care-takers, she addresses them in English.

Example 1. At a pharmacy in Austria. Stephanie receives two candies from the pharmacist. Stephanie’s mother: ‘Was sagst du?’
Stephanie: ‘Danke schön!’
Stephanie’s mother: ‘Pozdrav, Stevka!’ (telling her in Slovak to say good-bye)
Stephanie: ‘Auf Wiedersehen!’

The example above shows that the child understands what language code is appropriate to use with the pharmacist in Austria, even in the case when her mother tells her in Slovak to say good-bye when leaving the pharmacy. Stephanie is aware that she
still has to use a greeting in German, as the person the greeting is addressed to is a native speaker of German.

**LANGUAGE DIFFERENTIATION, CODE-SWITCHING, AND CODE-MIXING**

As the child’s knowledge and command of the two or more languages he acquires simultaneously or consecutively matures, he learns to differentiate between those languages. On the phonological level, for instance, the child can predict which sounds are possible in a given language and which are not. Similarly, the child gradually learns which words form part of the vocabulary of which language, how sentences are structured in which language, how speech events take place and what stylistic means are used in the corresponding language.

Taeschner (1983) (as quoted in Hamers and Blanc 2003, 61) suggests that ‘increased differentiation between linguistic systems follows a number of stages specific to bilingual development:

in the first stage, the child has one undifferentiated system, both at the lexical and the syntactic level; in stage two the syntax remains undifferentiated but the lexicons are distinct, and in the last stage, both lexicon and syntax are differentiated.

Therefore, before the child acquires proficiency in the different languages, he will most likely mix the structures and vocabulary of the two or more codes in his utterances. Poplack (1980) (as quoted in Hamers and Blanc 2003, 259-260) distinguishes between three types of code-switching:

(1) extra-sentential code-switching , or the insertion of a tag, e.g. ‘you know’, ‘I mean’, from one language into an utterance which is entirely in another language;
(2) intersentential code-switching, or switch at clause/sentence boundary, one clause being in one language, the other clause in the other, e.g. ‘Sometimes I’ll start a sentence in English y termino en español’ (‘Sometimes I’ll start a sentence in English and finish it in Spanish’).…

(3) intrasentential code-switching, where the switches of different types occur within the clause boundary, including within the word boundary (i.e. loan blend, e.g. check-er (English verb check + French infinitive morpheme –er).

Different ‘situational variables seem to affect the type and frequency of code-switching: the topic of conversation, the participants, the setting, the affective aspect of the message and so on’ (Hamers and Blanc 2003, 266). Code-switching may result from the bilingual’s communicative competence or from the speaker’s lack of competence in L2b. The former is called bilingual code-switching and the latter restricted code-switching (Cf. ibid., 267).

Code-mixing, as code-switching, ‘is a language-contact communication strategy, but the speaker of a language, Lx, transfers elements or rules of another language, Ly, to Lx at all linguistic levels, otherwise they would be considered as loans’ (ibid., 270). Code-mixing ‘can be embedded in code-switching’ and ‘the distinction between the two is not absolute’ (ibid., 270). Unlike ‘borrowing, which is generally limited to lexical units which may be better assimilated or less well assimilated, code-mixing transfers elements of all linguistic levels and units ranging from a lexical item to a sentence, so that it is not always easy to distinguish code-mixing from code-switching’ (ibid., 270). Hamers and Blanc (2003, 270) further explain that

Code mixing can of course express a lack of competence in the base language, such as, for example, lexical items, and in this case code-mixing can compensate for this deficiency. …code-mixing can be a bilingual’s specific code which enables him to express attitudes, intentions, roles, and to identify with a particular group.

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b L₁ = mother tongue or the dominant language, L₂ = second language
Recognition and differentiation between languages in Stephanie’s case seem to be present at a very early age, probably since the beginning of her speech development. Code switching begins around the age 1 ½. Stephanie produced utterances in Spanish when addressing her mother, and she formed sentences in Slovak when talking to her father and close relatives. Interference was strong since the outset of the child’s speech and continued through the age 3 ½. At present, the degree of control, fluency, interference and switching depend on the exposure to each of the languages (Slovak, Spanish, English and German). As mentioned above, the command of Slovak is salient and most fluent, while the degree of knowledge of the other three languages is difficult to estimate at this age. Stephanie seems to differentiate quite well between Slovak, Spanish and English or Slovak, Spanish and German, nevertheless, she seems to not be quite clear on the difference between English and German. Once her grandmother requested her to ask an American student what her name was and Stephanie readily posed the question: “Wie heißt du?” (= German “What’s your name?”). Of course, her grandmother found this situation amusing. Perhaps it might be more difficult for the child to make a distinction between two Germanic languages as they belong to the same language family and share similar phonological and morphological structures. That would only reinforce the theory that children are so language-sensitive that they can predict which sounds or forms are possible in a given language once they have acquired the language to a certain degree.

Around the age 2 Stephanie demonstrated a much higher degree of code-switching – mostly extra-sentential and intersentential - than around age 3. Her utterances often consisted of a mixture of words in Slovak, Spanish and English. At the beginning, they were only one-word utterances in any of the three languages, e.g. she used to name colors exclusively in English, numbers exclusively in English and in
Spanish, shapes exclusively in English and other nouns, verbs and adjectives randomly in any language, e.g. “gafas” (= Spanish “glasses”), “casa” (= Spanish “house”), “aguad” (= Spanish “water”), “vamos” (= Spanish “let’s go”), “luna” (= Spanish “the moon”), “[za]patos” (= Spanish “shoes”), “duck”, “rabbit”, “dog”, “chicken”, “pig”, “masielko” (= Slovak “butter”), “[na]pisat” (= Slovak “to write”), “čítať” (= Slovak “to read”), “plávat” (= Slovak “to swim”), “[s]p[í]vať” (= Slovak “to sing”). Interestingly, most of her verbs were Slovak and most of her nouns and adjectives were either English or Spanish at this age. When Stephanie progressed to the two-word and three-word stage, her utterances were often composed of elements from various languages, e.g. “Daj mi gafas!” (= Slovak “give me” and Spanish “glasses”), “Maminka, musíš up and down, up and down!” (= Slovak “mommy, you have to [go] up and down, up and down”), “rabbit nemá shoes” (“nemá” = Slovak “doesn’t have”, “has no”), “this is chlebík” (“chlebík” = Slovak “bread”), “maminka, budeme happy birthday!” (= Slovak “mommy, we will [celebrate/sing] happy birthday”), “budeme hat” (= Slovak “we will [put a] hat [on]”), “ideme casa” (= Slovak “we are going” and Spanish “home”).

Between the age of 3 and 3 ½ Stephanie showed more sensitivity for language differentiation, she was more capable of appropriate code-switching, and interferences gradually decreased. She seemed to label different people with a particular language and understood that she was supposed to use that particular code with a specific person. She also strictly refused to speak another language to her parents, only their mother tongue (a phenomenon that was not present before). She started going to a German speaking kindergarten in a German speaking country. She regularly met with native speakers of English. Even though she seemed to be brave enough to explore with the new languages, she sometimes showed frustration at not being able to express exactly what she would be able to express in her mother tongue. In those instances she often switched
to Slovak even though she may have realized that the other person did not understand her. Her lexical inventory was conditioned by the environment and social factors in which she acquired and developed the language. For instance, when talking about kindergarten, she used utterances and expressions in German, such as “mama ist da” (= “mommy is there”), “danke!” (= “thank you!”), “bitte!” (= “you are welcome!”), “Schuhe an” (= “shoes on”), “anziehen gehen” (= “get dressed”), “Hände waschen” (= “wash your hands”), „setzen“ (= “sit down”), “essen gehen” (= “going to eat”), “Guten Morgen!” (= “good morning”), „Auf Wiedersehen!” (= “good bye”), “Lizzybus ist da” (= “Lizzybus is there”), and so on. She also knew a number of nursery rhymes and songs in German. Clearly, these expressions reflected the daily activities which take place in kindergarten. With her American caretakers, Stephanie used expressions in English, such as “One, two, three, go!” (when playing hide-and-seek), “I’ve got you!” (when chasing her friends), “hello!”, “how are you?”, “good morning!”, and so on. She also formed sentences using vocabulary related dolls, school, swimming, skiing, animals, colors, toys, food, house, family, and house chores, e.g. ‘They’re making play-doh’, ‘This another one trunk’, ‘This my feet’, ‘This is a flower-crown’, ‘This is mommy circle’, ‘This is mine’, ‘Please, another candy’. She also enjoyed singing English songs and nursery rhymes to her American caretakers. Stephanie used Slovak in any circumstances when talking to her parents or to her brother. Only occasionally she used intrasentential code-switching, e.g. in “ideme skaken” (= Slovak “we’re going to jump”), she used the wrong suffix for the infinitive form of the verb. The correct form is “skákat”. The ending “-en” is apparently an influence of the German infinitive suffix -en. Another example is the English noun “sheepka”, which is a blend of the English “sheep” and a Slovak suffix for the feminine singular nouns “-ka”. “Sheep” in Slovak is “ovečka”, which in fact is feminine and singular. Thence the interference.
Between the age of three and four, Stevka spoke mostly Slovak to her one-year-old brother. However, there were instances when she addressed him in another language, for example, in German: ‘Komm!’, ‘Danke!’, ‘Bitte’ or in English ‘Please’, ‘Sleep!’ . Sometimes she used extra-sentential code-switching: ‘Maminka, už mám takého vykrajovanie, siehs du?’ (= Mom, I already have this cookie mold (the first part of the sentence is in Slovak), do you see? (the tag is in German)) or intersentential code-switching: ‘This is Pica Pica and this is caja.’ (= This is Pica Pica (name of a Spanish singing group) and this is a box.) or ‘This is fertig’ (= This is finished). Interestingly, in intersentential code-switching or in lexical borrowing, she did not follow the same syntactic rules valid for either L1 or L2. For instance, with borrowed nouns from Spanish, she sometimes applied the article with the noun and sometimes she did not: “Maminka, pozri, la luna!” (= Mom, look, the moon!). La luna is a Spanish feminine noun preceded by the feminine definite article la. But in the sentence “…this is caja” (= this is a box) she leaves out the Spanish definite article la from the feminine singular noun caja. More examples of inconsistent article usage before nouns are found in Stevka’s Slovak-English intersentential code mixing: “Tatinko má blue car.” (= Daddy has a blue car.), where the definite article a is left out from the English noun phrase blue car.

Talking in a continuous speech, Stephanie’s utterances are often formed in such a way that they include extra-sentential, intersentential and intrasentential code-mixing of three languages: Slovak, English and German.

Example 1. Stephanie’s stream of utterances while playing memory game.
“This is duck and rabbit and fish and snake and frog. Kde je monkey? Toto je schnipp schnapp. And this is...medik a havko a mačička, zajko, kačička. Toto je kuriatko. Rabbit, dog, duck and mouse, snake, bird.”

The words in italics are in Slovak. The underlined words are in German. Schnipp Schnapp is a fast paced card game for children. The rest of the utterances are English. As suggested above, the topic of conversation, the participants, and the setting affect the type and frequency of code-switching. Even though Stephanie’s base language is predominantly Slovak, in certain settings and conversations, her base language becomes English or German. It must be emphasized again that both of her parents’ mother tongue is Slovak and that is the language spoken at home as well as the language she was mostly exposed to. However, in a German or English-speaking setting and conversations she switches to the corresponding code and the base language becomes English or German, depending on the situation and borrowing from Slovak or code-mixing is apparently inverted, even though the base language might not be her dominant language.

Example 2. Stephanie greeting her Austrian friend at a playground in Austria.
Stephanie: “Hallo, Linda!”
Linda: “Hallo, Stefka!”
Stephanie: “Eliska ist hier. Schau!”
Linda: “Hallo!”
Stephanie: “Komm, Linda!”

Example 3. Stephanie talking to her English-speaking caretaker and to her brother.
Stephanie (to her brother): ‘This is my stool.’
Stephanie (to the care-taker): ‘This is mine. This is big. This is small. This is big fish. This is big big big big fish. This tall tree….small…This too small.’
Stephanie goes to another room to talk to her father. There are other two English-speaking people in the same room. She naturally switches to Slovak when addressing her father and to English when addressing the American students.

Stephanie: ‘No, you count!’
‘You found!’
‘You hide!’
‘Me count!’
‘You hide, I count!’

In Examples 3 and 4, English becomes the base language of the conversation. In fact, there are no instances of code-mixing in Stephanie’s utterances. The whole discourse takes place exclusively in English. Even though there are obvious errors: omitted article, repetition of the same adjective to express “very”, omission of a verb, wrong use of object pronoun, the child made a great effort to speak exclusively in the code the other participant in the conversation. Both in Example 2 (the discourse in German) and in Example 3 and 4 (discourse in English), Stephanie showed her ability to recognize the code of the participants in the conversation and addressed them in this code. The level of competence varied in all three languages, however, she was able to communicate her thoughts and achieve the desired functions in all three languages successfully.

CONCLUSION

The results of current research in bilingual education of children, including Ronjat’s (2013) (as quoted in Hamers and Blanc 2003, 51) suggest that
A bilingual upbringing has no adverse effect on the child’s overall development; the phonology, grammar and lexis of both languages develop in parallel; very early on the child becomes aware of the existence of two distinct linguistic codes and acts as interpreter; he rarely mixes the two languages and mixing tends to disappear as the child grows up; finally, far from delaying the cognitive development of the child, an early bilingual experience fosters a more abstract conception of language.

This study is based on empirical observation, the collection of data in the form of a speech diary and on the interpretation of data of one child (Stephanie) through her language development at different stages between the age 0 and 4. The growth of bilingual behaviour including language differentiation, code switching and code-mixing resulting from the social environment in which language development occurred are the main issues briefly discussed in the paper. To make this study more complete, a more thorough analysis of each of the components of speech development included in the present paper would be desirable along with the addition of the semantic, pragmatic, and stylistic component in Stephanie’s speech development.

One of the salient conclusions of this research is that the theory that in consecutive bilingual language development the mother tongue is exclusively the base language in code-switching and code-mixing might not be applicable in every case. In this case-study the findings show that the child’s base language changes according to the language of conversation, setting and participants in the conversation. Even though the base language might not be the child’s dominant language or mother tongue, it does become the base language, i.e. the language in which most parts of the child’s utterances are formed.
REFERENCES


NOTES ON CONTRIBUTOR

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Supply and Demand in Elementary Education in Hungary between 1988 and 2014

Institute for Political Science, Centre for Social Sciences, Hungarian Academy of Sciences, Budapest, Hungary; István Széchenyi Management and Organisation Sciences Doctoral School, University of West Hungary, Sopron, Hungary; Institute for Political Science, Centre for Social Sciences, Hungarian Academy of Sciences, Budapest, Hungary

ABSTRACT

In politics and in journalism the situation of primary educational institutions comes into view from time to time: they talk about the crisis of public education and about waves in school closing. The following study investigates the demographic situation in Hungary, the changes in the number of elementary level educational institutions, their distribution in the municipality structure and the utilisation of primary schools and kindergartens in the period between 1988 and 2014. The study is based on a previous research carried out to a parliamentary commission report of 2003, which explored the reasons behind the closing down of schools and kindergartens. The research was repeated and complemented with the data of recent years, in the summer of 2007 and in the spring of 2009 and 2014.

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Keywords: education policy, rural development policy, human resources, local social policy, demographic change.

SO/01: Understanding needs, creating opportunities

INTRODUCTION

Approximately a hundred years ago, almost a third of the population over the age of seven could not read and write. The first effective step in the educational policy in Hungary took place in 1926-1927 as a result of which five thousand new classrooms and homes for teachers were built in rural areas of the country. The school network was developed, based on the concept of Kuno von Klebelsberg (1926), and has essentially determined the education system to the present day. This conservative modernisation, which intended to update the internal structure of Hungarian society through a very cautious and gradual transformation performing ‘knowledge investment’, was a reaction given directly to WWI and the subsequent shock of Trianon.

The number of schools has decreased sharply three times during peacetime in Hungary. First, at the end of the declining was in 1861-1862. When political life became uncertain and due to the concomitant loosening of school supervision hundreds of villages closed down their schools.

The second great school closing wave took place in 1972-1973 in the socialist era, when schools in villages were abolished because of the merging of local councils administering villages. Consequently, primary school-aged children from villages of small population were forced to commute – mostly in poor conditions and by public transport – to schools in larger and central municipalities.

The third school closing wave, which the current study is about, took place after the millennium in the local government era, when local governments as maintainers of institutions were forced to close down hundreds of schools due to the decreasing state
normative support and the unfavourable demographic trends. Today the elementary school system basically was reformed by the current education policy because the state has got the role of the main maintainer in this sector. Nowadays this new system gets more and more criticisms, however, earlier school closing process stopped but simultaneously the localities’ degrees of freedom is reduced.

According to the LOSS model (Bódi 2014) every social service organization is balanced if the demand and supply side are equal, or supply side is bigger than the demand side, or both sides can be flexible and can react mutually to each other. The supply and the demand side of the LOSS model are symmetrical when the growing social needs are met by the growing capacity of the supply side. For example, when the number of children is increasing in a region or in a city, then the capacity of the day nurseries, kindergartens and primary schools are increasing optimally. Two sides adjust each other in an optimal way.

During the self-government period between 1990 and 2010 almost 90 percent of the primary schools belonged to the local authorities. These localities as a school maintainer controlled the human and financial issues too – from appointment of the school directors to the budget of the schools. At that time, many schools got closed due to financial reasons. In 2003 Parliamentary Commission to Explore the Reasons for Closing Down Schools and Kindergartens pointed that in several cases the local policy level was not good enough to coordinate and to control the local education issues (kindergartens, primary schools). The reason was that the self-government and the school management could not create a harmonious relationship and the local government did not want to maintain the local school because it was the most expensive institute in a municipality. This commission suggested the school which existed in
smaller municipalities got a national level protection and a guarantee for continued operation in the small villages and rural areas as well as in the periphery regions.

This initiative did not receive the support of the Parliament because it belonged to the party which at that time was not ruling, but an opposition party. Later, when the opposition party became a governing party, it implemented a big education reform in which all education institutes had been moved from the local government level to the national level under a big administration office. This office got a lot of criticism, however, the new system stopped the school closing. Obviously the quantitative indicators of achievement did not become better (utilization indicators, and efficiency indicators) but the numbers of the schools increased during the last years.

**The Demand Side (Demographic Situation)**

The population of Hungary decreased by approximately 711,000 people between 1988 and 2014. According to the number of their inhabitants, the municipalities were affected to different extents. The amount of the population decline is the highest in municipalities at both ends of the hierarchy. The population of both the capital city and villages inhabitants dropped by about 11 % which is a significant difference compared to the average of other categories. In contrast to the decreasing tendency the population of large villages and small towns increased.

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Table 1. Population change in Hungary according to municipality size and legal status between 1988 and 2014.

In each category the standard deviation is high – taking values between 16 and 36 – and in each category there are municipalities with increasing and decreasing population also. The most extreme values (standard deviation, maximum, range) can be found in the every group, where the population increased.

The large differences within the categories not only evolved due to the natural decline, but also as a result of population movement and agglomeration. In this period, the population of the capital, Budapest, fell by nearly 275,000 representing two-thirds of the total population change.

**Distribution of age-groups by the legal status and the population of municipalities**

**Kindergarten age-group**

During the period in question, in parallel with the decrease in Hungary’s national

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<sup>c Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.</sup>
population, the number of the kindergarten-aged also dropped, however, to a much greater extent than the population decline. In 2014, the kindergarten age-group did not reach 75 percent of its 1988 total. The fall of the age-group was not continuous, a downward trend can be observed until 2002, and a slight growth, some 2 per cent increase from 2002 to 2009 than it started to decrease again. Altogether the kindergarten age population decreased more than 25 percent.

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*Table 2.* Change of in number of 3-5 year old age-group in Hungary between 1988 and 2014

The decrease in the number of the kindergarten-aged can be further refined by analysing the municipality categories. It can be observed, that by 1995 the slight fall in

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*d Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.*
the age-group was due to the decrease in the number of the 3-5-year-olds in municipalities with a population of over 10,000. The number of this age-group increased without exception in the municipalities with a population of less than 10,000. This change is interesting because after 2002 the tendency reversed. The number of the age-group grew slightly only in municipalities with over 10,000 inhabitants, while in villages and in municipalities with a population of less than 10,000 it fell. These changes in the number of in this age-group did not result in considerable alteration in the distribution of the 3-5-year-olds within the municipality categories. In total, the most significant change took place in Budapest, their share increased by 1.7 percentage points when compared to 1988. Essentially, there was no significant change in the distribution of the kindergarten age-groups among the categories between the base year and 2014.

Substantially greater differences can be found when considering to what extent the proportion of the kindergarten-aged decreased in each category. The decline was above the average in municipalities with a population of over 10,000 and in the group of towns. In contrast, the drop in the number of the 3-5-year-olds was the smallest in Budapest, “only” 17.7 percent.

Territorial changes in the number in the age-group follow the migration of the population into the agglomeration, although not completely covering it, in a smaller radius. The number of the 3-5-year-olds increased in the immediate agglomeration of Budapest and a similar phenomenon can be observed e.g. in the vicinity of Pécs, Győr and Szombathely. An increase can be seen also in areas inhabited by Romany people, such as in the region of Northern Hungary.
Primary school-aged children

The decrease in the number of the primary school-aged children was much greater than that of the kindergarten-aged children. By 2009, the number of this age-group fell by almost 40% compared to 1988. In this case, it is not only that the number dropped drastically in a certain period and hardly changed before and after, but a continuous decline can be witnessed, though at a different pace. The most significant decrease took place from 1988 to 1995, the number of the age-group fell by 21.5%. It is true that in the following seven years after 1995 – as compared to 1995 – the number dropped by ‘only’ 7.5%, however, in the next phase the decline doubled, i.e. by 15%.

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260
Table 3. Change of in number of 6-14 year old age-group in Hungary between 1988 and 2014.

Budapest and towns of county rank suffered the greatest loss, in large towns the number of the primary school-aged fell nearly 50 percent. Meanwhile, the decrease of the age-group in villages was less than 30 percent. However, small differences can be observed by municipality size. The uneven change in the number of the 6-14-year-olds between municipality types modified the proportions between categories. Nearly 40 percent of the age-group lived in Budapest and in towns of county rank in 1988 and only 33 percent in 2014. Villages and Towns acquired almost the whole “quasi-profit.”

In spite of the nationwide downward trend, in some municipalities in the agglomeration area of e.g. Budapest, Győr or Pécs the number of the age-group increased, and in Pest County the decrease was less than the average. There was also an increase in the number of the primary school-aged in areas inhabited by mainly Romani people, such as in the municipalities of the Northern Hungary.

THE SUPPLY SIDE

Changes in the number of kindergartens

Between 1988 and 2014, the number of kindergartens continuously decreased due to low natural increase rate. In 1988 Hungary had 4,772 kindergartens, by 2014 there were only 4,544 of them. However, the number of children enrolled in kindergarten grew until 1995, while in the second half of the period under review it showed a downward trend. In total, the number of children in kindergarten, which was 394,000 in 1988,
decreased to 330,000 by 2014, that is, in twenty five years 64,000 children of kindergarten age fell out of the social service system.

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*Table 4. Distribution of kindergartens by municipality size and legal status*

In villages with a population of less than 3,000, in general, the number of kindergartens grew after the change of regime, but this increase transformed into a decline starting at the latest at the beginning of the turn of the millennium. In contrast, in municipalities with a population of over 3,000 there was a continuous decrease in the number of kindergartens. On the whole, by 2009 fewer kindergartens were found in each municipality type than before the change of regime. After 2009 the number of the

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*Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.*

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kindergartens increased by 278 pieces till 2014, essentially in all segments of municipalities.

**Changes in the number of primary schools**

The number of children enrolled in primary school fell from 1,243,000 in 1988 to 745,000 in 2014. At the same time, the number of primary schools increased from 3,526 to 3,611. There were two peaks within this period: in 1994 and 2001 the number of schools exceeded 3,800 (3,814 and 3,856, respectively), while 985,000 children went to school in 1994 and 945,000 in 2001.

The increase in the number of schools in the early 1990s was due to the institution of the new local governments in villages, and the rural rehabilitation policy of the government. In towns, the increase in the number of primary schools was influenced favorably by the newly established institutions maintained by churches, foundations and alternative associations.

By 2009, in Budapest, where the school-aged population fell significantly, the number of primary schools increased, in comparison to 1988. Towns of county rank were able to keep their schools, and also in towns their number increased, but in villages 234 primary schools were closed down between 1988 and 2009. (Table 5.)

Between 1995 and 2009, the closing down of schools took place mainly in settlements with a lower population. In settlements with a population of less than one thousand, 305 schools were closed down during the 14-year period. The decrease in the number of schools in small settlements especially accelerated after 2002, 250 independent primary educational institutions were closed down in seven years (2002–2009). Institutions were closed down for two reasons: the changes in the funding scheme and the worsening demographic situation.
Table 5. Distribution of primary schools by municipal size and legal status

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In the years before the change of regime in Hungary, the penetration of primary schools was 67%, i.e. two-thirds of municipalities had their own primary schools. By 1995 it improved to 70%, and by 2009 it dropped to 60%, that is, the advantage gained in the early 1990s disappeared.

As a result of the changes, the distribution of primary schools between municipalities altered, too. While in 1988, 6.1% of schools were located in villages with a population of less than 500, in 2009 only 2.3% of them were found in these municipalities. The total share of villages fell from 54% to 50%, whereas that of towns increased in each category, in small and large towns, as well. The obvious “winners” of

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8 Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.
the changes in the number of schools were small towns and Budapest, which were able
to increase the number of institutions in spite of the downward trend. After 2009 till
2014 the process of school closing stopped because during this short period 278 schools
opened their doors in all segments of municipalities.

*The utilization of kindergartens and primary schools*

The utilization of kindergartens worsened in all settlement types, except in the smallest
municipalities, it decreased below the critical 70% until 2009. However, when
classifying by municipality size, it is apparent that in tiny villages, utilization was only
69.5%, and moving toward the more populous municipalities in the categories, there is
an increase in the utilization of kindergartens. After 2009 the utilization indicator
continued to deteriorate in all segments, especially in towns and in municipalities where
the population size of the inhabitants is bigger than ten thousand. (Table 6.)

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265
Table 6. The utilisation of kindergartens between 1988 and 2014 (kindergarten capacity / enrolled children number in the kindergarten) %

In 2009, the distribution of capacity utilisation of kindergartens was regionally uneven. Utilization above the average or over 100 per cent was especially typical in the agglomeration area of Budapest and in Pest County. In Vas and Zala Counties, regions with a lot of tiny villages, either there was no kindergarten at all in several villages or even if there was one, it was underutilized. In the north-eastern part of the country, in Borsod-Abaúj-Zemplén and in Szabolcs-Szatmár-Bereg Counties villages without or with underutilized kindergartens alternated with overcrowded institutions, as aged villages alternated with settlements mostly inhabited by Romani people.

The number of children per kindergarten teacher increased throughout the country until 1995, then it decreased till 2002, and stagnated till 2009. After that, this indicator deteriorated even more. (Table 7.)

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Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.
Table 7. The average number of children per kindergarten teacher

In the period under review, the average number of pupils per classroom decreased from 20.6 to 17.1. However, the value fell in each category until 2002 and then started to increase in each group. Examination by legal status of the municipality shows that the order of the utilization of classrooms did not change essentially in the past two decades, however, differences between the categories decreased significantly. (Table 8.)

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Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.
It was in tiny villages that the utilization of classrooms in primary schools has the least decrease between 1988 and 2014. Nevertheless, it has to be stated that the smaller the municipality, the larger the value of standard deviation. In tiny, small and medium size villages the deviation from the average is very high, i.e. there are big differences in the utilization of classrooms between rural municipalities.

The value of the index is above the average in the vicinity of the capital city, in Pest County and in the Hungarian Plain. In the small towns and larger villages of regions with lots of tiny villages, especially in Transdanubia, Nógrád and Borsod-Abaúj-Zemplén Counties, the utilization of classrooms is above the national average. The reason is that these settlements are surrounded by villages without schools or with classes of around sixteen pupils or less.

According to OKI “National Institute for Public Education” data (Hermann and Varga 2007), one of the major problems is that the decrease in the number of pupils was not followed by the decrease in the number of teachers, i.e. the student-teacher ratio reached a very low value in the past one and a half decades, and this index points to a low efficiency at the macro level. Our research also reveals that while in 1988 an average of 12.5 pupils were taught by one teacher, it was only 10.1 in 2009 (Table 9.) It was true till 2009 because the last period this indicator closed to nine value.

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1 Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.
Table 9. Pupil-teacher rate (the average number of children per teacher)\(^k\)

The decrease in the pupil-teacher ratio took place in different degrees in different municipalities. The decrease was less in tiny and small villages, while in large villages and in municipalities with a population of over 10,000 the decrease was much higher compared to the smaller municipalities.

The balance of supply and demand of elementary education between 1988 and 2014

The balance of supply and demand is in favor of towns and larger municipalities. In the final years of the Soviet-type council system the distribution of the age-groups was followed by the distribution of the number of schools. However, by 2009 in villages the proportion of children enrolled in primary school increased by only 1.5 percentage

\(^k\) Source: TeIR data “National Spatial Development and Spatial Information System” calculated by authors.
points in spite of the fact, that the distribution of the primary school-aged was more favorable by 6.2 per cent, than twenty years before.

The previous and present “losers” of the supply and demand were clearly the villages with fewer than 1,000 inhabitants, where the school-aged population had to commute even before and after the local government period. The “winners” of the period after the change of regime were towns, which were able to keep the headcounts of their elementary level educational institutions in a greater number in spite of their worsening demographic indicators. Local urban societies were able to maintain a better educational supply through a more persuasive interest, enforcement and building upon a stronger local economy. Last but not least, they were able to gain the regional educational duties through a more powerful enforcement of territorial jurisdiction.

However, there are reasons for the existence of small schools and schools in small settlements. According to OKI “National Institute for Public Education” surveys, in the years after the millennium 31.5 per cent of Hungarian schools had fewer than 150 pupils, where 10% of the national student population studied. The Klebelsberg model survived the trials of the twentieth century, including the settlement and country planning and centralizing policies of the 1970s. Our primary education system is based on the principle that children should go to school nearest their family home, even if that requires the maintenance of several small schools.

It has been proven by education efficiency calculations that the per-unit costs of small schools (especially the ones with fewer than 100 pupils) increase steeply, and over 200 pupils the costs per person can hardly be reduced. However, if nearly 400 small schools with fewer than 100 pupils were closed down with the stroke of a pen, referring to economies of scale, about 1-2 per cent of the costs could be saved on the macro level, according to the calculations of the OKI “National Institute for Public
Education” (Hermann 2007). The expenses of commuting (or a school bus) have to be considered, as well, together with the social expenses following the closing down of schools, placing an extra burden on settlements and families (how to maintain the library, the village house and the canteen that were operating within the school).

One of the most frequently quoted reasons for the closing down of small schools is the low level of educational output of village schools. This opinion is contradicted by reports based on the surveys of SULINOVA (Agency for Educational Development and In-service Teacher Training, 2003-2006) (Balázsi and Zempléni 2004) and Oktatási Hivatal “Educational Agency”, from 2007 (OKM 2009-2010) measuring internal education efficiency. The comparison of the results from the National Assessment of the Basic Competencies measurement by municipality type proves that the differences in parents’ qualifications account for a substantial part of the differences in the efficiency of schools (Balázsi, Bódi, and Obádovics 2008). Therefore, the efficiency of schools in small municipalities is very similar to that of schools in larger villages, lagging only a little behind town schools. Neither village schools nor those in towns and cities perform well in the education of students with a disadvantaged family background. Consequently, neither efficiency nor higher expenditures offer grounds for considering the maintenance of schools in small municipalities as one of the most serious efficiency problems of public education in Hungary (Hermann 2007).

**CONCLUSION**

Serious deficiencies of our primary education system have not ceased in the past twenty years during the self-government period. One of these deficiencies is that the system does not entirely fulfil the function of compulsory primary education. After 2012 when the maintainer of the primary schools was changed, the state took the owner
role from the self-government. Essentially the macro indicators (utilization of primary schools, pupil-teacher rate) did not change toward positive direction, rather they deteriorated in general and in all segments. For example, in 2014 there were 17.1 students in a classroom. The pupil-teacher rate was 9.2. These indicators were worse than in the previous period (Table 8-9). The new owner could not change this deteriorating situation which slowly will lead into an unsustainable situation in the near future. However, the number of the schools increased during the era of the state ownership (compared to 2009 and 2014) when almost three hundred schools opened or reopened despite that the demographic situation did not get significantly better (Table 5).

Essentially the maintainer of the kindergarten did not change during the last period (2009-2014). However, the macro indicators did not get better (utilization of kindergartens, children and kindergarten teacher rate), especially troublesome was the decreasing utilization of the kindergarten rate in the small villages (Table 6).

Although the schools- and kindergarten closing was stopped during the last period, the macro indicators of the sustainability did not change toward a positive direction.

REFERENCES


TeIR data “National Spatial Development and Spatial Information System” calculated by authors.

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GOMBOCZ, ESZTER

About the (integrational) opportunities of family reading development programs in the example of a tale-reading project

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ABSTRACT

In the focus of the MesÉd (storytelling mothers) project are mothers because in most of the underprivileged families the pattern of education is missing. Mothers have negative notions about education which means that they leave the educational institute as soon as possible. On MesÉd occasions, mothers read and elucidate nicely illustrated storybooks week by week. During the 9 months the families receive 36 books which establish the basis of their home libraries and facilitates the preschool children’s language socialization process. The behavior patterns seen from the parents, the sequences of questions and answers, the decontextualised manner of speech enables children to understand the school-related questions of teachers. Different methods are required: at a segregated Roma settlement of Hungary and in Budapest or in a mixed group where the non-Roma and the Roma read together. Experiences point out that team-building games always contribute to the overcoming of cultural and social differences by dissolving the accumulated stress of the participants.

Keywords: storytelling; family literacy; disadvantaged background; language socialization; preliteracy training; oral culture

STORYTELLING MOTHERS (MESÉD) PROJECT AS AN INTERGENERATIONAL FAMILY LITERACY PROGRAM

MesÉd project is a family literacy program. The term “literacy” means not only the

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b The project was implemented during 2010–2012 by the Roma Education Fund and partners and ran in 16 localities of four countries in Europe (Hungary, Macedonia, Romania and
ability to read and write nowadays because there are specific literacy practices among different communities. Literacy or emergent literacy means an attitude and forms of a literate behavior. Appropriate literacy skills are likely to enhance children’s school experiences and help them to attain reading.

However, studies have demonstrated that the most important reason for children coming from a disadvantaged background to lag behind is their different way of language socialization and/or the lack of their preliteracy training. (There are for example cultures where the speechless reading is considered as asocial.)

According to researches reading process is to start already under the age of three. How can we stimulate this process?

One of the most important keywords of the reading and writing socialization process is “literacy event”. This term covers the examining of leporello books placed within the baby’s cot or the figures on the blanket as early as the time of birth, the thumbing through of storybook pages, later on the reading of the labels of cans or other captions, and, today, perhaps even spelling of the text messages. This kind of underage education (by story-books or other written texts) prepare children not only for the later reading and writing but it is also essential for interactive skills (cooperation, connecting) as well. The behavior patterns seen from the parents, elder siblings, grandparents, the sequences of questions and answers, waiting for their turn, and listening to other people, the decontextualized manner of speech enables children to understand the school-related questions of teachers and makes them able to act as partners in such situations.

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Slovakia). In Hungary the project was launched by Furugh Switzer director of the Unity and Diversity Foundation, Hungary.

Shirley Brice Heath (1982, 1983) linguist-anthropologist was studying the life of the black inhabitants of Tracton and the white dwellers of Rodvill.
But children from Roma and other disadvantaged families don’t see books or texts neither in their parents’ hands nor on their shelves or in their nearest environments. This means an almost insurmountable lagging for them. The oral culture of Gypsy communities without preliteracy training is not the ones that is required, valued, or even known about in the formal education of the middle class-schools.

How can the “Storytelling mothers” project be of help to this situation?

THE TARGET GROUP AND THE ORGANIZATION OF THE MESÉD PROJECT

MesÉd (storytelling mothers) project is an intergenerational family literacy program. In the background of family literacy programs is the realization that it is far from enough to develop the literacy of children only. There are numerous disadvantaged classes in society with uneducated adult members which makes the involvement of the adults necessary in order to reach the youngsters.

Mothers are in the focus of the MesÉd project because in most of the underprivileged families the pattern of education is missing and mothers also have negative notions about education which means that they leave the educational institute as soon as possible. But research has shown that the higher the degree of a mother’s own education, the more likely she is to enroll her children in pre-school education. So it is important to mediate the effects of mother’s negative experiences by providing an opportunity for a positive experience of learning (Kavenagh 2011).

On MesÉd occasions, mothers read and elucidate different, nicely illustrated storybooks week by week. During the 9 months long program the families receive altogether 36 books which establishes the basis of their home libraries. Mothers have to read these books every day loudly for their children at their home. The process
facilitates therefore also the language socialization process of preschool children. The integral aspect of the project is therefore the support and empowerment of women caregivers as well young children. Where the first phase concentrates on developing mothers’ reading skills and re-establishing mothers’ confidence in reading, in the second phase the element of writing is added and the use of arts including drawing and painting encouraged. Some mothers with greater proficiency are engaged in writing stories of their own. In the third phase, role plays also are used to develop skills in handling challenging situations in daily life such as communicating with kindergarten teachers, doctors, and authorities. In this phase of the MesÉd project mothers also act out tales, and talk about educational questions emerging from the tales. In one of the MesÉd projects we have read for example a part of the book “The little prince” from Exupery.

Figure 1. A scene from the performance: “The little prince” in Budapest.
One of the most intelligent mothers, the “fox” wore a mask in order to hide herself. At the end of the project this mother and her son matriculated at the nearest library. The engine of the group was Magdi, a Roma widow of four children and with a lot of life experiences. She was every time very active and she repeated from time to time: she can relax and forget her problems in the group. She also showed us how to bake a Roma bread. In spite of this fact it was impossible to sustain the regular participation of other Roma women. Magdi comes unfortunately not from this district of Budapest. Her relatives lived in the countryside. So she was not able to make acquaintances with other Roma from Budapest and she couldn’t encourage the mothers.

THE FIELD-SPECIFIC IMPLEMENTATION AND SOME DILEMMAS OF THE PROGRAM

As the facilitator of MesÉd we justify the field-specific implementation of the project. Different methods are required in order to collect the mothers at a segregated Roma settlement of Hungary or in Budapest. At Pusztahencse we meet the participants in one of the houses or on the court of the families.
The greatest problem here was the conflict between the Roma families. Some of the mothers who wanted to participate on the program disappeared suddenly, as they learned that it takes place in the house of one of their rival relative. The children as links were running up and down exuberantly with their enthusiasm for books. In the end, one of the hosting mothers who has 24 grandchildren said goodbye to us with the following words: “Such a good feeling came over me that I would read on my own from now on.”

We can realize on the basis of the example from Magda, that there are other difficulties in Budapest where the Roma groups barely interact with each other and they cannot encourage other Roma to regularly participate. Roma mothers often say: I have no time for such programs. I prefer to cook for my family. In their opinion reading and dealing with books is a waste of time.
Another kind of challenge in this project is the mixed groups where the non-Roma and the Roma should read together. We must take the different family roles into account, the different lifestyles as well, looking for the ideal possibilities of implementation. Team-building games, songs and dances were – as it was experienced throughout the project - always contribute to the overcoming of cultural and social differences by dissolving the accumulated stress of the participants.

It creates further dilemmas about the inclusion or exclusion of children on our events, which is strongly linked to the fundamental concept of our program. For Roma and disadvantaged mothers the children are of utmost importance and worth. Is it difficult to make them understand that relaxing and recharging once a week helps them becoming better mothers. And if they do come, they don't only bring their babies, but also their toddlers, children in their negativist crisis or even their older ones. If the helper does not have enough experience and competence then these children can make the gathering so loud that the voices of mothers cannot be heard. This is what happened in Csenyête, Borsod County, where two MesÉd events have been organized so far. On the second occasion 40 children bustled in a tiny building. In the houses of these families there aren’t any books, there isn’t any water or often there is no electricity either.

It happens quite often that mothers who are ambitious at one point get a job or move away because of difficulties in the family, become indebted or are evicted from their homes. They miss MesÉd groups in these cases.

But a person who has authority and who comes from the actual community can play an important mediating and helping role. Similarly to a mediator she invites and re-invites, convinces mothers to attend regularly who might not know each other or who may have conflicts with each other.
ACHIEVEMENTS OF THE PROGRAM AND THE POSSIBILITIES OF OTHER RESEARCHES

Finally we intend to mention researches focusing on the changes in family attitudes resulting from MesšEd. The most important achievements are improved attitudes towards the value of education. Household survey data from Kavenagh (2011) indicates that MesšEd families place a high value on pre-school education and have also higher expectations for their children’s longer educational paths than parents in the control group.

Due to its creative and informal character, MesšEd project strengthened mothers’ parenting skills, helped them also to develop vocabulary and the language acquisition of their children. Children’s cognitive development increased also their chances of being enrolled in mainstream schools. Moreover, the dialogue between children and mothers, and the general supportive and flexible context of the reading tales activity has a positive impact on the social and emotional development of children. The project can therefore be considered a family-level intervention.

There are currently plans to tailor „MesšEd“ ("Your Story") sessions to groups of fathers too. This will help the progress of mothers’ groups and reinforce the impact on the children. There has already been one group in Macedonia that included fathers as well as mothers, pointing to hopeful prospects about more of such groups (Switzer and Surdu 2015, 24).

The personal experiences show however that the issue needs to be addressed in a more complex way. As a father participated enthusiastically on one of our MesšEd projects in Budapest, singing together with us and also at home, another father became jealous and prohibited his wife from coming to MesšEd group.
Even though an independent research has not been carried out on that, a long term goal is to involve the local helpers of the MesÉd groups in a research later on, using all the opportunities of participatory action research.\textsuperscript{d}

**CONCLUSIONS**

It emerges clearly from the experience that MesÉd project requires an outstanding flexibility from the facilitators.

As all the different areas require location-specific approach, the key requirements of the programs are the helpers (mediators) who are aware of the local circumstances.

However, the involvement or exclusion of older children is still a question to be answered. In the segregated village Csenyéte there were many older children participating in the project. They enthusiastically coloured the tale that had been read by their mothers. These children have no books and pencils at home meaning that they can’t be excluded from the program.

Another question is how we can limit helping the families. In Csenyéte there was a mother with her physically handicapped child in the MesÉd group. A “L’Arche” camp for handicapped children was proposed to him. However, the local pastor objected to it, explaining that to be out of Csenyéte for a whole week would be too difficult and risky for the child and his mother. Other Roma could became jealous too. This kind of helping has therefore to be postponed.

\textsuperscript{d} The term ’Participatory Action Research’ (PAR) or ‘action research’ was coined in 1946 by Kurt Lewin to describe a spiral action of research aimed at problem solving. Community involvement was important for Lewin, writing and working after World War II, and he saw participatory action research as a tool for bringing about democracy in postwar countries (Walter 2009).
Although we are in the middle of a long and difficult way, we are still convinced that in cooperation with the local helpers we can build up a more effective MesÉd program in the future.

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(The subjects of the pictures gave their consent to publishing.)
The visual arts offer a particularly useful means of gaining insight into a particular culture, yet they are not universally used in the language classroom. Numerous textbooks and other resources for teaching English generally make use of illustrations and photographs in every lesson, whereas artworks are used much less often.

However, by using works of art, a language teacher can communicate more than what is represented in traditional visual aids, such as illustrations or photographs. The language teacher is able to communicate nuances, attitudes, and values conveyed through works of art. This means that, with the aid of the visual arts, language learners are able to increase their comprehension and develop their ability to use the target language with more accuracy.

This paper demonstrates, by using an example of a painting by an American artist, that an artwork can reflect both the superficial appearance of something and the underlying understanding of that which is depicted. It shows that a work of art, by virtue of its nature as a crafted work of imagination, is an especially apt aid for communicating meaning. Therefore, the visual arts are a useful tool for teaching English as a foreign language, for reaching understanding between diverse cultures.

Keywords: visual arts; teaching English as a foreign language; meaning; communication
The visual arts offer a particularly useful means of gaining insight into a particular culture, yet they are not universally used in the English as a foreign language classroom. Numerous textbooks and other resources for teaching English generally make use of illustrations and photographs in every lesson, whereas artworks are used much less often. For example, in the popular series of English books *face2face*, published by Cambridge University Press, each page, nearly every exercise, is accompanied by a drawing or photo. However, in one of the textbooks, the *Upper-Intermediate* book, which includes 120 hours of teaching material, just one sub-section of one unit is dedicated to the topic of art, and includes works of art. This is a short-coming on the part of teaching materials because by using works of art, a language teacher can communicate more than what is represented in traditional visual aids, such as illustrations or photographs. The language teacher is able to communicate nuances, attitudes, and values conveyed through works of art. This means that, with the aid of the visual arts, language learners are able to increase their comprehension and develop their ability to use the target language with more accuracy.

Obviously, language itself is complex; words convey meaning that is understood by those who speak it and share the same experiential reference points. This is the main question of intercultural communication, as Dr. Milton Bennet of the Intercultural Development Research Institute put it: “How do people understand one another when they do not share a common cultural experience?” (Bennet 1998, 1)

If we consider a contemporary example of a cultural difference, such as the notion of “swimsuit,” even if the word “swimsuit” is translated, a cultural barrier remains because of the different ideas of what is appropriate to wear at the beach stem from differing values between cultures. So, “swimsuit” evokes one image in the
American imagination, a second in the European mind, and a third in the Middle East. In other words, differing values result in different cultural norms, which in turn are accepted by native speakers of the language. Therefore, no matter the language skills someone has, explanation – or intercultural communication skills will be needed.

Of course for basic vocabulary words, illustrations and photos can effectively convey the meaning of what is referred to. However, for an in depth view of a culture, to convey more than visible surface – that is, the underlying meaning – art is a more effective tool.

Although research supports using visual arts in the classroom for increasing student motivation and creative thinking, more research is needed for exploring this particular area of the advantage of the visual arts for meaningful communication.

This paper demonstrates, by using an example of a painting by an American artist, that an artwork can reflect both the superficial appearance of something and the underlying understanding of that which is depicted. It shows that a work of art, by virtue of its nature as a crafted work of imagination, is an especially apt aid for communicating meaning. Therefore, the visual arts are a useful tool for teaching English as a foreign language, for reaching understanding between diverse languages and cultures.

**Norman Rockwell**

The painter focused on in this paper is Norman Rockwell, who lived from 1894 to 1978, and worked for the popular American weekly magazine, *The Saturday Evening Post*, for over forty years. For much of his lifetime, he was regarded less as a serious artist and more of a commercial illustrator. (His taking a regular pay check was considered a hindrance to his free exercise of creativity, according to modern art theory.) However,
in recent years respect for his work has grown, and he is now firmly established as a great painter in the realist tradition.

As an artist working for the Post, the subjects of his paintings were of things of interest to millions of Americans who comprised the readership; namely, holidays such as Thanksgiving and Christmas, children and family life, and occasionally social and political topics, such as the civil rights movement. Or as biographer Deborah Solomon (2013, 4) phrased it:

The great subject of his work was American life—not the frontier version, with its questing for freedom and romance, but a homelier version steeped in the we-the-people, communitarian ideals of America’s founding in the 18th century. The people in his paintings are related less by blood than by their participation in civic rituals, from voting on Election Day to sipping a soda at a drugstore counter.

In the 47 years he worked for the Post, Rockwell made hundreds of paintings which were published on the cover (Solomon 2013, 364).

Instead of looking at a large number of his paintings, this paper analyses one in depth, one called Triple Self-Portrait, with the aim of discovering one instance of the principle. Close examination of this painting will show both that a work of art communicates culture and how it does so.

**Triple Self-Portrait**

*Triple Self-Portrait* (Figure 1) was painted in 1960 as a work for the cover of *The Saturday Evening Post*. The February 13, 1960, issue which featured this painting on its cover also included the first installment of an eight-part autobiography of Rockwell. Thus, it was a painting intentionally done by the artist to introduce his memoir.
In the image *Triple Self-Portrait*, we see the artist seated on a simple stool at work on the canvas in front of him. His back is to the viewer, but his otherwise hidden face appears in the mirror which he is peering into, just to the left. As he is leaning left (to look into the mirror) we have a fuller view of what appears on the canvas which he is working on; namely, his self-portrait. Hence, the title. Rockwell, on this one canvas (the actual one) shows us his portrait three times: as an artist at work, as a reflected image in a mirror, and as the subject on the canvas.

This ingenious composition shows us Rockwell’s art and style; his self-reflection – the looking at himself in the mirror – and his talent – his ability to create a canvas-like image, a believable, convincing portrait. Of course all the while, his work on canvas, but he allows us to step in, as it were, and imagine that we are observing him at work in his studio.
Indeed, signs of his studio are also included: the precariously placed glass of Coca-Cola, his preferred refreshment (Solomon 2013, 64), paint brushes scattered on the floor, and an item he purchased in France: the fireman’s helmet atop the easel. This item was purchased by Rockwell at an antique shop, where the salesman apparently convinced him it was from the ancient world: only later did Rockwell realize that it was an ordinary accoutrement to the contemporary French brigade’s uniform. He had been duped, but he nevertheless kept the helmet in his studio.

Surrounding the canvas, pinned onto it, the viewer sees what look like copies of self-portraits by the great masters of that art form: Albrecht Dürer, who was an innovator of the form of the self-portrait; Rembrandt, who made an estimated 90 self-portraits, perfecting it as an autobiographical tool; the renowned Pablo Picasso, a contemporary of Norman Rockwell and a spectacularly successful artist of the 20th century; and finally, another famous Dutch artist known for his self-portraits, Vincent van Gogh, who, misunderstood in his own day, soon after his death in 1890 became – and has remained – world famous. These other paintings within the painting, in the top right corner of the canvas, are obviously a tribute to those great painters. They also serve as a victory sign, a triumph, for Rockwell, who in successfully copying those paintings with his own hand, has mastered them. Taken together with the fireman’s helmet, they give the viewer insight into Rockwell’s character and his personality traits of confidence and humility.

Another character trait which is hinted at in the painting is absent-mindedness. In the lower right corner, barely-visible smoke spirals up from the wastebasket. The still-smouldering pipe ash is burning the discarded paint rags. Rockwell did indeed carelessly dispose his ashes at times, which once led to his studio catching fire and burning to the ground (Rockwell 1960, 348).
Finally, what can be seen pinned on the upper left side of the canvas in the painting, is a sheet of sketches which look like preparatory drawings for the painting. This likely reveals Rockwell’s habit of making several sketches before working on a new painting, which speaks of his diligence and pursuit of perfection.

Now let us return to the central theme of the artist giving the viewer three pictures of himself. Why would he do so? Why not make merely a straight-forward self-portrait, which would be the whole canvas? As has already been pointed out, by including the other elements, and the action of looking into the mirror, Rockwell gives us insight into both his personality and his methods.

A further advantage of this composition is that it allows the viewer to assess and evaluate each one. The image of Rockwell that would be the “real” one, is the one which is actually the least accessible to the viewer: he is seated with his back to the viewer. About the most that can be said is that he dressed neatly, with his tucked-in shirt, belt, and preppy looking socks and shoes.

The mirror-image, in which one would expect to see exactly the features of the one before it, here, interestingly, one does not: the eyes – the “window to the soul” as it is said, are not visible because of the glare on the lenses. By contrast, the eyes in the image on the canvas picture are open, full of expression. It seems the viewer can look into them and that he is looking out at the viewer. It leaves the distinct impression of being alive somehow. Rockwell is able to convey more than what the mirror can reflect; he is able to show the inner man which, paradoxically, appears in and through what the painting “reflects,” or makes visible.

**Subject Versus Content**

The well-known, twentieth-century artist Paul Klee said, “Art does not reproduce the
visible; rather it makes visible.” (Kunst gibt nicht das Sichtbare wieder, sondern macht sichtbar, [Klee 1987, 60])

In *Triple Self-Portrait*, obviously the viewer sees three images of the artist – in other words the same subject – but each one carries its own meaning, or content. The image of the “real” artist – the one making the painting within the painting is Norman Rockwell as one might see him in his studio. In fact, his photographer, Clemens Kalischer, captured him just so, and Rockwell used it as a source for this painting (Schick 2009). Rockwell is holding his palette, steadying his hand with a mahlstick, and applying paint to the canvas. It is the artist in action. One can see, if not his face, at least that he wore glasses, had short, greying hair, and dressed conservatively in a collared shirt, trousers with a leather belt, dark socks and leather shoes. Tucked in his back pocket you can also see a ready sketch book and handkerchief. Rockwell’s realistic style, aided by photos, serves to give the viewer the idea that this is really what Rockwell looked like from behind, while at work. Just a few slight variations from his usual habit have been noted; namely, that the stool he is seated on is not his usual backed-chair, and his palette appears smaller than the one he really used. (As of July 2016, the Norman Rockwell Museum described the painting so: http://www.nrm.org/MT/text/TripleSelf.html) This has the effect of minimalizing the furnishings and emphasizing the figure. At any rate, it is easy for the viewer to imagine standing in Rockwell’s studio as an observer.

The second image of Rockwell appears in the mirror. This image now shows one how Rockwell sees himself. He has painted the “real Rockwell” reflected. The mirror is propped up on a chair facing the viewer, so it is possible to observe the facial features and see what the artist sees. The mirror, as an impartial object, by nature of its glass composition, merely reflects the surface appearance of what is before it. The face
of the artist, the glass of Coca-Cola, whatever is in front of it will be reflected. Again, Rockwell has portrayed that convincingly; there is no doubt in the viewer’s imagination that it is indeed a mirror.

Interestingly, as noted above, the artist’s glasses appear opaque in the mirror; it is not possible observe their shape, size, or color, whereas we can see the eyes clearly in the center of the painting in the painting, the third image of the artist.

In this image one can see an uncompleted portrait. Just the head is visible and itself is still incomplete (with the right ear and jaw not clearly articulated.) Yet, as it is – incomplete and plainly sketched in black-and-white – somehow it seems to reveal more than the other two portraits who Norman Rockwell is.

For one thing, it is larger: the size of the face is about two times that of the one which appears in the mirror. It can also be noticed that the pipe in his mouth is up not down, and likewise the corners of his moth are slightly less down-turned. The creases in his brow are more pronounced, and his left brow is more expressly arched, emphasizing the expression of the eyes. Whereas the image in the mirror appears merely curious – looking, observing, yet with the eyes hidden by the glare of the glasses – the image on the canvas appears pensive, thoughtful. The left eye, at the center of the composition, catches and holds the attention of the viewer. The right eye, angled slightly down and to the left is very subtly focused elsewhere. He does not have his glasses on.

Each one of the three self-portraits says something about Rockwell and who he is both as an artist and a man. But the image on the canvas is the one in which he allows the viewer to see beyond the surface appearance. Each one of these portraits, obviously, was painted by Rockwell’s hand, but it is the one in which he has demonstrated his preferred medium of painting which is emphasized, in size, in placement at the center, and in facial expression (the one that allows facial recognition, so to speak.) It is the
painting, in other words, which makes us see Rockwell’s appearance and features, character and personality, thoughts and attitudes, all at once.

This *Triple Self-Portrait*, then, “makes visible” who Norman Rockwell is, beyond just a “reproduction of the visible”, to refer back to the words of Paul Klee.

**ART AS A CONCRETE EXPRESSION OF A CULTURE**

The eminent Austrian art historian Otto Pächt argued that an important principle of art is that “it is possible for works of visual art to give concrete expression to things, contents, experiences, that find no utterance or formal expression in any other cultural manifestation” (Pächt, 136).

Rockwell’s work is an instance of this principle; this work expresses who Norman Rockwell is in a unique way, in a way which cannot be found fully in his written autobiography or in snapshots of him. Through this work, the viewer can better understand and know Rockwell.

Taken on a larger, more general scale, through the works of Rockwell and other American artists, observers can better understand America generally, and become acquainted with its culture. One art critic has gone so far as to say, “What the beholder sees is a picture of America. The America “mirrored through Norman Rockwell’s pictures. What Rockwell portrays is America.” (Bogart, 1)

Besides the symbols on the mirror: the eagle (the American national bird) and the crest with the stars and stripes of the American flag, the image exudes a free-spirited style which is typical of the American culture. The viewer is invited into Rockwell’s studio, so to speak, with an unfinished portrait, the paintbrushes on the floor – not neat and tidy, nor polished and refined. It is presented as is. Also in the typically American way Rockwell presents himself in both a self-deprecating manner (with the French
fireman’s helmet and the smoldering wastebasket, reminders of his foolishness) and at the same time self-promoting, with the great masters of the self-portrait in the background, having been mastered. Overall it is casual: the open book and tipping glass of Coca-cola, the mirror propped up on the chair, and the artist just working on his painting, smoking a pipe. All of these details communicate American culture; they make visible underlying values. Thus, the painting presents to any viewer from any culture certain habits and attitudes which are common in the USA.

Students of diverse cultural backgrounds who are assembled in one class to learn English, perhaps unaware of their cultural differences, thus would have the chance to observe and learn, and even overcome cultural stumbling blocks if this painting were used in a lesson.

CONCLUSION

In conclusion, with the aim of intercultural competence, English lessons which incorporate works of art will be more effective. It will allow for both teachers and students to become aware of where cultural differences may lie, and the artwork will provide a visual reference point for discussion, dialogue and of course it is hoped, understanding. Communication through art, with its visual language, will contribute “to creating a climate of respect, not just tolerance, for diversity.” (Bennet 1998, 1)

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A Community Welcome Day: Cultural Diversity and Critical Citizenship in an Included School

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ABSTRACT

The school as a space for democratic participation focuses attention on recognizing cultural diversity and education for critical citizenship. In this educational and social context, the idea of the school is embedded in the territory, as a collaborative educational process that allows education professionals to share their training and lead this process based on a model of critical reflection on practice articulated in the education community. The idea of the included school (within the territory) is an inclusive expression of cultural diversity and critical citizenship for social transformation. This research involves a case study of a rural school in Valencia (Spain) where several strategies for citizen participation have been applied. In this paper we describe the Community Welcome Day that the school organized at the beginning of the school year with the aim of opening up its educational project to the local community and promoting the active participation of all groups. This Welcome Day began the new course by highlighting the inclusive school approach, offering spaces and educational proposals and galvanizing the voices of the community around local interests and possibilities for linking school and territory.

Keywords: included school; cultural diversity; critical citizenship; democratic participation.

INCLUSIVE INTERCULTURAL MODEL

The complexity of societies and identities requires that education and culture be understood as necessarily unfinished processes in which their diverse, plural reality is

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continually reflected on and analyzed. This is a global project on which there is no unanimous view, since the complexity and plurality of our societies determine that each cultural and social group attributes highly diverse and sometimes contradictory meanings and expectations to education (Torres González 1999).

Recognizing diversity from a position of equality as the educational lynchpin of the information society means that the conditions must be in place for equal educational opportunities and for people to be active participants in society and in transforming culture. It means educating new generations as critical citizens in public decision making in a democratic society (Kincheloe and Steinberg 1999).

The school as a space for democratic participation focuses attention on recognizing cultural diversity and on training critical citizens. The plural community must be part of this process, establishing networks with the school and guaranteeing that all groups are represented in it (Abdallah-Pretceille 2001). Thus, schools become “democratic micro-communities” (Banks 2002) that foster social change, expose the prejudices that hinder communication and help to identify of cultural barriers that can prevent critical citizens from participating fully.

**INCLUDED SCHOOL IN THE TERRITORY**

The idea of the included school, embedded in its territory (Aguirre, Traver, and Moliner 2012; Lozano et al. 2014; Moliner et al. 2015; Moliner et al. 2016), falls within this educational and social framework as a collaborative educational process in which education professionals can share the work of developing the school and lead this process based on a model of critical reflection on practice with the education community. This shared or distributed leadership makes space and time available to take initiatives and decisions based on horizontal and cooperative participation between
members of the education community (González 2008). With this socio-communitarian approach to education, the school forms part of a collaborative network that stimulates its surrounding context and generates a critical citizen movement.

Our starting point is therefore an inclusive, intercultural model of the school and education structured on democratic citizen participation, collaborative culture and an intercultural vision of diversity linked to the territory, aimed at promoting educational improvement and social transformation (Sales, Traver, and Moliner 2010; Traver, Sales, and Moliner 2010).

CASE STUDY

The concept of the included school in the territory, as an inclusive expression of cultural diversity and critical citizenship for social transformation, forms the basis for this case study in a rural school in the Valencian Community (Spain). Various participation strategies have been developed in the school, including participatory methodologies in the classroom, open days and community days, mixed working committees, and extending representation in the school’s decision-making bodies to all groups involved with it (Porcar and Sanmateo 2015; Moliner et al. 2015; Aguirre, Sales, and Escobedo 2014).

The Community Welcome Day

The strategy we focus on in this paper is the Community Welcome Day, organized by the school at the beginning of the 2015-16 academic year with the aim of opening up the school’s education project to everyone in the local community and encouraging all groups in the area to participate actively. The event took place at a local site of natural beauty where the school’s programmes, projects and activities were shared in an
enjoyable and enlightening way. The research team, as external consultants at this school, suggested including a short participatory social diagnostic tool (SDT) in the Welcome Day in the form of a social mapping activity. This activity would enable the groups in the education community to show which links they recognize between the school and its territory (two villages belonging to the Centro Rural Agrupado –CRA–, a rural primary school serving two or more small populations on different sites).

**Origin and democratic management**

The idea of holding this Welcome Day first arose from reflections by the school’s teachers and families on the need to provide information about their education project to the new families, students and teachers who would join school in the new academic year. Through the participatory action research process in which the school is involved, they reflected on their ability to communicate and open up their activities for managing and revitalizing the school, their education practices, and the transformations and methodologies followed in the school in recent years (Lozano et al. 2014; Moliner et al. 2016). A growing awareness developed of the need to inform about their education project in a way that is dynamic, dialogic, inclusive and linked to the territory. This reflection was put into practice through the Welcome Day, organized by committees of teachers, families and students, held on a site of natural beauty in the village (not on the school premises) and organized as an event for all the community to begin the course in an informal participatory setting.

Publicity was carefully considered in planning the activity. To ensure the information reached a wide audience, posters and leaflets were produced giving a brief explanation of the education project and the Welcome Day. This event also coincided
with the local festivities held in the third week of September in one of the villages of the CRA.

As mentioned above, committees were set up to plan the structure and content of the Welcome Day. The committees designed the event as a route with stands where each education proposal would be explained, and activities and workshops conducted.

The content of each stand was as follows:

(19) Our School: a general explanation of the school’s education project presented and coordinated by the headteacher.

(20) Our Dreams: a display of the dreams (ideas for creating the ideal school proposed in the previous academic year by all the groups) that had been achieved and those still to be worked on during the new course. A box was provided for the dreams of everyone joining the school in the new course and those wishing to renew their past dreams.

(21) Workshops: every Thursday the school hosts workshops led by the families. Explanations were given on this stand about how, when and why they are held. Families were encouraged to take part in the workshops and ideas were noted for workshops to be run in the coming year.

(22) Participation and communication: this stand focused specifically on the channels of communication available to the school and how they can be improved. Participants explained, for example, how to change a whatsapp group to a broadcast group; the new school website was also displayed.

(23) Education methodologies: in a quiet corner, the students, coordinated by two teachers, explained and demonstrated the classroom methodologies and practices (project work, peer-to-peer tutoring, cooperative learning, the LOVA opera
music project, and so on). Any questions families had about these projects were clarified and their pedagogical meaning explained.

(24) Book Bank: this stand explained the workings of the service in which school textbooks are collected in and distributed from one year to the next. Explanations were given about how to take part in the book bank, questions were answered about how to use it and its underlying philosophy of solidarity and sustainability.

(25) Parents’ Association: the families had their own stand to provide information about the activities the parents’ association runs in the school. This group is fully involved in the school’s activities and reflects part of the social diversity in the area, as the school has two associations representing the families of the two villages belonging to the CRA.

(26) Extracurricular activities: ideas were displayed for possible extracurricular activities for the coming school year. These activities are managed by the parents’ association and run by a specialist company. The purpose of the stand was to present possible activities and take note of ideas for future activities.

(27) School meals: this service is important because of the increasing number of children using it. The school dinners service was presented as an educational project in itself, and explanations were given about how it operates.

(28) Social Mapping: the MEICRI research group proposed this participatory social diagnostic tool (SDT) activity to uncover the links between the two school sites and their immediate territory. Using two maps (one for each village) participants of all ages and social groups were invited to place stickers on each one showing the places they visit, the activities they do there and the relationship that the place and the activity could have with the school. Brief interviews were then
carried out on a sample of participants to explore some aspects of the maps in greater detail. The education community then analyzed the two maps in a session using the mirror technique to draw a range of conclusions and linking proposals.

*The Welcome Day*

This broad offer of educational proposals, spaces and activities took place over a full day. The morning began with the arrival and reception of families, students, neighbours and other visitors to the open-air location. The school headteacher first welcomed the participants and then outlined the aims of the Welcome Day, introduced the school staff and spoke about the participatory project for the new course. This Welcome Day replaced the usual assembly held at the beginning of the course and turned the occasion into a more informal recreational activity.

One hour later the participants started their visit around the stands to gather information, talk and take part in the activities proposed by participants in the project. People played, listened, asked questions, made comments, debated and took notes. Children, families, neighbours, public officials (the Mayor of one of the villages and regional government representatives were in attendance) as well as teachers and university staff followed the route around the stands and formed an overall picture of the education project in the school, which is committed to an intercultural, inclusive and democratic approach, while retaining community participation, its recreational and festive Mediterranean character and the link between the school as an institution and its natural and social environment.
At the same time, paellas were being prepared for the lunch to which all the participants were invited. The teachers and cooks from the lunch committee worked together to prepare this local dish, the typical family Sunday meal in the region.

The coordinated efforts of the town councils, parents’ associations and the school itself were essential for obtaining the permits, booking the locations and hiring the equipment needed to prepare the lunch that would bring this Community Welcome Day to an end. Each person brought their own drinks and desserts.

Activities were also laid on for the youngest children throughout the morning so all members of the family could participate in the event in different ways.

**RESULTS**

This Community Welcome Day ushered in a new school year based on the philosophy of the included school, providing spaces and educational proposals and listening to the voices of the whole community on local interests and possibilities for building links between the school and its territory.

The proposal emerged from a need recognized by the education community (mainly teachers and families) to open up the school to its environment, to disseminate information about the school project and to encourage family and community participation. The idea for the activity to begin the school year was conceived through several meetings and shared reflections among the various groups, and as a result of self-evaluations carried out on previous occasions there was a realisation that not everybody was aware of or understood what was happening in the school. New teachers did not know why this new approach was in place and what it was for; families asked questions but did not always receive answers from teachers; and the local community did not participate in school affairs as much as they might.
This Welcome Day was therefore part of the participatory action research process and is yet another strategy for school democratisation and community participation. It is not a one-off isolated event, since it forms a meaningful part of the action-reflection process carried out in this school over the last two years.

The event was also planned and organized along democratic and collaborative lines. Distributed leadership has been introduced in the school; the management team has generated a dynamic of delegating tasks and responsibilities among teachers and families (through the parents’ association) so that everyone takes decisions and initiatives and everyone has a voice and a presence in the proposals. The school presents itself to the community as a place for everyone, a shared project, a set of two-way proposals. The varied discourses and ways of doing things and the cultural diversity within the same community are forged under an inclusive democratic approach: everyone had a voice and a presence in this event.

This innovative activity, never previously held outside the school premises, involved everyone and was conceived for everyone. By substituting the opening assembly of the new school year with this outdoor event, in a natural setting treasured by the local community, participants were able to discover the school in a different light and its role in relation to its territory was repositioned. School matters suddenly became everyone’s concern, a matter for the whole community, which takes decisions, organizes, and has a voice and a collective project to take forward. The beginning of the school year always raises new expectations for improvement, for community participation and for fresh innovative ideas. This Welcome Day put on the agenda the course of action the school has followed in recent years and the methodological and extracurricular proposals to be followed and consolidated by everyone. It was,
therefore, an invitation to form part of the process to transform the school in a critical and reflective manner.

**The impact of the Welcome Day**

The large number of participants and the social mapping activity carried out during the day reflected the positive repercussions of the event and initiated two education proposals that would highlight the cultural diversity of the community and link the school with the territory through the formation of critical citizens. The first of these projects was to publish a book about the village (either as a book or a magazine) in which teachers, students, families and neighbours will work together to publicize the cultural heritage of the two villages of the CRA. The second project, also led by the teachers, consists of rethinking the curriculum content with a view to managing it through service learning, by linking learning to serve the community’s needs.

**CONCLUSIONS**

Creating networks is essential in the pursuit of minimum common values that lend meaning to interculturality as axiological reference points for developing educational ideologies, policies and models for a plural world, threatened by a certain post-modern relativism. This type of event is therefore needed as a communicative, social and educational strategy based on dialogue, as a way of exchanging cultural perspectives and searching for consensus and alternative models (Díaz-Aguado 2003).

In this notion of a network, of constant intercultural relationships to construct a common educational project, the included school is related to the concept of critical citizenship, citizens who must combine dialogic universalism with sensitivity for
diversity, returning to each individual the recognition of their identity in the public sphere (Bilbeny 1999).

This included school project takes a cultural diversity approach and is based on critical citizenship that calls for commitment and active involvement, reflection and participation, grounded on inclusive leadership.

It is important for us to recognize ourselves as intercultural beings, as mestizos, and accept this as an enriching aspect of our lives. This acceptance denotes maturity and cultural strength, unlike the weakness generated by isolation. For this reason, forming critical citizens, which legitimates the most universal globalizing function of a pedagogical project, starts from democratic dialogue, critical egalitarian participation that is committed to social transformation and strengthens educational improvement through action research and reflection on educational practice (Elliott 2011).

Putting critical citizenship into practice in the educational environment means feeling accompanied and sharing knowledge, problematising and renegotiating meanings and practices, planning actions and measures to transform and improve reality, and observing and reflecting on that reality. It is a process of collaborative exploration that allows social reality to be transformed through comprehensive socio-educational actions that highlight the role of local social agents with the enthusiasm and commitment of the community (Moliner, Sales, and Traver 2007).

It means moving from a culture of individualist, professional association-based education to one based on dialogue and community. This shift of culture, as we have seen, affects power relationships and requires the creation of procedures and spaces for debate, negotiation and democratic participation (Imbernón 2007; Guerrero 2007).

The collaborative culture developed in activities like the Welcome Day emerges from the recognition of the plurality of voices, and diversity is acknowledged to be
valuable for transformation. Intercultural dialogue becomes a tool for learning and for the social construction of knowledge (Armstrong and Moore, 2004).

For this reason, in building critical citizenship by developing a collaborative culture, learning strategies and having the resources to facilitate cooperative self-evaluation and democratic decision making are two crucial key elements for critical reflection and for collectively challenging racist and exclusive practices (Benjamin 2002).

At the same time, learning through participatory strategies requires a particular emphasis on recognizing and listening to numerous voices and, therefore, on developing intercultural communication strategies that take interpersonal and organizational barriers into account (Vilà 2007). It means becoming aware of the influence of communicative processes in every sphere of school life, not only in interactions with students but also with families, among professionals and with educational organizations and authorities. In sum, it is about creating an open and critical communicative way of seeing, where emotions are not shared, from a position of equality, since it is essential to counteract the tendency to emphasize inequality and forget what we have in common (Rodrigo Alsina 1997).

These procedures and spaces in the organization and in the way of learning in the school must be integrated into the school structure at the stage of institutionalizing the culture of change, and for this reason disseminating information about the process and finding support networks are evidence of the sustainability of the change (Hargreaves and Fink, 2006).

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The Use of Films in Multicultural Education

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ABSTRACT

Education based on movies is not a new teaching method (Pinterits & Atkinson, 1998) but has started becoming an increasingly popular one. In the field of multicultural education, films can be used as a tool that brings students in contact with different cultures, languages, religions, ethnicities, offering a virtual representation of people from different backgrounds and those who have developed another mentality; overall what we would call diversity. The question we examined in this paper is what are the current dimensions and means of media, especially movies, in education today, in relation to multicultural education. The purpose of this paper therefore is to research and present how current educators can use films in their classrooms to bring the experiences of marginalized groups to the mainstream of our multicultural societies, to illustrate the benefits and effectiveness of such a practice and to specify the areas which we believe are in need of further research. In order to do this, we examined the international literature of the past two decades gathering, analyzing and organizing the findings of previous researchers on how multicultural education is enhanced or not through the use of technology, multimedia and cinema. The theoretical foundation of this educational practice lies within the theories of multimedia learning, the engagement and the transformative learning theory.

Keywords: multicultural education, films, educational theories, movies, teaching, intercultural education

INTRODUCTION

Modern times are characterized by a tremendous technological development. Technology has spread in the most parts of human life and one of its most remarkable

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results is that it provides culturally different people the opportunity to communicate with and understand each other (Berk, 2009). The technological advances have clearly effected the educational process (Berk, 2009; Tisdell, 2008). The use of technological tools such as computers and televisions in order to simplify teaching is widespread among students of all ages (Singer & Singer, 1998; Tisdell, 2008), to boost the scientific background and the teaching methods, to lead to better comprehension of the cognitive tasks and to ensure repeatability of the emotional and mental state (Berk, 2009). Simultaneously, offering access to different cultures and traditions, these tools demonstrate the heterogeneity of people and facilitate people to overcome prejudices and stereotypic attitudes (Saphiro & Gianakos, 2010; Tisdell, 2008).

One of the technological tools that nowadays gains more and more popularity are movies. A movie combines music, actors and special effects and affects people cognitively, emotionally and socially (Berk, 2009; Singer & Singer, 1998). But also constitutes a picture of the current social life, which is reflected through the eyes of the creator (Beck, 2009; Huczynski & Buchanan, 2004). Movies are connecting natural and social world with technology (Boyce, Mishra, Halverson, & Thomas, 2014).

The case usually is, though, that multiple times technology and consequently movies are used in order to promote the main culture’s beliefs, overshadowing everything that opposes them and reproducing the social structure supported by each modern capitalistic society. This situation highlights the importance of the conscious and based on certain criteria use of technology in the educational process, avoiding misguidance in personal and social affairs (O’Brien & Toms, 2008; Tisdell, 2008). The main criteria for the use of technological tools in education are introduced by the educational theories, which define “what” and “how” in the school reality, as well as the way subjects should behave (Edwards, 2012).
The purpose of this paper therefore is to research and present how current educators can use films in their classrooms to bring the experiences of marginalized groups to the mainstream of our multicultural societies, to illustrate the benefits and dangers of such a practice and to specify the areas which we believe are in need of further research.

EDUCATIONAL THEORIES

Cognitive Theory of Multimedia Learning

The cognitive theory of multimedia learning was first introduced by Mayer and influenced by the dual-coding theory (Berk, 2009; Mayer, 2003; Mayer, 1997). According to this, a person consciously and actively processes data and information that he receives through various technological media and subsequently forms new knowledge (Mayer, 2003; Mayer, 1997).

The process through which this is possible is the following. Multimedia transfer two types of stimulus: auditory/verbal and visual/pictorial. These two types of stimulus are processed in different parts of the working memory (Berk, 2009; Mayer, 2003; Mayer, 1997). The simultaneous processing of different stimulus offers better understanding and leads to effective learning (Berk, 2009). The data entering the working memory are reformed into shaping two mental representations, which are then compared to the former knowledge and effectively integrated to it (Berk, 2009; Mayer, 2003; Mayer, 1997).

So, according to this theory, a person learns and shapes attitudes through processing different kinds of stimulus and integrating the new knowledge to the former (Tisdell, 2008). The information he decides to process and the mental representation formed in the end are parts of the person’s active engagement (Mayer, 1997).
Concluding that, for this process to be fruitful, critical literacy is needed (Tisdell, 2008). Focusing on the use of movies, they seem to facilitate the learning process for young learners, or learners with no former experience on the subject, as they offer a wide variety of stimulus in form that is easily editable (Singer & Singer, 1998).

**Engagement Theory**

In line with the former theory, the engagement theory sees the person as actively engaged in the learning process (Boyce et al., 2014; O’Brien & Toms, 2008). The student is in contact with the teaching subject, uses effectively all of his senses and consciously puts an effort on connecting the new knowledge with the former (Ainley, 1993; Boyce et al., 2014; O’Brien & Toms, 2008; Tisdell, 2008). According to this theory, the effectiveness of teaching is ensured when the student is actively involved, always depending on his personal capabilities and knowledge, and uses his cognitive and self-regulatory strategies (O’Brien & Toms, 2008). The student’s engagement is enforced by direct feedback, simultaneous emotional engagement and interest in the examined subject (O’Brien & Toms, 2008; Shaprio & Gainakas, 2010).

The engagement process involves four stages. In the first one, is the point of engagement, where the person sets or embraces a goal and tries to achieve it. This stage is most commonly a result of an external factor. The second stage, is named “period of sustained engagement” and throughout that the person is fully focused on the goal, tries to spot new elements and information and cognitively processes them. For an effective processing, though, discussion and interaction among all the members of the system is required. The following stage is disengagement. Here, the engagement with the cognitive task is terminated because of personal choice or external factors. If the person
though the engagement with the subject was pleasant, there is a possibility of reengagement, which is the fourth stage (O’Brien & Toms, 2008).

In modern times, student’s engagement is facilitated through the integration of technological media in the classroom (Boyce, et al., 2014; O’Brien & Toms, 2008). Movies, as multimedia which provides various stimulus, are thought to ease the learning process as a student slowly moves from the superficial to the deep structure (Niemiec, 2011). A factor that could prevent learning can be a poor choice of film (Singer & Singer, 1998).

**Transformative Theory**

The transformative theory was set in by Mezirow (as cited in Taylor, 1998) and is based on the findings of developmental and cognitive psychology and sociology (Dirkx, 1998; Taylor, 1998). It is based on the consumption that the student, as an active member in the learning process, can construct knowledge and, through this, transform himself and his social and cultural environment (Dirkx, 1998). Each person throughout his life develops a meaning perspective which can be defined as a web of schemas that are interdependent and form a frame of reference according to which he acts and thinks (Taylor, 1998). These schemas are resilient and resistant to change and are mainly developed in a younger age. Simultaneously, smaller schemas referred to a specific action or subject are formed. Both the broader and the specific schemas form a person and the way he processes external stimuli (Dirkx, 1998; Taylor, 1998).

These beliefs and attitudes can be reformed through reflection and self-reflection, a process that requires conscious involvement and critical skills. Thus a person can be freed from prejudices and stereotypes (Tisdell, 2008). Though the meaning perspective changes difficulty, with conscious effort and social and personal
dispute, it is possible. Through transformative learning the former knowledge is used, challenged and reformed, in order to shape new schemas (Taylor, 1998).

The goals of transformative learning can be also met with the use of movies as an instructional tool. The viewer has the chance through the deep structure of the movie to reflect on social, personal, political and economic issues (Singer & Singer, 1998), gather information, reform them into a mental representation and reform his former knowledge. Attention must be paid though, as people have the tendency to adjust new information so that they do not oppose to their former knowledge. To avoid this obstacle, critical viewing skills are needed, which can help students to overcome their prejudices. Moreover, interaction between the members of the learning system is required (Tisdell, 2008).

**Criteria for Selecting the Proper Movie**

Addressing a movie in a classroom should be based on some criteria. Choosing the wrong film can, not only prevent children from reaching the set goals, but also end up causing the opposite results than those intended (Berk, 2009). These criteria can be structural, cognitive or sociocultural. The structural criteria pertain to the length of the selected movie, the number of the main characters, which shouldn’t be big and the clarity of the script (Berk, 2009; Huczynski & Buchanan, 2004). Moreover, the film should be relevant to the teaching goals (Berk, 2009).

As for the cognitive criteria, the movie has to meet the perception and processing skills of the viewers (Singer & Singer, 1998). Also, the instructor should find a film that addresses the needs of the students and their linguistic development (Berk, 2009). Finally, the educator during the selecting process, should pay attention to some sociocultural criteria. The film shouldn’t be insulting, as far as the viewers’ values
are concerned (Berk, 2009; Singer & Singer, 1998). Furthermore, movies that depict a
certain social or ethnical group in a negative manner should be avoided (Berk, 2009).
The educator should be careful not to boost or shape any political or cultural
propaganda or encourage physical or verbal violence (Berk, 2009; Tisdell, 2008). If
violent scenes are included, the facilitator, should provide time to discuss them (Berk,
2009).

HOW TO USE FILMS IN EDUCATION

Integrating movies as an instructional tool in the classroom should be a planned,
onorganized and a goal-driven action (Berk, 2009; Mayer, 2003; Singer & Singer, 1998).
Berk (2009) suggested a plan for organizing a teaching session with movies. At first, the
educator chooses the proper film based on the aforementioned criteria. Then, he
introduces a warm-up activity, in order to point out the main goal. This activity is
followed by the presentation of the movie. The facilitator can choose to interrupt shortly
the film for comments. After watching the film, the group reflects on the main concepts
and issues in a guided dialog. The new information are processed and integrated to the
former knowledge (Mayer, 2003; Mayer, 1997; Tisdell, 2008). The discussion is
followed by specially designed activities which provide students the opportunity to
express their own ideas and beliefs. The session ends with a conclusive discussion
based on the opinions expressed and the film.

Tyler and Reynolds (1988) stress how important it is for educators to understand
the difference between focusing on process and focusing on content. Both of them are
equally important, they just need to be used wisely. Tyler and Guth (1999) suggest that
focusing on content should have the purpose of educating and informing students about
the situation. As an example they bring the popular movie Boyz ’n the Hood
(Nicolaides, 1991). The movie has important elements of the African American cultural norms, such as the role of a specific dialect that is unique to African Americans, the role of women as matriarchs and the acceptance of drugs and violence as a component of life. In a class, it would be helpful to point these issues out and make them known to the students.

On the other hand though, Tyler and Guth (1999) go on to illustrate that in some films, such as the movie Philadelphia (Saxon & Demme, 1994), a process approach would be more beneficial. They suggest that the instructor should ask students to focus on their emotional response to the characters, the story line, and the personal issues evoked. This would help them process their own emotions on a deeper level and come in touch with the particular issues personally. A process approach can also be used regarding the similarities in the viewers’ responses towards the film. Having a diverse audience watching the same film and reflecting on the responses of the viewers, may lead to the conclusion that though different, all people are similar, especially as far as emotions are concerned (Shapiro, & Gianakos, 2010).

Finally, the educator must have a clearly defined purpose which will lead to the development of specific multicultural competencies (Arthur & Achenbach, 2002) and in order to achieve it he should inform students of potential risks. Before viewing the film Crash for instance, students must be informed that they might feel increased levels of discomfort associated with self-awareness, anger, frustration, or sadness (Fier & Ramsey, 2005). They might also feel compelled to share their own feelings and stereotypes with the rest of the classroom.

**Benefits of Using Films in Multicultural Education**

Films have the benefit of adding visual images which can enhance the learning process
(Aufderheide, 1992). They involve action, sound, captivate the individuals in a way no other means does and can trigger interesting discussions and thoughts. Viewing films can also help people to empathize with people whom they view as different than themselves (Pinterits & Atkinson, 1998). Through this practice, the viewers can accept that diversity does not imply inequality (Huczynski & Buchanan, 2004). According to Summerfield (1993), the greatest benefit of movies is the fact that they can present controversial and uncomfortable matters in a safe digital environment. People are capable despite the distance to become aware of the needs, perceptions and habits of those culturally different. They move away from prejudices and stereotypes and recognize equity of all humans despite their country of origin, religion, sex or language (Singer & Singer, 1998; Tisdell, 2008).

Rorrer and Furr (2009) applied the teaching method of using films over the course of a subject’s semester. They examined students’ sense of belonging to a particular cultural group and completed a qualitative analysis of the students’ point of view on using movies in multicultural education. The results showed that students found the course interesting and especially liked the fact that they could observe and discuss sensitive and provocative topics in a non-threatening context. They responded to the whole process with curiosity and enthusiasm, and noted in their journals how their understanding of their own cultural identity grew and allowed them to comprehend and respect their differences with other cultures. The researchers concluded that the use of films can be an effective tool for approaching and impacting cultural awareness. Movies also help students become aware of their own cultural values and biases (Das, 1995). Arredondo et al. (1996) agree with this point, further illustrating the importance of becoming aware of the worldview of others.
Mallinger and Rossy (2003) believe that films are a great tool for teaching the broad picture of a culture as well as the subtle differences and ambiguities that can take place during the interaction of individuals originating from separate cultural backgrounds. Even stereotyping can help students focus on some important differences and trigger interesting discussions (Rossy, 2002). The analysis of movies can even help students come across opposing perspectives associated with the global environment in which they live. Mallinger and Rossy (2003) raise the interesting question about how educators must explain and teach cultural contradictions, such as the fact that the American society is highly individualistic and yet, promotes charity. In their opinion, films are one of the best tools capable of manifesting such issues.

**EXAMPLES OF FILMS USED IN MULTICULTURAL EDUCATION**

Arredondo et al. (1996) recommend two movies which can help students gain awareness of their own cultural biases and values: El Norte (Thomas, 1983) and The Color Purple (Kennedy, Marshall, Jones, & Speilberg. 1985). In the same context, Tyler and Guth (1999) recommend the following two movies: The Joy Luck Club (Wang, Bass, & Markey. 1993) and The Perez Family (Nozik & Pilcher, 1995). Once a student is aware of his culture, a good next step is the film Good Will Hunting (Bender, 1997). The movie can be used as a good tool to examine similarities and differences in the cultural backgrounds of the counselor and the client; they both come from working families and grew up in the same neighborhood, but ended up in different places (the one is a janitor and the other is a counselor) (Koch & Dollarhide, 2000).

The Academy Award–winning movie Crash (Haggis, 2004) could be used as a means of examining stereotypes. Villalba and Redmond (2008) did a qualitative analysis of the movie as a pedagogical tool to encourage students to share their
preconceived and potentially internalized assumptions about people from diverse backgrounds. They focused especially on two scenes in the movie. The first one involved a white police officer and a black hitchhiker he had picked up. During the film, the police officer was portrayed as brave and just, but racist (without him being self-aware of it). Towards the end of the movie, the hitchhiker reaches inside his pocket to show the police officer something, but the officer (due to his prejudice) gets scared and shoots him in fear of him drawing a weapon. According to Villalba and Redmond (2008), this scene is great for teaching students that they might unknowingly have negative stereotypes about specific groups of people, and how this lack of awareness can result to conflict and harm. The second scene brought out by the researchers is a moment in the middle of the film, where a Persian owner of a convenience store asks a Latino locksmith to fix his broken lock. The whole process ends in a dispute because the locksmith told the store owner that he would have to replace the door, after he had fixed the lock, when the store owner blamed him for lying and cooperating with a friend who fixes doors. Both of them were in a way right, because the Persian locksmith wasn’t working with anyone else and was saying the truth, but the past experiences of the store owner had made him very cautious of people trying to cheat him. Villalba and Redmond (2008) used this scene during their class to illustrate the importance of having knowledge about other cultures and peoples’ backgrounds and how this knowledge can affect communication between individuals.

The same movie (Crash) seems to have been used by many educators. Smith et al. (2010) took a slightly different approach however. Their use of the film was in order to teach cross-cultural intelligence and complete a 360° evaluation process. Their objectives were helping students acquire basic cross-cultural understanding (i.e., understanding of cross-cultural concepts) and advanced cross-cultural understanding
(i.e., ability to explain why cross-cultural misunderstandings or conflicts occur). They found that students performed well in understanding the causes of cross-cultural problems but didn’t fare as well regarding their basic understanding of cross-cultural concepts. The students reported finding the process very interesting and showed high levels of engagement.

While also trying to teach intercultural values and communication, the film Outsourced (Gorai, 2006) was selected by Briam (2010). The reason he chose this particular movie was because it demonstrates several concepts, it avoids simplistic cultural caricatures, it fits in with a culturally conservative environment, it has a connection to business (which was necessary because it was taught in a business school), it offers a connection to South Asian culture, it provides a cross-cultural experience and of course, it can entertain and motivate. Briam (2010) goes on to argue that the film is a good choice for bringing students in a vicarious contact with the Indian culture. It also can help demonstrate several theoretical concepts, such as individualism and collectivism, low-context and high-context cultures, low-power and high-power distance, uncertainty tolerance and uncertainty avoidance and last but not least, task orientation and social orientation. In his paper, Brian (2010) also provides a basis for discussing cultural stereotypes with the classroom, once the film is over (p. 395).

Scenes from Outsource were also selected by Pandey (2012), in order to teach his students about other cultures, but he also decided to use a film from the genre of comedy, My Big Fat Greek Wedding (Goetzman, 2002). He considers the movie a good selection in order to illustrate the influence of a family’s culture onto an individual and his or her personality, life style, attitude and behavior. The movie also focuses on interpersonal relationships among family members of different families. Pandey (2012) presented several scenes from the two films, which he then used as the basis for
discussion. According to testimonies, since the first moment, students seemed excited about the new approach towards teaching. They participated in the discussions with great interest and enthusiasm, raising issues like individualistic and collectivistic cultures, culture shock, cross-cultural competence, ethnocentrism, and multiculturalism. By the end of the course, students agreed that the visual stimuli provided by the films worked as an effective pedagogical method, as they admitted to being forced to see the same picture from multiple angles, which allowed them to develop multiple perspectives on cross cultural issues (Pandey, 2012).

In the context of a business communication course, Cardon (2010) tried teaching using the award-winning film Slumdog Millionaire (Colson, 2008). The reason he chose this movie was first, due to its popularity. The fact that it’s a well-known film would make it more accessible and also more students would be familiar with it. He also considered the movie ideal for teaching stereotypes; not many Americans have been exposed to the real Indian culture, and this movie was a good chance to do so. Besides the typical structure though, which would be presenting the film and discussing several aspects of it in the end, Cardon (2010) took an interesting approach. He had 120 Indians complete a questionnaire regarding their view on the way Slumdog Millionaire (Colson, 2008) projected their culture. After gathering and analyzing this data, he used it to create a more interesting and diverse conversation. American students now had the option of also learning about stereotypes reproduced by the film itself and how Indians would like to be perceived. Through this process students gained a more spherical view on the Indian culture and vicariously came in touch with Indians.

Mallinger and Rossy (2003) used the film Gung Ho (Blum, 1986) to illustrate how a specific film can be used for cultural analysis. The purpose of their film analysis was helping MBA students grasp the many dimensions of culture, to show them the
implications of functional and professional differences between cultures for individual, or even, group behavior, and to help them appreciate the complexity of culture within organizations. In order to achieve this, they developed their own tool, the Integrated Cultural Framework (ICF), which was a synthesis of the models of two noted cultural theorists, Kluckhohn and Strodtbeck (1961) and Hofstede (1980). According to the researchers, the particular film and use of the ICF are capable of helping students appreciate the paradox, ambiguity, and complexity of their culture. Their course lead to contradictory discussions and opinions, which in turn gave them the opportunity to disagree and exchange their personal point of views.

It seems like many films have been used in order to bring students in contact with other cultures and teach them acceptance and respect towards the differences. Besides the films mentioned above however, there are many other movies capable of illustrating such issues. Pinterits and Atkinson (1998) have created a list of films which can be used for promoting sensitivity towards diversity. They sent a questionnaire to 11 multicultural-diversity centers on university campuses within the United States asking for their suggestions. Out of the 5 who responded, they gathered a list of 200 films, which they gave to students in a class on diversity issues and faculty members with multicultural-diversity expertise, in order to choose the best. In their final paper they created lists of movies focusing on 8 groups of diverse populations: African American, Asian American, Latino/Latina, people with disabilities, gay, lesbian and bisexual, Native American, Asian Indian and Elderly.

LIMITATIONS TO USING FILMS IN MULTICULTURAL EDUCATION

Films tell a story from the specific director’s point of view. That point of view might not be credible to some students, and might not even represent the facts truly (Mallinger
& Rossy, 2003). In the closing scene of Working Girl (Wick, 1988), for instance, some students felt that the happy ending presented wouldn’t have taken place in real life (Champoux, 1999). Even though they depict real life, films are fiction, so the directors and writers are allowed to present a slightly distorted view of reality. This could potentially be harmful if the film is used primarily to inform students (Champoux, 1999). Instead of appreciating a culture, stereotyping might occur among students (Mallinger & Rossy, 2003).

Depending on the background of the students, they might react to and interpret scenes differently, which could potentially turn into a negative aspect of the process, if not handled properly by the educator. Scenes with raw language, nudity, or violence may be offensive to students with strong religious beliefs or moral values (Mallinger & Rossy, 2003). Also students might get distracted from an idea the movie is trying to portray due the contents of a scene. Terror, language, drama, and humor can distract people. Several scenes of the Godfather (Ruddy, 1972) try to illustrate the difficult of dealing with ethical dilemmas, but some people find the strong violence offensive and tend to focus on that (Champoux, 1999).

The educator must be really careful with the movie he selects. He must be knowledgeable of media options and set specific goals. The representation of an individual from a minority group does not necessarily mean that the specific movie is appropriate in all situations. The wrong choice can have the opposite effects (Tyler, 1999). Mallinger and Rossy (2003) stress that it’s the responsibility of the educator to make sure wrong conceptualizations of a culture don’t take place.

There might also be a “time period effect” (Mallinger & Rossy, 2003, p 617). When films are set in a different time period, they might not reflect the period they’re supposed to be taking place in, but the time period during which they were created. For
example the movies High Noon (Kramer, 1952) and the Unforgiven (Eastwood, 1992) reflect the time period of their development rather than the time period in which the story is supposedly taking place (Mallinger & Rossy, 1999).

Finally, the use of films raises many issues regarding copyright infringement. Champoux (1999) does a great job stating, analyzing and explain many such issues and how one can use movies as a tool without getting himself into legal trouble (p.215).

**CONCLUSION**

In modern educational systems a tendency to integrate movies and generally technological media in the teaching process is obvious, due to their popularity and benefits (Berk, 2009; Tisdell, 2008). It is certain, though, that a misguided use of these educational tools may lead to inefficient teaching and cause further problems (Edwards, 2012, O’Brien & Toms, 2008), but based on the theoretical framework this practice can be proved extremely helpful for the students (Novak, 2011).

As far as multicultural education is concerned, the fact that films tend to be too large and to inaccurately portray minorities lead some to believe that their use in diverse classrooms may contribute to reinforcing distorted images of ethnic and other minority groups (Summerfield, 1993). But according to the majority of the relevant researches, movies have a lot to offer in multicultural education (Ponterotto & Pedersen, 1993; Shaphiro & Gainakas, 2010; Singer & Singer, 1998; Tisdell, 2008). Films can facilitate the accomplishment of goals set in diverse classrooms or societies, the cross-cultural contact and the alteration of stereotypical beliefs and attitudes (Shaphiro & Gainakas, 2010; Tisdell, 2008).
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NOTES ON CONTRIBUTORS

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A Historical Study of the Pai Chai School in Korea: From an Intercultural Educational Perspective

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ABSTRACT

This paper aims to find out how the Pai Chai School affected Korean society in terms of intercultural education. In Korea, the Pai Chai School was the first western-style educational institution. Especially in the beginning, the Pai Chai School pursued liberal education and sought to integrate Korean and Western culture. It succeeded, and students who took the courses in the Pai Chai School had a westernizing influence on their culture. Against this background, we will examine the literature of Pai Chai School and its founders; this will be used as a basis for suggestions for intercultural education today.

First, members of the Pai Chai School tried to find similarities and differences between Korean and Western culturec and integrate them, especially in the field of religion. Korea had been dominated by Confucianism. Teachers in the school understood their ideas and wanted to reveal the commonalities between Confucianism and Christianity. Consequently, many Korean students got the idea of Christianity more easily and changed their values.

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³ Western culture is very diverse. In the 1800s, even though the Korean government had signed treaties with many countries, Russia and The U.S. had great concern about the situation and missionaries in the U.S. played a leading role in introducing western culture to Koreans. As a result, we can conclude that western culture in Korea at that time was similar to US culture in the 1800s.
Second, the Pai Chai mission respected Korean culture and allowed Korean students to have pride in their own culture. During the Joseon Dynasty, Korea was dominated by Chinese culture, and rulers neglected their own culture. For example, “Hangeul”, the Korean alphabet, was referred to as merely a spoken language and as “women’s language.” Joseon rulers used Chinese in official documents. Despite this, the teachers of the Pai Chai mission school tried to teach Korean language, history, and geography and wanted students to know the importance of their own culture and identities. These efforts allowed them to recognize the values of their culture.

Third, in the Pai Chai School, liberal education was provided, and it enhanced the students’ critical analysis and knowledge. At that time, Korea needed to learn Western Culture, especially the English language. Missionaries such as Henry Gerhard Appenzeller accepted the challenge and founded the new school to teach English. However, Appenzeller did not want to create only a language school. He had himself graduated from a liberal art college and thought the school should likewise be a liberal art college. Therefore, he created a curriculum based on liberal education, including courses in music, languages, history, geography, mathematics, and so on. This instilled the students with new patterns of thinking and with rational, critical attitudes.

In conclusion, with the help of the effort of its members, the Pai Chai Mission School had the sound intercultural educational system. This system used intercultural ideas that teachers and students should have mutual-respect, find the overlapping areas and change their culture with their critical thinking, which was made by liberal education.

Keywords: word; intercultural education; Pai Chai School; Historical model

**INTRODUCTION**

As population movements across countries and the need for international cooperation have increased, various multicultural discourses have emerged. While multiculturalism has developed in the U.S.A or Canada, interculturalism has developed in Europe. Multiculturalism focuses on making multicultural society, whereas interculturalism
emphasizes dialogue and mutual communication between cultures. This means the interaction among different cultures and the recognition of different values, such as symbolic representations, lifestyles, and values. (Abdallah-Pretceille 2004).

Interculturalism addresses individuals who exist in human networks. Individuals have the ability to recognize the differences between cultures and change cultures by assimilating other cultures. Individuals communicate with others from different cultures, change their culture, and make a new culture that expands human networks. Therefore, an understanding of cultures is the key to resolve the cultural conflicts and education is centered on interculturalism.

The Pai Chai School, the first modern school in Korea, offers a historical model of intercultural education. Korea faced multiculturalism due to the invasion of western countries in 1880s. At that time, some missionaries established mission schools, which played role in the bridge of the gap between Korean culture and Western culture. Especially, the Pai Chai School among mission schools was a paradigm for intercultural education. Henry Gerhard Appenzeller who established the Pai Chai School tried to carry out liberal education while respecting Korean culture. As a result, the students could positively recognize the differences between cultures gradually, change the traditional culture, and create a new culture.

This paper aims to explore the Pai Chai School in terms of intercultural education. To achieve this goal, we explore its background, educational purposes, curriculum and content, and discuss it in relation to intercultural education.

**The Establishment of the Pai Chai School**

*The Historical Background of the Pai Chai School*

In 1880, Korea faced great challenges. Foreign countries who wanted to trade with the
Joseon rulers forced the country to open its ports. In this process, Koreans were forced to learn about Western culture. As a result, the Joseon rulers signed many treaties with different countries, including the Ganghwa treaty in 1876. In addition, in 1882, Korea signed the United States–Korea Treaty and a delegation called ‘BoBingSa’ (which means contact, and is the 10 members of the Korean Embassy) which was a Korean delegation to see the system of West was sent the United States and Europe.

While traveling in the U.S., BoBingSa met John F. Goucher, who was a professor at Goucher Women’s College. Goucher asked the United Methodist General Assembly Mission Council to send missionaries to Korea and himself contributed $2000 toward that end. In 1883, the General Missionary Committee of the Council let Robert S. Maclay travel to Korea for missionary work, and he received the approval of the Korean government to participate in education and medical services. As a result, missionary Henry Gerhard Appenzeller came to Korea and established the Pai Chai School (Kim, J 2006, 91-93; Maclay 1896).

**The Position of Koreans on the Pai Chai School**

Korean government officers allowed missionaries to enter Korea and supported them to establish schools. (Park, J 2001, 526)

To understand the thinking behind this decision, we suggest to explore the book *Seoyugyeonmun* (which means seeing and hearing western areas after traveling), which was written by Gil-Jun Yoo, who thought that Korea should adopt western systems and ideas. *Seoyugyeonmun* was a great book about the introduction of western ideas at the end of the 19th century, and the content covered the experiences and ideas of the author, who studied abroad in the U.S. and traveled around Europe. Gil Jun Yoo claimed that Koreans should be civilized, but also that they should adapt western ideas for the
Korean context. His ideas were influenced by *Silhak*, which was the Realist School of Confucianism. He asserted that we should adopt the constitutional monarchy, encourage trade and industry, and prefer the adaptation of the modern monetary system of taxation as well as the practice of modern education (Yun 1998; Yoo, D 1990). He also believed that education was the most important factor for becoming civilized.

However, Yoo did not want to imitate western countries, but to promote change motivated by western culture. He said that Koreans should try to make a new civilization. In this sense, Korean leaders allowed missionaries to teach young students.

**The Process of Establishing the Pai Chai School**

In 1883, when the *General Missionary Committee* of the United Methodist General Assembly Mission Council decided to send missionaries to Korea, Henry Gerhard Appenzeller entered Korea, planning to establish the Pai Chai School. The annual report of the board of foreign missions of the Methodist Episcopal Church introduced the process of the establishment of the Pai Chai School (Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church: Korea Mission 1884–1943).

In Korea, George Foulk asked the king if Appenzeller could establish a new school to teach English. With the king's approval, Appenzeller started a class with two students and the new school was established in 1886. In February 1887, King GoJong gave the school the name "Pai Chai Haktang," which means “The hall for rearing useful men.” This showed that the Joseon government and missionaries had a cooperative relationship. After that, the government supported the school financially and administratively until the fall of the Joseon dynasty. In 1887, a western-style building was constructed in Korea for the Pai Chai Haktang.
PURPOSE OF ESTABLISHMENT AND CURRICULUM OF THE PAI CHAI SCHOOL

Purpose of Establishment

To understand the purpose of the Pai Chai School, we could consider two aspects.

First, we could explore the meaning of the name “Pai Chai” as well as its motto: Pai Chai meant “the training of useful men.” The reason that King Gojong gave the name Pai Chai Haktang was because he wanted to train useful men for the Joseon dynasty in the new school.

Second, the motto of Pai Chai School was Matthew 20:27–28: “And whoever desires to be first among you, let him be your slave just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” That is, Appenzeller expected to cultivate men who would serve through the Pai Chai School.

It seemed that the aims of King Gojong and Appenzeller conflicted; however, actually, they had the same aim, but stressed different points. What was “useful men”? It was common to consider useful men to be instrumental, but according to Confucian ideas, people were connected to others in society (Lee, G.D. 2005), and Mencius said that a true gentleman had three pleasures: family life, not to be embarrassed on heaven and earth, and teaching talented men. Therefore, “useful men” to King Gojong meant being intellectual as well as helpful to others and working for society. In this sense, “serving” others was an attitude that “useful men” had.

In short, then, King Gojong and Appenzeller had the same aim, which was for the school to contribute to the development of Korea, but how did they achieve this?

There were several materials that described Appenzeller’s idea. First, “The Obligation of Foreign Residents to Korea” was the title of his address in August 13, 1897. In this address, he said that foreigners should believe and support Korea because
there were many great ideas for maintaining peace. (Lee, M 1985, 386-387) In an annual report, he furthermore said, “We do not aim to make "interpreters" and "operators" in our school, but liberally educated men” (Annual report of the Board of Foreign Missions of the Methodist Episcopal Church: Korea Mission 1885). Appenzeller thought that the school brought up to “liberally educated men” for the development of Korea, so he tried to provide liberal education.

Then, what were liberally educated men and liberal education to Appenzeller?

Liberal education did not pursue a state without outside interference, but internal freedom, which freed people from ignorance, prejudice, provincialism, dogma, preconceptions, and ideologies. Therefore, liberal education stressed the development of rationality. Socrates, Plato, and Aristotle introduced the idea, and R. S. Peters (1966, 1977) and P. H. Hirst (1965, 1974) elaborated a liberal theory of education in the middle of the 20th century, which became the standard view of education. However, this theory was criticized based on two questions: “What is wellbeing and how is rational liberal education helpful for giving people wellbeing?” and “What is freedom and how does rational liberal education make people free?” (Yoo, J 2004, 242-243)

Regarding this point, we could argue that Appenzeller's liberal education was not the same as liberal education in the modern sense, which focused on rationality and was the opposite of vocational education. Instead, Appenzeller’s liberal education was similar to J. Henry Neman's liberal education. Neman proposed the aims of higher education in his book, The Idea of a University (Newman 1852). He claimed that universities should pursue “universal knowledge,” which is sometimes called ‘university knowledge’, ‘all knowledge’, or ‘liberal knowledge’. To pursue universal knowledge, theology plays a key role. Newman says that theology is not only part of the whole, but also unifies all knowledge. At that time, universities excluded theology,
which meant universities failed to pursue universal knowledge. For a long time, people have thought that universities are related to the pursuit of universal knowledge. Newman instead suggests liberal education aims to pursue universal knowledge and theology plays a key role in pursuing universal knowledge. (Yoo, J and Jung 2010) Appenzeller had a similar idea, so he spent his life trying to make the Pai Chai School a university.

Curriculum

The Pai Chai School’s early curriculum was as follows.

1) Preparatory department
   ① First semester: English, Reading 1
   ② Second semester: English, Reading 2, Spelling
   Chinese Alphabet, Korean Alphabet

2) Academic department
   ① First-year student
   English: Basic grammar, Basics of Arithmetic, Reading 3, Reading 4, Writing, Spelling, Singing, Chinese Alphabet, Korean Alphabet

   ② Second-year student
   English Grammar, Arithmetic (until decimal system), “General Science,” Reading 5, Alphabet, Translation, Writing, Singing, Chinese Alphabet, Korean Alphabet

   ③ Third-year student

\(d\) Preparatory department was the course for helping students to prepare to enter the Pai Chai school.
Note especially the following two features. First, the missionaries taught *Hangeul*, the Korean alphabet. Second, the Chinese alphabet and Chinese and Korean classical literature were also taught.

Teaching *Hangeul* was of great historical significance in Korea because at that time, Korean elites, called *YangBan* (which means nobles), ignored *Hangeul* and did not teach it in traditional schools. Traditional schools taught the Chinese alphabet and Chinese and Korean classical literature written in Chinese. However, the missionaries recognized the value of *Hangeul* and tried to teach it. They did so for two reasons. First, the missionaries thought that *Hangeul* was more suitable for their mission work. They focused on individuals’ repentance, so they needed an easier way to approach the ordinary people. They discovered the value of *Hangeul* and taught it. Additionally, they translated the Bible into *Hangeul* (*Joseon Christian Paper*, June 23, 1897). Second, the missionaries had been educated in the modern nation-state. The modern nation-state encouraged people to be educated in the modern educational system, which was centered on language and the history of the nation. They tried to understand national culture and wanted to develop a new school system based on national culture. Teaching *Hangeul* made Koreans feel proud of their culture. As a result, there were great *Hangeul* scholars and poets among the Pai Chai School graduates.

However, the missionaries, especially Appenzeller, did not ignore the *YangBan*’s culture. They hired Korean scholars and allowed them to teach the Chinese alphabet and traditional literature, like in traditional schools. The missionaries tried to understand Korean culture, for instance, Confucianism, and taught it in the Pai Chai School.
Therefore, in the Pai Chai School, both western and traditional educational systems were adopted.

**Faculty**

Different cultures influenced the teachers and students. The Korean teachers tried to understand western cultures and teach the students traditional and western ideas.

For instance, Byeongheon Choi tried to combine the study of Confucianism and Christianity, and Heungmuk Yang taught the *Universal History of Sheffield*, a world history book written by an American missionary, Devello Zolos Sheffield, in Chinese.

Appenzeller hired other talented people as teachers as well, such as David H.R., Philip Jaisohn, and Chiho Yun, who returned to Korea after studying abroad. In particular, Philip Jaisohn and Chiho Yun had studied Confucianism and became high-ranking officers. After studying western culture in the U.S., they came to Korea and taught students the differences between Confucianism and Christianity and western knowledge in Korean. They encouraged the Pai Chai School students to study different cultures and understand the gap between them. (Appenzeller 1988; Kang 2007; Kim, S.H. 1965)

The missionaries also made their Christian missionaries work with an acceptance of the benefits of Confucianism. They understood Confucianism was a moral system. However, they tried to fix its faults, such as discrimination against women, and they maintained its strong points, such as respecting one’s parents.
THE INTERCULTURAL EDUCATION IN THE PAI CHAI SCHOOL AND ITS IMPLICATIONS

Interculturalism in the Pai Chai School

Cultural imperialism is the cultural aspect of imperialism. M. Carnoy (1974) said that the countries that experienced the colonial era were culturally subordinates. The educational and media systems of these countries have been set up as replacements of strong countries, such as the U.S., and carried their value. However, in the period in which the Pai Chai School was established, Korea was not colony, but was trying to open itself to foreign influence and learn about other cultures. Additionally, the Pai Chai School did not imitate other cultures, but created a new system for Korea. Therefore, it is argued that the Pai Chai School was not an example of cultural imperialism, but interculturalism.

Interculturalism is a theory that emphasizes dialogue and mutual communication between cultures. Interculturalism means interacting between cultures and recognizing different values. Individuals who exist in human networks have the ability to recognize the differences between cultures and change their culture by experiencing other cultures. They spread the cultural change through human networks. The Pai Chai School is a historical model of intercultural education. In the Pai Chai School, the teachers and students tried to communicate with other cultures, change their culture. Therefore, the individuals in the Pai Chai School influenced society through their network.

In the Pai Chai School, the Sammon Publishing House was started. It published in three languages. These books were read by people in society, and their ideas spreaded.
Pai Chai students and teachers also started a social movement. At first, students and teachers founded a group called ‘council’ for cultural issues and social problems. They discussed and published their papers. After Philip Jaisohn joined the ‘Independence Club’, the students in ‘council’ joined the ‘Independence Club’ and actively participated. They contributed to making the first Korean newspapers and began the People's Joint Association. The People’s Joint Association discussed many issues and formed public opinion. (Appenzeller, 1988; L, M 1985; Kim, S.H. 1965)

**Students**

Students who graduated from the Pai Chai School was liberally educated men not traditional educated men who should obey their king, teachers, parents, society and traditional norms. They had critical thinking and reflected their traditional standards. For example, they changed their appearance. In the Joseon dynasty, they wore traditional clothing of Joseon, *Hanbok* and they did not cut their hair because their hair was from their parents. Although they thought they should take good care of their parents, they reconsidered what was the real filial piety and they thought they did not need to keep their hair for their parents. They cut their hair themselves and dressed both western style clothes and traditional style clothes. They choose their appearance of their own accord. Also, they explored their traditional system in society and they accepted necessary to change their system and adopt the western system in some cases. So they decided their ideas to share other people and started to participate in some social movements. They were sceptical on their society. (Kim, S.H. 1965; Lee, G.S 2014)

Students also contributed to the new culture and society. In particular, Syngman Rhee became the first president of the Republic of Korea. He formed his political ideas after studying western and traditional ideas. He became an activist for the independence
movement in defiance of Japanese coercion. Another example was Si-gyeong Ju who focused on language. He wanted to systemize Hangeul. As a student in the Pai Chai School, he studied English, Math, Science, and World History and recognized many countries obtained benefits by using national languages. He decided to establish the grammar of Hangeul and built the foundation of Korean grammar. The name Hangeul was created by him. Korean poets, such as Sowol Kim and Do Hyang Na, and independence fighters, such as Cheongcheon Ji, have graduated from the Pai Chai School and influenced Korean culture. (Ann 2015, Lee, G.S 2014)

Students who were influenced the Pai Chai School was made as new people who were different from traditional men. They had critical thinking and they tried to apply their ideas to their society. They have changed their original culture and created new culture.

**Educational Implications**

The above mentioned facts show us two educational implications.

First, intercultural education always involves “mutual respect,” which is not like the respect in Confucianism (e.g. obeying one’s parents or the king), but respecting others’ cultures and friendship. Missionaries and Koreans helped and tried to understand each other. They did not ignore other people and cultures.

Second, liberal education can play an important role in intercultural education. Appenzeller received a liberal education. He recognized the importance of liberal education and tried to practice it. However, this liberal education is not Peters and Hirst’s liberal education, but J. Henry Newman’s.

Appenzeller tried to teach critical thinking. For example, he pursued general education, such as language, math, the system of knowledge, art, and music. Thanks to
his efforts, students started to discuss issues of their own accord; of course, the school supported these activities. Appenzeller spent his life trying to turn his school into a university.

Appenzeller's idea was right. Liberal education played an important role in intercultural education. Students who learned critical or sceptical thinking not only understood the difference between cultures, but also discussed cultural, political, and social issues and joined movements to realize their ideas.

**CONCLUSION**

In the 1880s, Korea was confronted with foreign influence. The Pai Chai School established by western missionaries was the bridge to close the gap between cultures. It helped teachers and students meet, compare, and accept the strange culture. As a result, students found the area of being piled one on another and success to change their culture. PaiChai was the first model to offer the mixed curriculum and it affected the following mission schools such as YONSEI university and EWHA womens university. Though after Appenzeller died, it could not be university, this model offered foundation of Korean mission schools and these school greatly contributed establishing Republic of Korea in many ways.

Nowadays, there are many the cultural conflicts. We should consider how to teach students in order to have the ability to deal with these problems between cultures. In history, the Pai Chai School offers a model for intercultural education, above all because it stresses two features: First, mutual respect is the most important value in the intercultural education and, second, liberal education can play a key role to make an intercultural education.
REFERENCES


**NOTES ON CONTRIBUTOR**

Professor Yoo has interested in a variety of topics including, curriculum philosophy, religious education, moral education.
KOCABAŞ, AYFER

Cooperative Learning as an Intercultural Method in Musical Education and the Views of Preservice Teachers

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ABSTRACT

The aim of this research is to determine the views of preservice teachers in creating a rhythmic rondo with the help of the Orff method based on cooperative learning in teaching music courses. The research has been conducted in the 2015-2016 spring term of İzmir Dokuz Eylül University Buca Faculty of Education Classroom Teaching and Preschool Education departments in classes for which the Cooperative Learning technique was used in musical education courses. This is a qualitative research designed as one of the qualitative research methods, “content analyzing”. In this research, semi-structured interview forms were analyzed according to their content and categorical aggregation was used in data analysis given to the groups after the activities. There were 192 female and 31 male teacher candidates from the seven regions of Turkey in the sample. Learning together technique from one of the Cooperative Learning Techniques was used in the research. According to the views of preservice teachers at the %45 percentages level cooperative learning supplies facilities in learning music. In the four classroom 40 groups x12 =480 communication styles have been identified. 40x4=160 rondo types were created. According to the views of preservice teachers cooperative learning has improved creativity at the %16.35 percentage level and %12.56 percentage level there were some limitations.

Keywords: Cooperative learning, teaching music, intercultural education, teacher training

Corresponding author: Prof. Dr. Ayfer Kocabas, ayfer.kocabas@deu.edu.tr
INTRODUCTION

In the recent years, during which the world has been changing and developing rapidly, it has become an obligation to guide students into becoming researching, questioning, critically thinking individuals with advanced communication and cooperation skills and free and creative ideas. In order to look for an answer to the question of how to guide students into being creative individuals, educators have been conducting a number of studies. Creativity and the development of creativity have also become the goals of education and training programs as well. Creativity is defined as a generally improvable process and ability of the individual to generate an original product which includes the respective problem solving process of the individual and one that could spring in convenient circumstances. The different branches of art form a common language all around the world with the emotional marks and interaction they have left on the individuals. As a branch of art, music is a language that humanity uses commonly. The reading and writing of this language is done with the same symbols in the whole world, which nurtures the world culture as a whole as a form of art that effects people most rapidly and primarily. As one of the most important dimensions of musical education, creativity holds an important place as a learning field and goal of musical education programs of all levels (O’Brien, 1983). Creativity in music can be improved with the help of learning and teaching methods and techniques that bring out and develop creativity. Cooperative learning differs from other group work types with its preparation and planning, cooperative learning process and task management, observing and interfering, and evaluation phases (Johnson, Johnson & Holubec, 1994; Kagan, 1994; Kaplan & Stauffer, 1994; Slavin,1990). Along with this, positive dependence, individual responsibility and accountability, face to face supportive education, social skills, individual and group evaluation are some of the conditions that keeps the group
constantly functional in the creation of the product. Group cooperation toward a single goal, cooperative learning is inherent in the nature of music making except for solo performance. Having learned how to cooperate students are better prepared for the challenges of the future (Kaplan & Stauffer, 1994). The aim of this research is to determine the views of preservice teachers in creating a rhythmic rondo with the help of the Orff method based on cooperative learning in musical education courses. Due to the fact that the Rondo form is based on repetitions in elementary level, it is one of the most effective forms to use in improving creativity.

AIMS OF THE STUDY

The aim of this research is to determine the views of preservice teachers in creating a rhythmic rondo with the help of the Orff method based on cooperative learning in teaching music courses.

THE IMPORTANCE OF THE RESEARCH

(29) Groups’ creativity and cross cultural interaction can be increased through Orff method based on Cooperative Learning (according to Johnson, Johnson & Holubec, 1994, 2007, 3:3; within a group of four there are twelve interactions to manage on tasks).

(30) There are some limitations in traditional music classroom and it supplies group creativity only one direction (interactions realize from the teacher to the whole classroom or from the classroom to the teacher) so this practices contain group activities examples and productions.

(31) This research can increase qualifications of teacher training by teaching Cooperative learning in music classes.
(32) Cooperative learning and teaching music or art can contribute cross-cultural education and developing democracy.

ASSUMPTIONS

(33) Every individual teacher candidate brings his/her culture to the class room climate thus contributes to the classroom through cooperative learning.

(34) Heterogeneous groups in the cooperative learning represents cross-cultural interactions.

PROBLEM SENTENCE

Problem sentence and sub-problem sentences were determined as;

What are the views of preservice teachers on cooperative learning as an intercultural method in music education?

SUB-PROBLEM SENTENCES

(35) Does Cooperative Learning promote cross-cultural interaction?

(36) How does cooperative learning supply facilities in learning music?

(37) How can we generate a creative musical form for this purpose?

(38) What are the opinions of the teacher candidates on limitations of the cooperative learning activities?

METHOD AND RESEARCH DESIGN

This is a qualitative research designed as one of the qualitative research methods, “content analyzing” (Balcı, 2006). In this research Learning Together Technique developed by Johnson, Johnson & Holubec, (1994) was implemented.
Learning Together Technique in Music

(39) Forming the heterogeneous groups randomly.

(40) Arrangement of the class-room.

(41) Forming group identity by finding.

- name
- song
- slogan
- symbol of the group
- Giving the group members the roles of
  - researcher
  - motivator
  - speaker
  - secretary
- Giving group instruction to the each group/ determining long and short syllable with dot and line
- Researcher speaks on her/his name’s rhythmically / introduce herself /himself to the group member
- Motivator speaks on her/his name’s rhythmically / introduce herself /himself to the group member
- Speaker speaks on her/his name’s rhythmically introduce herself /himself to the group member
- Secretary speaks on her/his name’s rhythmically introduce herself /himself to the group member
(every group member trials their rhythmic name patterns with rhythmic materials)

(42) Then every group member should teach their own rhythmic name patterns to the other group members with speaking, beating with rhythmic materials.

(43) Providing group’s rondo form through using rhythmic name patterns with rotation (in this phase every rhythmic name patterns must use as an rondo motif/theme in the rondo form) and writing on the paper as, (A+B+A+C+A+D+A).

(44) Presenting groups’ rondo form to the whole class-room with clapping, beating or playing on the sol note.

(45) Each group composed from four teacher candidates. Nearly each class had 10 groups and for four classrooms, there were 10x4= 40 groups.

(46) Evaluating the group process & individual performance.

(47) Gathering groups’ semi-structured interview forms.

**Analyzing Data (I)**

In this research, semi-structured interview forms were analyzed according to their content and categorical aggregation was used in data analysis given to the groups after the activities. Accordingly, each sub-question was considered as a category in this research generally. Words, conceptions, sentences and sometimes paragraphs were determined as the analysis units.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Category</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>Female</td>
<td>192</td>
<td>86.09</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>31</td>
<td>13.91</td>
</tr>
<tr>
<td>Programme type</td>
<td>Formal</td>
<td>166</td>
<td>74.43</td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
<td>-----</td>
<td>-------</td>
</tr>
<tr>
<td>2. Programme</td>
<td></td>
<td>57</td>
<td>25.57</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>223</td>
<td>100</td>
</tr>
</tbody>
</table>

*Table 1. Research Group / Distribution Ratio*

<table>
<thead>
<tr>
<th>Instrument</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Melodica</td>
<td>112</td>
<td>50.22</td>
</tr>
<tr>
<td>Glockenspiel</td>
<td>111</td>
<td>49.78</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>223</td>
<td>100</td>
</tr>
</tbody>
</table>

*Table 2. Instrument type*

<table>
<thead>
<tr>
<th>Regions</th>
<th>n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mediterranean</td>
<td>16</td>
<td>0.07</td>
</tr>
<tr>
<td>Aegean</td>
<td>122</td>
<td>0.55</td>
</tr>
<tr>
<td>Black Sea</td>
<td>12</td>
<td>0.05</td>
</tr>
<tr>
<td>Central Anatolia</td>
<td>13</td>
<td>0.06</td>
</tr>
<tr>
<td>Eastern Anatolia</td>
<td>13</td>
<td>0.06</td>
</tr>
<tr>
<td>Marmara</td>
<td>32</td>
<td>0.14</td>
</tr>
<tr>
<td>Southeast Anatolia</td>
<td>15</td>
<td>0.07</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>223</td>
<td>100</td>
</tr>
</tbody>
</table>

*Table 3. Distribution of the research groups according to the regions in Turkey*

<table>
<thead>
<tr>
<th>Categories</th>
<th>MH Reliability Formula and Reliability</th>
</tr>
</thead>
</table>
Table 4. MH Reliability values relation to categories (Reliability formula developed by Miles and Huberman, 1994, Reliability Coefficient: Agreement/Agreement +Disagreement, 100)

<table>
<thead>
<tr>
<th>Theme</th>
<th>Coefficient:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interaction and communication</td>
<td>MH: 110/(110+8) = 0.93</td>
</tr>
<tr>
<td>2. Facilities in learning music</td>
<td>MH: 190/(190+1)=0.99</td>
</tr>
<tr>
<td>3. Creativity in music</td>
<td>MH: 68/(68+2)=0.97</td>
</tr>
<tr>
<td>4. Limitations of Cooperative</td>
<td>MH: 53/(53+6)=0.90</td>
</tr>
</tbody>
</table>

Learning in music class

**FINDINGS AND INTERPRETATIONS**

<table>
<thead>
<tr>
<th>Theme</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interaction and communication</td>
<td>110</td>
<td>26.0</td>
</tr>
</tbody>
</table>

*Working in group required harmony and listen to each other. We cannot say whether or not harmony in the individual working.*

*We have changing our wrong and lack of musical knowledge through asking group mates and we have to concentrate on the task.*

*For creating new forms we have to listen group mates we have learned playing through listening*

*We have courage to each other, we have felt free in the group. We have expressed to the group mates ourselves.*

*We have exchange information in the group. Sharing our names and surnames, arising a lot of new productions*

*Due to group works it supplies body coordination in the group. While someone cannot*
ask a question as individual to the teaching staff we have asked to each other in the group and gave an answer quickly.

---

**Example expressions: Is there a way cooperative learning can promote cross-cultural interaction?**

1st Group: “We think that cooperative learning brings cross cultural interaction through music. Everyone has different cultural and educational background in the classroom. Musical activities and group works tie group members to each other and bring social interaction among group members.”

2nd Group: “Music is a global language that effects individual and groups’ behaviors. Music and cooperative learning support each other and brings cross cultural interaction and communication. The most important reason of this is that we applied our names ritmically on the body percussion, materials that produced high - low voices by beating on the knee, hand clapping, …” “Turkey has seven different regions and people has different cultural qualifications according to the regions and we collected in one class room”

3rd Group: “By sharing the group task we are learning notes very easily. If we do not know a subject personally we asked it to our group members and we helped to each other”

4th Group: “By thinking together with group members we decrease the possibility to make a mistake in the rhythm. We also produced different ideas with the group friends that we did not work and talk before.”

---

**Example expressions: Does cooperative learning and music promote cross-cultural interaction?**

“Cooperative learning and rhythmic rondo can supply cross cultural interaction and every culture has been transformation and carried to the others experiences through cooperative learning conditions and new musical arrangement can be created. Thanks to this, harmony of the differences make a contributions to these new arrangements.

Because of music is an international language, all of the cultures effects to each other. Music is open to the improvement as an international language so effects to all kind of culture.”
“Harmony of the differences and new implications will get opportunities on the others culture. We applied and achieved it through introduced to ourselves as rhythmic speaking.”

Table 5. Frequency and percentages level relating to cooperative learning can promote cross-cultural interaction

As seen in Table 5, preservice teachers have positive views at the %26 frequency level relating to cooperative learning can promote cross-cultural interaction in music class. Due to Cooperative Learning conditions such as, positive dependence, individual responsibility and accountability, face to face supportive education, social skills, individual and group evaluation group members had to share needed materials and skills, knowledge in music heterogeneously and interacted. Forming group identity, giving the roles and desired finding rhythmic patterns can be promoted cultural interaction.

<table>
<thead>
<tr>
<th>Theme</th>
<th>Facilities in learning music/ Positive views</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>*Better conceive of musical knowledge</td>
<td>190</td>
<td>45.02</td>
<td></td>
</tr>
<tr>
<td>*Sharing musical knowledge and skills</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Better enjoyment, taking taste from the course and rhythm</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Apprehension of rhythmic patterns</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Hearing skills and to discriminate high and low voice</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Improvement of musical skills, increasing self-esteem, increasing motivation, improving to harmony</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Negative views</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6. Frequency and percentages level relating to how cooperative learning supplies facilities in learning music
Table 6 has shown that some examples of the views and frequency and percentages level relating to how cooperative learning supplies facilities in learning music. Preservice teachers have positive views at the %45 frequency level relating to how cooperative learning supplies facilities in learning music. There were no negative opinions on it. In the groups, teacher candidates had to share and teach to each other all of the musical skills and knowledge for creating rondo form. Because of every group member should teach their own rhythmic name patterns to the other group members with speaking, beating with rhythmic materials and use their name patterns as rondo theme, it supplies their learning. It can be said that cooperative learning is very effective method in learning music.

<table>
<thead>
<tr>
<th>Theme</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creativity through rhythmic rondo/ Positive views</td>
<td>69</td>
<td>16.35</td>
</tr>
<tr>
<td>*Rhythm has positive contributions to the melodic skills.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*We have composed rhythmic rondo very original and belong to the group.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Our creativity has been improved through different ideas and name patterns.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Our imaginative power has been developed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Sharing with different name patterns new productions have been arized</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Original product have been composed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* We have been a lot activies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*Group members have to be inspired by to each other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*We have heard other notes while playing and beating the different voice.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*We have produced a lot of rhythmic rondo using class mates’ names, we have learned how we can beat our names rhythmically</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Negative views

Due to having lack of musical knowledge we could not enough creative
Table 7 has shown that frequency and percentages level relation to creating rondo form through Cooperative Learning. Teacher candidates have positive opinions at the %16.35 frequency level relating to creating rondo form through Cooperative Learning. There is only one negative opinion on having lack of musical knowledge. In this research, creating rhythmic rondo form was the desired activities. They created new rhythmic rondo form through starting out from rhythmic construction of their names and surnames. As each group member's name and surname was used rhythmic rondo theme, in one class setting 10 group and 10X4=40 various rhythmic rondo were composed. For four class room 4X40=160 rondos were created. Otherwise if we had to used, created rondo would be very limited.

<table>
<thead>
<tr>
<th>Theme</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Limitations</td>
<td>53</td>
<td>12.56</td>
</tr>
</tbody>
</table>
*We could not obey the rules and cooperation

*Groups should not be flexible

*Intervene should be done when needed

*There were a lot of loud voice when group activities have been realized. We should work on our task not disturbing to other groups also we produced a lot of voice.

*Having lower musical skills have slowed down to the group

*Group mates should be controlled by the each other

*There might be some problems in the crowded class room. Learning rhythmic patterns individually could be difficult as a group

*Catching the harmony might be difficult

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**Table 8.** Frequency and percentages level relating to limitations of Cooperative Learning in music class

Table 8. has shown that frequency and percentages level relating to limitations of Cooperative Learning in music class. According to the views of teacher candidates, there are some limitations in the music class at the %13 frequency and percentages level. Produced a lot of voice and voice based working could be disturbed to the groups.

**CONCLUSIONS AND DISCUSSIONS**

(48) According to the views of preservice teachers in creating a rhythmic rondo with the help of the Orff method based on cooperative learning in teaching music courses have supply cross cultural interaction and communications at the % 26 percentage level. But in this research :

1. for one class room, 10 groups x12=120 communication style
2. for four classroom 40 groups x12 =480 communication styles have been identified at least.

(49) According to the views of preservice teachers at the % 45 percentages level cooperative learning supplies facilities in learning music, as the rhythm is the base of the music. Research conclusions accomplished by Kocabas (1996, 1998a,b,c) the positive effects of cooperative learning on learning strategies, musical knowledge, positive attitudes towards music, attribution on achievement were also supported with this research results.

At the %12.56 percentage level there were some limitations, if we could not apply conditions of cooperative learning, cooperation would not be realized with all of the aspects.

(50) According to the findings cooperative learning has improved creativity at the %16.35 percentage level.

In this implementation as every teacher candidate’s name-surname were used for rondo theme in one classroom;

10 group x 4=40 groups,

For four classroom 40x4=160 rondo types were created.

Otherwise if we could not use cooperative learning, learned and performed rondos form would be very limited as four-five.

(51) According to the teacher candidates there were some limitations while applying cooperative learning in teaching music courses at the %13 percentage level.

When the obtained conclusions compared with the positive effects of the cooperative learning on creativity, it is seen that this research results have supported to the research conclusions done by Cornacchio, (2008) and Kocabaş (2013).
This research conclusions have supported the others research conclusions that positive effects of cooperative learning on musical knowledge, learning strategies positive effects on attitudes, communication skills, solve musical problems and enhance students performance self concept, courage and decreasing stress level (Johnson, Johnson, & Stanne, 2000; Kaplan and Stauffer, 1994; Sharan, 2010; Kocabas, 1996; Kocabas 1998a,b,c; Kocabas, 2001; Kocabas 2013a; Kocabas and Cubukcu, 2011; Kocabas and Erbil, 2013b).

SUGGESTIONS

- We can train more creative teacher candidates when cooperative learning is thought to them.
- Cooperative learning techniques should be thought all of the music courses and other subject domain teaching courses in the teacher training programmes.
- Cooperative learning should be thought for more communication and interaction thus we can share common feelings and empathy.
- In music and art courses for more creative individual we should apply more cooperative learning techniques.
- Research on cooperative learning in music should be conducted in order to provide creative generation.
- For eliminations of the limitations of cooperative learning all of the conditions or rules of the cooperative learning should be controlled.

REFERENCES


**NOTES ON CONTRIBUTOR**

The author: The author has been working Division of Primary School Teacher Training Department, Faculty of Education in Dokuz Eylül University, İzmir/Turkey.

Research domains: Cooperative Learning, Active Learning Methods, Music Education, Curriculum and Instruction, Teacher Training System in Turkey and the world, Village Institutions in Turkey

Courses: Music, Teaching Music Methods, Art and Aesthetic, Scientific Research Methods courses in undergraduate level and the other courses in master and doctorate degree.

The author has referee duty for a lot of journal and is in the scientific board member and attendee in symposium, congress and conferences.
Building social skills to ‘learn together’ in the intercultural primary school

Department of Psychology and Cognitive Science, University of Trento, Trento, Italy

ABSTRACT

The paper focuses on the effectiveness of the Learning Together model in building social skills in multicultural contexts; a process directly related to the academic success of all the pupils involved. A troubled multicultural classroom in Northern Italy was observed for six years, from the first primary school year to the first middle school year. Using the Grounded Theory Method, all the gradually collected data led to the emergence of a pedagogical model of social skills building. The Learning Together model has many benefits, among which I will highlight the real social skills that have been directly perceived and experienced by pupils, parents and teachers on this path. Some possible differences between native participants and those with an immigrant background are also discussed. The transformation of problems or risks into resources, and thus the building of an inclusive and intercultural learning community, will not come about through an a priori taxonomy of social skills, but as the result of an experiential and situated learning process, which understands social competences – the core category of this process – as the product of interactions between teachers’ ethical choices, effective teaching strategies and constructively lived multicultural experiences.

Keywords: Learning Together model; social skills; multicultural contexts; primary school; Grounded Theory Method

HETEROGENEOUS CONTEXTS AND EMERGING EDUCATIONAL NEEDS

One of the most urgent problems faced by our complex society is learning to live

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giovanna@email.it
together and to see difference as a growth opportunity for everyone (Delors 1996, Tawil and Cougoureux 2013).

According to the UN’s Department of Economic and Social Affairs, in 2015 31.2% of the world’s 243.7 million international migrants (i.e. people living in a country other than that of their original nationality) lived in Europe\textsuperscript{b}.

The movement of migrants - both between the countries of the EU, and in and out of the Union – has profoundly changed the size and composition of Europe’s population: in 2014 Spain, Italy, the UK, Germany and France were the countries whose populations saw the biggest increases in percentages of new citizens (Caritas-Migrantes 2016, 3).

Alongside their relatively established, and large, populations of foreign citizens, Europe is now facing rapidly increasing numbers of refugees and asylum seekers, for whom solutions urgently need to be found, at both the European and the national level (Caritas-Migrantes 2016, 2). This humanitarian emergency has not actually greatly affected Italy (notwithstanding waves of local alarmism, often exacerbated by the media), since many of the people who arrive here from North Africa move on to other European countries as quickly as they can.

In the current climate of economic and political uncertainty, marked by the complexity of cultural pluralism, increasingly multi-ethnic contexts and the ongoing globalization of markets, economies, social customs and cultural models (Suárez-Orozco and Suárez-Orozco 2009, 63), education systems are also faced with new challenges in terms of combating inequality and social injustice (Gundara and Portera 2008, Banks 2008).

\textsuperscript{b} Source: Eurostat, April 2016.
Recently, the Education Ministers of the EU member states again emphasized the role of education in creating harmonious coexistence in Europe and in preventing further violence and intolerance (EU 2015). Most OECD countries acknowledge the need to develop students’ social and emotional skills (OECD 2015), which play a key role in promoting active citizenship and social progress.

In the Italian school system, in particular, the numbers of non-Italian citizen students are increasing steadily, these students are here to stay (ISMU-MIUR 2016), and it is therefore vital that state schools are able to welcome, respect and support the diversity of their students, and can afford them the education to which they are entitled (Malusà and Tarozzi, forthcoming), “ensuring that difference does not become inequality” (MIUR 2012, 5), to quote the Italian Education Ministry’s Guidelines (MIUR 2014).

A “normal diversity” (ISMU-MIUR 2015, 131) is emerging in the newly heterogeneous environments of many Italian schools, where recent years have brought profound changes: second generation immigrant students have, since 2013, outnumbered their first generation immigrant peers, making up 55.3% of the total number of children born to immigrants resident in Italy (ISMU-MIUR 2016, 8).

The shift to a “different normality” desired by the Ministry (ISMU-MIUR 2015, 133) requires knowledge of the specific needs – rooted in their diverse life experiences – of the students from immigrant backgrounds, and the ability to understand and respond to those needs (Catarci 2015, 18).

Italian law unequivocally encourages the use of collaborative learning to transform the classroom into a space for communication and cooperation (MPI 2007, MIUR 2012). Extensive research also testifies to the contribution of Cooperative Learning to building social skills and a sense of community (Sharan 2013).
This is the background of the present paper, which reports some results of a longitudinal study that followed a multicultural class from the first grade of primary school (2005-06) to the first grade of middle school (2010-11) in a primary school in Trentino (Italy). The propose was to identify meaningful directions to provide all pupils, whatever their home background, with the opportunity to learn in a supportive, stimulating atmosphere, with the ambitious aim of constructing a social justice education model, whose main focus would be the inclusion and academic success of migrant students.

I first present the methodological approach adopted, then briefly\(^c\) sketch the model constructed, defining its essential features as steps toward an effective way to promote quality schooling for all, in particular focusing on the real social skills directly perceived and experienced by pupils, parents and teachers on this path, and also some possible differences between native participants and those from immigrant backgrounds.

**METHOD**

A critical *Grounded Theory Method* (Charmaz 2014) from a constructivist approach, oriented towards *Social Justice Education* (Denzin 2007, Levy 2015) was used to guide this inquiry, which involved 19 students\(^d\), 36 parents, 26 teachers.

\(^c\) For a complete report of the analysis and the findings, see: Malusà 2011; Malusà and Tarozzi, forthcoming. This research was conducted under the supervision of Massimiliano Tarozzi, University of Bologna, Italy.

\(^d\) Regarding ethnicity, 6 students came from a migrant background (1 from Algeria, 2 from Morocco, 2 from Tunisia, and 1 from India).
Context

A troubled multicultural classroom in Northern Italy was observed for six years, from the first primary school year to the first middle school year. In the first grade, the observed class was full of conflict: it was difficult to manage the problematic relationships between pupils, and the situation was exacerbated by serious divisions between native and migrant parents.

These 19 students and their 36 parents participated in a wide range of interdisciplinary projects on intercultural education, using the cooperative learning model *Learning Together*, shared by the teachers on the team.

Analysis

The data (gradually collected) included: 62 focused interviews with key informants\(^e\); participant observation over four school years; pupil questionnaires and documentary research. All the data were transcribed and coded according to the *Grounded Theory* procedures (Tarozzi 2008), using the support of the *Qualitative Data Analysis Software QSR NVivo9* (Bhattacharya 2015). 20 themes were identified inductively, and grouped into 9 categories. The definition of the categories was refined, according to their properties and relationships within theoretical coding, and then reduced to 7 (Fig. 1), before finally being integrated into an interpretative scheme, i.e. a general pedagogical model of social skills building (Fig. 2).

\(^e\) The participants were selected according to the *theoretical sampling* technique (Charmaz 2014).
Six main categories emerged from the data. Developing the conceptual relations between the different built categories from a systemic perspective, four stages of the process were identified; these stages, in a progressive temporal circularity, enhance the system’s capacity to construct effective paths to promote quality education for all in complex contexts:

(52) choosing ethically, an essential precondition;

(53) facilitating the experience with effective strategies, a condition for effective process;

(54) constructing social skills, the central hub of the process (core category);

(55) quality of learning for all, ultimate goal of the teaching/learning process.

This article reports some of the results of research that I partially presented, as a poster, to the national congress “Psychology, science, society” (AIP), Chieti (Italy), September 2012; at a conference “Intercultural Counseling and education in the Global World”, Verona (Italy), April 2013; and at the 4th Global Congress for Qualitative Health Research “Dialogues and Bridges for Intercultural Health”, Mérida, Yucatán (Mexico), March 2015.
What are the benefits of the Learning Together model in multicultural and troubled classrooms? Through the Cooperative Learning Model, teachers promote the construction of learning environments in the school space where the multicultural experience becomes an added value, facilitating social skills directly related to achievement in education for all students.

**Constructing students’ social skills**

The social competences – the core category of this process – are the product of interactions between teachers’ ethical choices, effective teaching strategies and constructively lived multicultural experiences.

In both native and migrant pupils, it emerges that the relational skills can be divided into 6 different thematic areas related to the management of self and the group,
including socio-affective growth, the development of communication, mediation and decision-making skills:

- **the socio-affective level**, linked to the relational emotions (trust, empathy, loyalty, openness to help);
- **self-management**, linked to attitudes about the self (self-control, managing emotions, self-confidence and autonomy);
- **communication level**, linked to the basic skills needed for effective communication;
- **group management**, linked to the capacity to work in small groups;
- **conflict mediation** linked to the ability to intervene in problematic situations;
- **decisional level**, linked to the students’ ability to take the initiative, make decisions and choices, and think critically and creatively.

The numerous references – both frequent and dense – to the area of decisional competences and group management (linked to mediation capacity) highlight their relevance: an overall picture emerges of a group which, through frequent conflicts, has been able to grow cognitively, i.e. in terms of critical and creative thought, within an intense relational context, and including all the students (Fig. 3).
Which social skills are directly perceived and experienced by these pupils, parents and teachers, on their cooperative learning path?

The analysis reveals the different levels of awareness of social competences found among the participants (students, parents and teachers) in the study. See Fig. 4, below, and the appendix, for greater detail.

Figure 3. Social skills in the students. Percentage number of references (in brackets the number of codes)

Figure 4. Social skills perceived by students, teachers and parents. Percentage frequency
What the students experience

The social competences that the students have been enabled to develop range across all the thematic areas that make up self- and group management, including socio-affective growth, and the development of communication, mediation and decisional skills.

Both native and migrant pupils experience the growth of these competences directly in their daily school activities: the analysis reveals that they are aware of their ability to support each other, to work in a team, to cooperate, to respect roles and people, to accept conflict as an integral part of friendship, and to use or even invent mediation strategies.

*Everyone’s different in some way[...] When I fight with someone, like with my best friend, whose called Anna, when we fight we make it up straightaway because we understand, we both understand that we’ve done something wrong and we go and say sorry to each other!* (Italian student)

The students from migrant backgrounds say that they are *capable* in all of the thematic spheres (Fig. 5), but above all they feel themselves to be actively involved when finding strategies to mediate conflict, in which they are often involved, and when engaging their socio-affective competences; the importance of being helped and of sometimes also being able to help classmates is often mentioned.
Figure 5. Percentage frequency of social skills declared by Italian and immigrant students

Helping/being helped, among the students does not have the connotation of a kind of we-all-love-each-other solidarity, but it carries that particular meaningfulness of the interdependence of all constructive relationships, aimed at the understanding of the learning task and at the facilitating of a competent attitude in all the activities. These factors are referred to at all the levels of learning indicated by the teachers in the students’ reports.

Sometimes my classmates helped me to improve... and after that I understood that there were things that I just hadn’t been able to learn to do, like put my hand up in class... in my group Erica said to me: - Put up your hand before you speak! And after she’d said it to me a few times I realized that you have to raise your hand in the group [...] Now sometimes I’m able to help some of my classmates if they’re behind! (migrant student)

However, the perceived relationship between the educational significance of peer support and effective academic success progressively decreases longitudinally from the first class of primary school to the first class of middle school. In the first
interviews almost all the students – to varying extents – connected the two phenomena, but in the interviews at the end of the fifth class (of primary school) only some students (Italian and migrant) perceived the educational value of peer support\(^6\).

And finally, in the interviews with the immigrant students at the end of the first class of middle school, no correlation is made at all.

The case of one particular student is indicative: a recent immigrant with no knowledge of Italian language, he sees the help of his classmates as important to his feeling comfortable at school, but not as a factor which supports him in making real academic progress.

We can say that, over time, the students experience school as increasingly supportive, and encouraging of mutual help, but this is not their perception of academic assessment: the many obligatory acontextual tests require the school to make largely *summative* (rather than *formative*) assessments, which do not reflect the actual educational path of each child (Tarozzi and Torres 2016, 3).

On the other hand, a stronger relationship is revealed between intra-group collaboration and perceived academic success. In this case, the subjects probably associate success with the cooperative model adopted in the primary classroom, which involves many tasks in which collaboration between members of the group is required to obtain a positive evaluation.

At secondary school, however, academic success is not perceived to have any connection with collaborative attitudes.

\(^6\) At the end of April, students are given standardized tests which are part of a local monitoring run by IPRASE (the provincial institute of research and experiment); in May they have internal end of year tests and also have to do national tests (INVALSI).
These results are also confirmed by the data from the self-assessment questionnaires on “competence levels” which small groups of students filled out during their school activities. The replies are unanimously agreed after an – often very heated – group discussion, coordinated by an appointed leader, which is part of the daily/weekly teaching routine.

The results (Fig. 6) of the individual self-assessment questionnaires, which the students filled out monthly, are also interesting: they demonstrate their preferred roles (leader, speaker, reporter, observer), all of which have specific functions, developed through teacher-student mediation. The database analysed includes a total of 167 questionnaires, filled out individually over three years, independently of school assessment, as part of the cooperative learning routine.

Consulting each other quietly, knowing how to work together, to work hard and to encourage each other are the themes upon which the small groups have to assess themselves as good, fair or bad. The students’ perception of their group collaboration is average to high in 21 of the questionnaires that were collected at the end of the fourth class and at 4 different stages during the fifth class.

The following are the tasks of each role: the leader distributes and collects teaching materials, “chairs” the group’s discussions and helps it to come to agreement; the reporter writes down the tasks given to the group; the speaker tells the class what his/her group has been discussing or studying; the observer assesses the social competences demonstrated during each activity by the whole group and assigns a score on a big poster that hangs in the classroom (Malusà 2014).

In the primary school, the teaching activities are shared at different levels by all the teachers of a module, the students mainly work cooperatively in small (3-4 children) heterogeneous groups. The roles (leader, speaker, reporter, observer) are rotated weekly, designed according to the approach found in Learning Together (Johnson, Johnson, and Holubec 1994). The arrangement of the students’ desks, always placed in groups of 4-5 islands, supports this methodological choice. (The positioning is only changed for some formal tests, when the desks are placed at a distance from each other; or when the whole class is involved in important discussions, for which the students set the desks out in a big square).
Taking on the role of an *observer* is difficult for children, but it was the one that they most aspired to in the period during which it was associated with the job of keeping the groups’ scores.

The children from migrant backgrounds/of foreign origin feel actively involved in the life of the class when their space for participation has the extra protection of a particular assigned role, whether that of the *speaker* (oral participation), or the *reporter* (written). They are also keen to take on the role of *leader*, the status of which is recognised by their peers.

![Figure 6. What is your favourite role?](image)

Each group has its own name, logo, group photo and a “*pact*” of collaborative commitment: the groups usually change each month. The interdisciplinary projects involve step by step targeted activities to develop certain social competences in the children (calling each other by name, speaking quietly, taking it in turns to speak, checking that their companions understand what is going on, collaborating, encouraging each other); a monthly test for the students (a self-assessment questionnaire on the competences they themselves have acquired, those acquired by the group and by the class as a whole), and for the teachers (self-analysis during the weekly planning periods); meetings with parents during class assemblies, by individual appointment, and in periodic meetings with class representatives (Malusà 2014).
What the parents say

With a naturally greater awareness, the parents – as emerged in the focussed interviews – recognise their children’s increased capacities to explain their own ideas, take the initiative and make determined, autonomous choices.

He has opened up so much, my little boy. It’s been step by step, but Simone really wasn’t like this at the start... (mother of an Italian student)

The parents also feel that their children continued to exhibit these behaviours and attitudes in middle school:

When he wants to express an idea... he expresses it and he isn’t afraid! Probably because he has had a chance to do it in class, in a group, to say what he thinks without being scared. He is able to say what he thinks! (mother of an Italian student)

Parents made important points about increased mental receptivity, emotional security and openness towards others, with children demonstrating joy, acceptance, tolerance and empathy.

For her... it’s like she feels... that she belongs here, already! (father of a migrant student)

The parents speak of their children’s abilities to get involved in new situations, demonstrating new levels of autonomy and increased self-esteem.

What has he learnt? Well... self-esteem, at the beginning definitely, more confidence... happiness, because there were moments of happiness in class, some occasions when he felt uncomfortable, but there were also those moments... Respect for his classmates, collaboration, because he’s learnt to collaborate and respect other people; he’s also learnt about other cultures, because with lots of other ways [of doing things]... having classmates from different cultures has given them a lot (mother of an Italian student)
The parents of foreign origin have also noticed, and approve of, their children’s personal growth, but they are more focussed on academic achievement, which is generally more problematic: yes to social competences, but only if the final aim is academic success!

*But... she really likes this way of working, she wants to learn, she wants to know how to do things!* (father of a migrant student)

The interviews also reveal extra-curricular moments, rich in the competences experienced among their peers, as the children learned to resolve conflict – often autonomously – communicating with each other rather than “*beating each other up*”\(^k\).

The parents clearly perceive the importance of the socio-emotive competences connected with mediation and decision making, but they are less aware of those related to group management; the latter are less easily discerned and are possibly less valued (the educational value of collaboration was only recognised by 3 parents). A parent, who was actually a class representative for three years, said, in a focussed interview when their child had finished primary school:

*I think they have got a lot better at interacting in a group: I mean, they’ve found it really difficult to build the group and... but I feel they’ve learnt a lot! From a human point of view, their personal growth: these children here, in my opinion, now have more tools [...] I mean, that if they have been having to deal with complicated situations, where they’ve had to ask questions, they’ve had to face those questions, they’ve had to find their own solutions... and they’ve also had to... trust the teacher, maybe more... because maybe sometimes they’ve had to... there was something wrong and... the fact that they... could trust a teacher was important, because you feel that you can do it... and you don’t feel isolated with your problem!... All in all, I think they have learnt to get to know each other well,*

\(^k\) Some occurrences between double quotation marks have been coded *in vivo.*
and to appreciate the positive things that they have... together, and to deal with situations a bit [better?]. (mother of an Italian student)

Similarly, the codes connected with helping-being helped (part of the socio-affective sphere), were only noted/appreciated by 4 parents, none of whom, however, linked them with cognitive learning. These codes are never mentioned in the interviews with parents from foreign backgrounds.

To sum up, the social competences which their children gradually acquire are seen as necessary for the creation of a good learning environment, in which the children need to know how to “interact while surrounded by problems”, or “to open themselves up to difference” with an attitude of positive curiosity, but the link between these competences and academic success is less clearly perceived.

What the teachers say

The teachers recognise the importance of these competences in their official assessments of the children (report cards and final tests). The report cards, in particular, take a student’s ability to cooperate and participate positively into account when awarding a final mark. Comments such as: “willing to work in a group and to support some classmates”, “makes original contributions”, “participates actively” or “contributes with critical awareness” appear on the report cards.

Much tangible evidence of this process of constructing competences has been generated – documents, photographs and videos, the central focus of Cooperative Learning, which was adopted by most of the teachers in the five primary school years.

The teachers refer, above all, to the importance of conflict mediation and/or the way in which conflict is tolerated when friendship is understood, observing (sometimes implicitly) the presence of relational situations which are difficult for the adults to
manage, but which are experienced by the children without distress, since they have found a group equilibrium.

Still, they have always managed to reflect on the things that happened... although the children's immediate reactions were not always ideal, they have begun to learn to calm down, work together – it is, at any rate, definitely a path of personal growth. And now I notice that they are almost always able to resolve conflicts among themselves – they somehow manage – however it might be – to find a balance, even though it often involves a lot of quarrelling. (teacher)

However, a gap between theory and practice does appear, particularly in the middle school. Meaningful codes are only mentioned in the interviews with the teachers who have adopted a predominantly active teaching method, in contrast to the “unsaid” meanings (which are not revealed) of those teachers whose approach to teaching is different. Thus we have empirical confirmation of the widespread difference in teaching perspectives between the primary and secondary school levels, with a clear divergence between constructed and verified competences, in line with the teaching method pursued by the teachers.

A longitudinal view of the path

The fostering of the construction of social competences at school is not an easy process, nor does it bring immediate results. The example investigated here demonstrates a dynamic, fluid progression, influenced by many other variables, beyond the scope of our study, including all the aspects of the children’s development upon which the adopted methodology has no bearing: the different socio-economic and cultural circumstances of the actors; geographical considerations and the impact of both local and global policies (Malusà 2014, 2015).
At the beginning of the path, the teachers obviously had a greater awareness of what the process would involve that did the children or their parents: the data clearly reveal the extent to which they worked together to produce a shared vision of their proposed methodology. The parents, on the other hand, who were still uncertain, had a critical relationship with the intercultural projects, in which they nevertheless developed a growing trust. The students experienced the process as their school routine, and were only partly aware of the relational competences which they were gradually acquiring.

Over the course of the last years of primary school, the students actually became the main actors in the process: their day to day experiences in the classroom naturally shaped their attitudes and abilities, which were also then more clearly recognised by their parents, who were sometimes involved in shared workshops, and were attentive to the social progress of their children and actively engaged in the process. However, it was only the teachers who were actually fostering the cooperative journey who systematically collected any data; the others, interviewed at the end of the school year, appeared to focus less on these aspects than on the superficial transmission of the cognitive competences required by the curriculum, and on the assessment of those competences in standardized tests.

In middle school the question of social competences tends to remain in the background, either ignored, or, when it is considered, only in relation to its impact on the educational climate.

As a last point of interest, I would like to report the results of the Word Frequency Query, based on interviews with the students, parents and teachers, on the 5 most frequent verbs:

- for the students: to work, to know, to learn, to function, to discover;
for the parents: to talk (about experiences), to think, to change, to learn, to work;

for the teachers: to work, to succeed, to learn, to participate, to change.

FINAL REMARKS

These observations frame social skills within the dynamic interaction between individual and context, in the concept of situated social learning based on the dynamic-constructivist theoretical models and, particularly, Vygotsky’s cultural psychology. Understood thus, these skills manifest when a subject chooses the knowledge, skills and attitudes that are effective responses to specific demands in a given moment and situation, in a dialogic, autopoietic process with the experience (s) he has generated.

In the model discussed here, in fact, the competences develop in response to the students’ needs for harmonious interaction with their multicultural surroundings, and are facilitated by the careful mediation of the teachers, who, with a shared vision and their own particular competences, accompany the children in their creation of appropriate, creative responses to concrete situations, linked to real contexts within their daily school lives.

A close link between intercultural education and cooperative learning emerges, and this link is an effective tool for fostering equality and social justice at school (Gobbo, 2008) within a vision of a global education for humankind.

The educational strategy of Cooperative Learning, in fact, based on the direct teaching of social skills from a perspective of positive interdependence, cooperation and social mediation, can make an important contribution to intercultural education. It sees the school as a learning community; it recognises and valorizes difference (alterity in education), gives ample space to plural competences; places the group at the centre of
educational activities, supporting mutually beneficial (win-win) relationships between participants; it encourages a sense of belonging to the social context: the construction of an aware “I” who feels part of a “we” (Malusà 2014, Pavan 1999).

The efficacy of the process is undoubtedly affected by the issues which arise in complex situations, since the difficulties experienced in multicultural classrooms are only the tip of the iceberg, and reflect far wider social processes and problems, which cannot be resolved by the education system alone.

Nevertheless, as educators it is our duty to do something, especially in our own field – our “seat of power”, the school – in order to support a process of social cohesion, using all the appropriate tools we can find. Schools could become truly open, discovering the strengths inherent in their very vulnerability and contradictions, they could welcome conflict as opportunity and open up constructive spaces in which to explore and express difference and tension, both for students and their families: such a plurality of ideas would thus enable mutual enrichment (Torres and Noguera 2008).

I believe that the most important aspect of this study is not so much the results achieved by the project, but the journey which all its participants have embarked upon; they all engaged with courage in a process which involves meeting not only “the other” but also one’s own shadow side, recognising the “stranger” who is ultimately within – and not without - each of us.

Thus this process becomes a challenge. It is long, and difficult, progressing step by step, its successes are fragile and the moments of feeling “on the right track” inevitably alternate with feelings of failure. The dedicated educator, however, can only respond to this challenge by trying all the harder to help to create a Utopia in which social justice and peaceful intercultural relations prevail.
ACKNOWLEDGEMENTS

I thank all the teachers, parents, and children included in this study for their contribution to the data collection and their active participation in the research process. Thanks, too, to Rachel Murphy for translating the English translation.

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### Appendix

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### Table 1. Social skills, properties and codes declared by parents, teachers and students

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### Notes on Contributor

A freelance psychologist, she is currently doing a Ph.D in Psychological Science and Education at the Department of Psychology and Cognitive Science, University of Trento and is an adjunct Professor, teaching on refresher courses for teachers. An editorial assistant on Encyclopaedia – Journal of Phenomenology and Education, her recent publications include scientific articles in the fields of Social Justice in Education and of Cooperative Learning. She has also worked as a primary school teacher for 30 years, promoting active, intercultural methodologies.
Relevant Adults, Children and Sport – the Influence of Globalization

Abstract

Global practices are still connected with human deeds. The processes of globalization imply a combination of both intentional and unintentional practices as well. Even though people should respond to the problems of interdependence produced by globalization, the fact that these processes are relatively autonomous offers them the possibility to intervene. Confusion, insecurity and the sense of lack of power of the people involved in these processes can be overcome. In order to stop those interventions and not to waste so many lives and resources, it is necessary to have 'realistic' knowledge. Numerous social and cultural activities, including sports activities of children, are under the influence of dominant codices and beliefs. The main aim of the paper is to discuss the delicate issue of the influence of globalization regarding the beginning of sports activities of children. Furthermore, the paper also attempts to point out the possibilities of changing some common, and perhaps globally imposed beliefs among adults (educators, coaches, trainers, parents) in order to provide a quality guiding and development of children in physical education and sport.

Keywords: sports activities, children, influence of globalization

Introduction

Like the majority of sociological concepts encompassing broader scopes, globalization cannot be easily defined or described. Sociologists tend to invent a concept with more than one meaning. The term 'globalization', in general, refers to the increase of interdependence between the world societies. The idea of this interdependence does not...
mean international harmony or global community, but it rather involves recognition of the fact that everything that happens in each of these communities is increasingly under the influence of the interaction with other societies of the world. Even though sport sociologist agree that the increasing global interdependence has a very deep influence on sport practice and traditional sport values, they disagree when explaining these changes (Jurak et al. 2013; Jurak et al. 2014).

Also, some sport sociologists completely refuse the term ’globalization’. The sociologist Pigeassou (1991) uses the term of ’modernazition’ to describe the way in which global interdependence gives an advantage to the spreading of modern sport practices. Giulianotti (2005) prefers the term ’americanization’ to attract the attention to the introduction of specifically American commercial sport practicing. Today, globalization also involves the connection of ideas, concepts, and thinking. Other sociologists use the concept of globalization to refer especially to the growth and spreading of professional methods in sport, which are, indeed, forms of cultural imperialism and means of economical exploitation (Giulianotti, 2005; Firika and Sturza Milic, 2005; Koković, 2010; Macdonald, 2014). In further discussion, we pay our attention to the identification and description of some specific changes in children sport which are in relation to globalization, and, the formulation of theoretical instructions that should help us at an early stage of our orientation in global range of children sport marked by rapid changes.

Under the influence of globalization, the main organism for managing sport in many countries is deviating from the long-term consensus of educational institutions, i.e. ’sport exists in school systems due to its educational value’. There is a danger of developing ’a system orientated to performances’ which produces an elite or professional sportsmen. The initial ’professionalization’ of sport in schools has come
into place under the influence of corporations, as well as governmental interests, reflected in using sports elite as a means of national promotion in global economy.

The development of sport is closely linked to the process include: the development of global communication forms, the increase of the number of international agencies, the development of global competitions and prizes, the evolution of standard terms that refer to rights and citizenship, which are more and more standardized on international level. Several aspects of sport development clarify the interconnections of this process and globalization. The last century was a witness of the appearance and spreading of sport, the establishment of international sport organizations and the increase of competitiveness between national teams. In the same period, the rules that control specific forms of sport and global competing manifestation were accepted. Confusion, insecurity and the sense of lack of power of the people involved in these processes can be overcome (Akdagcik and Karakucuk, 2013). The processes of globalization imply a combination of both intentional and unintentional practices, as well (Edginton et al. 2012; Edginton and Chin, 2012; Sallis et al. 2012). Even though people should respond to the problems of interdependence produced by globalization, the fact that these processes are relatively autonomous offers them the possibility to intervene. Global practices are still connected with human deeds. In order to stop those interventions and not to waste so many lives and resources, it is necessary to have ‘realistic’ knowledge. Numerous social and cultural activities, including sports activities of children, are under the influence of dominant codices and beliefs. Sturza Milić (2016b) has confirmed that there is a global growing trend towards finding motor gifted children who will train and compete intensively at such an early age, even before they have become ready for that in any way (physically, emotionally and intellectually). In recent years children sport has been the subject of many scientific researches,
declarations and announcements, which have been cautioning against early specialization, misuse and ’abuse’ of children in sport (Baker et al. 2009; Bodin et al. 2007; Moesch, 2011; Petkovic, 1997; Ryan, 1995; Siekanska, 2010; Sturza Milic and Firika 2004; Sturza Milic, 2014; Wojtys, 2013).

**DISCUSSION**

It is a well known fact that competition components of sport in a variety of games and different and numerous sports disciplines significantly contribute to the vitality and life quality of population and therefore have an important social support. However, we are aware of the fact that various changes in social development and in contemporary life style lead to sport having slightly different dimensions, gradually becoming ‘more than a game and a competition itself’. Unfortunately, apart from the Olympic ideas proclaimed by the baron Pier de Coubertin in 1892 ‘A healthy mind in a healthy body’ and ‘What is important is to take part’ the most emphasized nowadays is the maxim ‘More, faster, stronger’.

Modern sportsmen today face more difficult, greater and better results often demanding too much sacrifice and great efforts. Unfortunately, sport has become the most profitable business and as such has formed its specific rules due to the fact that it is financially independent social segment. At the same time, the influence and the pressure of the media has led to the appearance of global sports problem: children learn and specialize certain sports disciplines much earlier and before they have formed optimal anatomic-morphologic and psycho-physical characteristics which would ensure safe dealing with various sports disciplines (Baxter-Jones and Helms, 1996; Sturza Milic and Nedimovic, 2016). Unfortunately, degenerative phenomena in sport have reached great and alarming scale, more and more including those health problems of
Sportsmen that have fatal outcomes, doping affairs becoming more and more present in sport.

The problem is huge and many countries have become aware of it, raising its importance to the highest level. Professionals of different profiles have become involved in solving the problem (psychologists, pedagogues, physicians, sociologists etc.). Contemporary sportsmen have been set harder and often unreachable results demanding too much sacrifice of young people. At the same time, along with strivings to reach top results, there is a need to engage and involve children at earliest age, which certainly represents a huge problem, considering certain characteristics of the age and possible negative effects of premature involvement in sports training (Ford et al. 2009; Malina, 2010; Moesch, 2011; Sturza Milic, 2011; Sturza Milic and Nedimovic, 2016).

Petkovic (1997:149) underlines the fact that in ‘sports praxis, especially in the work with younger categories of sportsmen, the factors of providing optimal training process have been insufficiently abided by, and sometimes consciously ignored’. In the strivings to faster reach the highest sports results, even the most basic methodical rules and principles are often neglected. Besides, it is forgotten that behind each rule and principle there are certain biological, psychological, pedagogical and other laws, so that each act of trampling on these rules and principles actually means ignoring this or that law. In this way, not only that the high and stable sports results are under threat, but also is the health of sportsmen seriously endangered. Some trainers try to shorten the time of ‘stressing’, i.e. reaching the age zone of optimal abilities (in which most sportsmen realize their best sports results) at any price. Striving at this aim, they too early, i.e. much before the age limit, use very powerful training means and methods, otherwise characteristics for training work with top class sportsmen. Consequently, they manage to reach very high sports results even with the sportsmen of younger categories. It has
turned out, however, that the results of these sportsmen are far away from the world achievements, and that they are not, as a rule, able to be successful rivals of adult, morphologically, functionally and psychologically formed sportsmen. The same author points to the well-known fact that a forcing training can lead to accelerated adaptation to powerful training means, as well as to premature exhaustion of adaptive abilities of maturing organism. This is the very reason why we face the question what are the abilities of an organism which is maturing and forming and whether it is necessary to respect these characteristics, having in mind the involvement in sport and various sport disciplines. Top and professional sport moves the age limit, which is, unfortunately, today more and more inevitable if top results are to be reached (Malina, 2010; Sturza Milić and Nedimović, 2016; Wojtys, 2013). Consequently, we often find that the children who are only 4, 5 or 6 years old become involved in certain sports disciplines in order to make a success, which is, unfortunately, in most cases only in this way possible to make (but is it worth the possible consequences?). No matter whether these children could at given moment be qualified and identified as potentially gifted and advanced in comparison to their peers, biological processes of development and growth are not completed yet, proximal-distal and cephalic-caudal principles of development are not yet differentiated, ossification is insufficient, a child at this age is often physically and psychically not able to stand the efforts and obligations imposed on him/her (Sturza Milic, 2016a; Sturza Milić, 2016b). According to all that has been said there is a responsibility of those who organize and realize certain types of activities to pay attention to the choice and duration of activities (exercises). This should be understood in a responsible and serious way, since the methodology of identifying giftedness is often completely left to the personal experience of a trainer, while it actually demands great responsibility, scientific competence and knowledge (Sturza
Aiming at extending abilities to reach the highest domain in sport, children become involved in sports too early, even when they have not yet mastered their basic, natural movements, being expected to build them up. The excuse is probably searched for and found in potential giftedness of a child, high demands of sport if top results should be achieved in the future, as well as fame and possible ‘comfort’. Not rarely, worried about the future of their children, parents ‘push’ them to sport expecting that they will solve their economic and social existence in the future in this way (Mandić, 2012; Panić and Opsenica Kostić, 2014; Sturza Milic, 2008). Children no longer start doing sports through games, joy and fun (and this is one of the most important principles of work at pre-school age) but with force, strict discipline and hard work for which children are still young and unprepared in all segments of development (psychical, physical and intellectual). Such methodology of work decreases freedom, improvisation and motivation of children at the very beginning of training and transforms work into obligation and automatism. Gradual and methodological game training has been given up, since such work method requires longer time and specific education, creativity and style of a trainer (Sturza Milic and Nedimovic, 2016). All this leads to a situation in which young children and in some case lead to health and psychological problems with children, causing destruction of their gifts and complete withdrawal from sports. It is often the case that unnatural movements are cultivated on account of natural, free and unrestrained movement a child uses in everyday life. For example, children become involved into top sports gymnastics very early, although balance, coordination, persistence and strength as physical abilities are insufficiently differentiated at this age, not to mention the strains pressing on osseous and muscular systems which are insufficiently developed and strong. Rhythmical gymnastics, modern dancing, certain athletic disciplines, bodybuilding and weight-lifting are also sports
disciplines children should not become involved into too early (Ryan, 1995). In modern and classical dance children are asked to create great amplitudes of their feet to outer position which is not in balance with their hips position, as well as great amplitudes when lifting their legs, great move ability in the area of groins, unnatural head movements, stiff arm movements, as well as upper parts of the body moving. Of course, we should not go to the opposite extreme and completely neglect physical activities at this age (Sallis et al, 2012). A large number of people, who are worried about what has been said, try to protect their children of the ‘chaos’ in sport and suppress children’s instinctive need to move and their natural curiosity and wish to explore when physical activities are in question. How to reconcile these two extremes and bring physical activities down to optimal level suitable for children at pre-school age? A pre-school child should be helped and given opportunity to, maximally conforming with their individual abilities, develop his/her motor abilities and master basic movements which could be compared with the letters of alphabet. When a child masters letters successfully, he/she will be able to read, write. Analogous to this comparison, a child will easily use his/her well developed basic movements later in everyday life and new situations, and one of them could be the involvement in the training of certain sports discipline.

**Conclusion**

Globally considered, in today’s life conditions, in all faster race to success, results, fame, a child is, not rarely, under negative pressure, no matter whether it is a gifted child or an average child involved in sports training before time. We start to observe a child too early through a prism of what he/she could become in the future and we start to “pull” the child out of his/her childhood. It happens very often that parents
themselves initiate these errors (Panić and Opsenica Kostić, 2014; Sturza Milic, 2008). There is frequently misunderstanding and ignorance in the family considering realistic abilities of a child at certain age and how a child should be directed. Parents, inspired by the events around them, under the influence of the media, all tougher way of life, maybe wishing for their children to become successful and achieve what they could not achieve (or could, so that they identify the child in the same way) and hoping for to child to be highly ranked in the society, they have a future vision of their children in the roles of top sportsmen (Mandić, 2012; Sturza Milic and Firika, 2004; Wojtys, 2013). However, real professionals (trainers, physical education pedagogues, teachers, pre-school teachers) have to struggle against such a pressure. Aiming at understanding the essence of sport, we must not neglect its humanistic orientation. If we consider how in real life we realize humanism towards a man or a child, we will be disappointed in most cases. In too eager a desire to follow the advancement of science and modern time, we often forget the child. In this sense, the phenomenon of children sports in the process of globalization demands comprehensive, holistic approach, a flexible discourse, constant questioning and systematic care of the society.

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ETHICAL AND PHILOSOPHICAL CONSIDERATIONS IN INTERCULTURAL EDUCATION

BABIĆ, ANA

Challenges in realization of the right to quality education of the third culture kids in Croatia

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ABSTRACT

Third Culture Kids (TCKs) are children who live outside their passport country because of their parent’s work in another country. They spend part or all of their formative years in a third culture. Croatian legislative framework gives equal right to quality education to the Third Culture Kids as to all other kids on the territory of the Republic of Croatia. Although they are guaranteed the right to quality education, the needs and problems of this group of children in our country are still not sufficiently recognized. Croatian educational system lacks integration mechanisms for receiving culturally different students. Therefore, we are facing many challenges in realization of the right to quality education of the Third Culture Kids. This paper will examine the characteristics of the Third Culture Kids and the possibility to realize their right to education in the Republic of Croatia.

Keywords: education, kids, right, third culture,

Professional contribution

INTRODUCTION

Third Culture Kids (TCKs) have existed for thousands of years. During the 1950s Drs. John and Ruth Hill Useem studied American families living in India and coined the

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phrase *third culture*. Since the 1950ths the term TCK has changed and developed simultaneous with the world changing and in 1984 McCaig also coined the term Global Nomads (Hayden, 2006, 44). Communities all over the world are becoming more and more culturally mixed and number of TCKs is increasing with globalization, transnational migration and numerous job opportunities overseas. Although Croatia is apparently religiously, ethnically and linguistically homogeneous, with students who are members of national minorities we evidenced a number of TCKs. There are a lot of foreign diplomatic missions, consular departments and foreign companies in Croatia. Since in 1991 independence Republic of Croatia has started to open diplomatic missions and consular departments around the world and Croatian diplomatic staff come back to Croatia after mandate. Given the trend of migration, it is reasonable to expect that the number of TCKs will be much higher and growing. All children who are in the territory of the Republic of Croatia have the right to education, including children who are differently affected by the process of migration. Although, we everyday meet TCKs and during the last half century people in the world become more aware of the TCKs, in Croatia unfortunately TCKs are invisible group of children. We have lack of research, lack of databases and lack of systematic support for children and families and teachers to work. We meet violations of the TCKs rights in field of education and we watch the children who have to leave their home, friends, schools, hobbies, habits, daily routine, place where they feel safe, loved and nice because of their parents work. Often, some of them don’t like to leave their home, but no one asks what they think about it, how they feel, if they want to often change their place of residence. ‘According to sociologist Dr. Ann Baker Cottrell, more than 44% of TCKs have lived in more than four different countries, and around 44% have lived abroad for more than ten years.’ (Lee, 2012, 5) No doubt, in general, parents want all the best for their children, high standard of living,
the best education, knowledge of foreign languages. In order to provide them quality education, comfortable life they often reduce their emotional problems. The transition of children to a new school could result in a decline of motivation, impaired social balance, the increase in emotional problems, increasing loneliness, reducing school achievement, disruption of schooling. Quality social support is intermediary between life changes and adjustments and the unquestionable its importance for development TCKs.

**WHO ARE „THIRD CULTURE KIDS“ AND THEIR PERSONAL CHARACTERISTICS?**

‘A Third Culture Kid (TCK) is person who has spent a significant part of his or her developmental years outside the parent culture. The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background’. (Pollock, Van Reken 2009, 13)

‘ The Useems defined the home culture from which the adults came as the first culture. They called the host culture where the family lived the second culture. They then identified the shared lifestyle of the expatriate community as an interstitial culture or culture between cultures and named it the third culture.’(Pollock, Van Reken, 2009, 14) Third culture is an abstract culture that is unique to the child, created by their personal experiences and relationships that they build with those around them. This culture is continuously changing as the child has new experiences and transitions. ‘Missionary kids, global nomads, hidden immigrants, internationally mobile, military brats are all terms used to describe people growing up in a country different than their passport country’. (McLachlan, 2005; Klemens & Bikos, 2009). ’TCK were seen as
“little ambassadors”, “little missionaries”, or “little soldiers”. People around them (including parents) expected the children’s behavior to be consistent with the goals and values of the organizational system for which parents worked. Dr. Useem felt this reality was part of what made the TCK experience distinctive from other ways children might grow up cross-culturally, such as children of immigrants or bicultural parents.’ (Pollock, Van Reken, 2009, 15) Third culture kids are subgroup of Cross cultural kid.

A cross cultural kid is a person who is living or has lived in or meaningfully interacted with two or more cultural environments for a significant period of time during childhood. Unlike the definition for TCKs, the CCK definition is not dependent on the question of where CCKs grow up, such as outside the passport culture or overseas. This definition focuses on the multiple and varied layering of cultural environments that are impacting a child's life rather than the actual place where the events occur. Cross cultural kid are:

- Traditional TCK’s—Children who move into another culture with parents due to a parent’s career choice
- Bi/multi-cultural/and/or bi/multi-racial children—Children born to parents from at least two cultures or races
- Children of immigrants—Children whose parents have made a permanent move to a new country where they were not originally citizens
- Children of refugees—Children whose parents are living outside their original country or place due to unchosen circumstances such as war, violence, famine, or other natural disasters
- Children of borderlanders: Children who cross borders frequently, even daily, as they go to school, or whose parents work across national borders
• Children of minorities—Children whose parents are from a racial or ethnic group which is not part of the majority or ethnicity of the country in which they live

• International adoptees—Children adopted by parents from another country other than the one of that child’s birth

• “Domestic” TCK’s—Children whose parents have moved in or among various subcultures within that child’s home country

• Educational CCK—Children who may remain in their home or passport country but are sent to a school with a different cultural base and student mix than the traditional home culture or its schools (Pollock, Van Reken, 2009, 31-32)

There are lots specific benefits and challenges in TCKs life. ‘Some benefits and challenges are seen most clearly in the shorter term, while others become more obvious with time.’(Pollock, Van Reken, 2009, 85) Experts recognize benefits such as: expanded worldview, three dimensional view of the world, more complex understanding of the world, cross-cultural enrichment, involving in the international community as they get older, adaptability and making friends quickly, closer relationships within immediate family. But most common challenges are: usually ignore home culture, feeling of alienation, lack of roots and the most painful and the worst question is Where are you from?, lack of true cultural balance, feelings of grief and loss, feeling like they function differently than their peers, healthy identity development, developing deep social relationships.

Although living cross-culturally in a highly mobile manner is true for most TCKs, the following four characteristics identified by Pollock and Van Reken (2001) could vary depending on where the third culture kids have lived overseas and what took them to particular nations (with their parents) from the beginning:
(56) Distinct differences—physical, political, religious

(57) Expected repatriation — an assumption that usually the TCK will move back to the parents’ country of origin

(58) Privileged lifestyle — support, “benefits,” special stores, local national service help, travel

(59) System identity — values, standards, expectations of the government, company, corporation or religious agency which sent the parents to work in a particular nation or culture. (Pollock, Van Reken, 2001, 22-23).

**TERMINOLOGY “CHILD”/”KID”/”BRAT”**

The Convention of the rights of the child use term child and defines child as a human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier. Kids and children have the same meaning. The main difference between kids and children is that the word kids is more used in informal usage while the word children used in both formal and informal usage.

It should be noted term brats which has negative connotation. Origin of the term "military brat" is unknown. There is some evidence that it dates back hundreds of years into the British Empire. Researcher Mary Edwards Wertsch polled 85 ex-military children as to whether or not they liked the term "military brat", and only five respondents (5.9% of the study group) objected to the term. The term is now widely used by researchers and academicians and so is no longer merely a slang term, but a name clearly attached to a recognized and well-studied segment of U.S. culture. (Wertsch, 1991,) So in this context the brats has positive connotation.
LEGAL FRAMEWORK

TCK were recognized in sixty. One of the starting points for realization right to quality education of TCKs was Conference of Ministers of the Council of Europe who confirmed the first resolution (No 35) - basic recommendations for the education of children of migrants in Europe. In 1974 in Paris UNESCO adopted special recommendations on education for international understanding, peace, human rights and freedoms, especially the rights of children and young people to education in the mother tongue. Further conferences (1973 Berne, 1974 in Strasbourg, 1975, in Stockholm, in 1976 in Oslo) discussed problems of education of children of migrants and the possibilities of maintaining links with the countries of origin. In 1983 at a conference in Dublin Resolution on the education of children of migrants in which he emphasized the importance of the intercultural dimension of education was adopted. Convention on the rights of the child was adopted in 1989 and symbolizes a new worldwide determination to do better for children and guarantees to all children realization of their right.

Under Croatian law eight-year elementary education in the Republic of Croatia is compulsory and free for all children aged six to fifteen. This refers to all children with permanent residence in the Republic of Croatia, irrespective of their citizenship. There are three segments of elementary education. Compulsory elementary education conducted in regular elementary schools and special institutions for students with developmental difficulties, art education in elementary music and dance schools. Schools are required to provide special assistance to children who are entitled to education in the Republic of Croatia, but do not know or have insufficient knowledge of Croatian language. The school organizes individual and group forms of direct education that helps students master the Croatian language and compensate for insufficient knowledge in certain school subjects. Preparatory classes are aimed for pupils who have
insufficient knowledge of Croatian language and include intense learning of Croatian language during a maximum of one school year. They are conducted in accordance with a special program and are organized in school chosen by the state administration office, i.e. the City office. During the preparatory classes, the pupil can partially attend regular classes in the school. Children have the right to study the mother tongue and culture of their country of origin but the state administration office, according to the pupil’s residence, must ensure, in accordance with its capacities and in cooperation with the school founders and the pupil’s country of origin, full support in learning the mother tongue and culture of the country of origin. Croatian legal framework is good base for TCKs but constantly there are challenges in its practical use of legal framework.

**CHALLENGES VS DIFFICULTIES**

‘The main challenge is to help TCK finding a sense of personal and cultural identity to support their all-around development, which correspond with growing evidence pointing to the importance of student identification with teachers and schools are promoting learning.’ (Nieto, 2010, 123)

In general we have challenge with database and the number of TCKs. It is certain that the number of TCK is increasing with various factors: globalization, transnational migration, numerous job opportunities overseas and accessibility of international education. Unfortunately, we don’t know how many TCKs there are in Croatia.

The First challenge is lack of international schools. All international schools are in the Zagreb, which is the capital city but there are TCKs in other places in Croatia. There are only four primary international school/ school with international program which are in the Zagreb. Except unavailability of international schools, price of existing
international schools is high. But many parents of TCKs want international program for their children.

In kindergartens /preschool which are not compulsory we have insufficient capacity and many preschool don’t take children throughout the year, only in September because September is period for adaptation. They don’t want to deal with difficulties of adapting all year. But TCK families come in Croatia during whole year. In kindergartens preschool groups there are a large number of children and there are lots of challenges in work. The main question is- how to respond to the specific needs of TCKs with large number of children in group. Employees often have insufficient knowledge of inclusive education and insufficient knowledge of foreign language. Therefore cooperation with parents is often difficult.

In primary school which is compulsory there are a lot of challenges. The first challenge is unavailability of international schools. We usually strictly respect the administrative procedure that lasts long and during the administrative procedure children can't enroll and they don't attend school. There are not a sufficient number of professionals who know foreign language, who have intercultural competences. We usually meet prejudices and fears by employees in relation to different students. One of the challenges is the absence of an individual plan of work with TCKs (teachers, professional associates). Children and families and teachers don’t have sufficient socio emotional support in the preparation phase, arrival, and departure adjustment Cooperation with parents is often difficult because of diversitiy of languages, values and culture. The curriculum is not adaptable for TCKs. Usually in work with TCK the focus is on language, not on facing other needs and we have a lack of program to help young people from different cultures. TCKs who don’t know Croatian have preparatory classes of Croatian language 70 hours and then it begins to evaluate which is big challenge for
teachers in process of evaluation in schools. Some teachers and school staff who don't understand inclusive concept, or inclusive education they in general associate it with children with disabilities. Unfortunately TCKs are sometimes victims of violence among children.

In secondary school which is not compulsory in Croatia there are lots of similar challenges as in primary school. But in secondary school there is absence of preparatory classes for Croatian language. The challenge of evaluation of those who don’t speak Croatian is bigger. Children have a large number of subjects and demanding curriculum. In some cases TCKs have restrictions on entry to college somewhere else because of the late completion of graduation.

All of the above challenges are even bigger for children with disabilities and the main challenges are: insufficient number of specialized agencies, placing children with disabilities in special institutions, no respect to the inclusive approach and insufficient number of professionals in general, and professionals who speak a foreign language.

**RECOMMENDATIONS**

In order to realization of the right to quality education of the third culture kids in Croatia in general we have to:

- sensibilize society to the needs and problems TCK/ and make this invisible group of children –visible
- give support from the Ministry of Foreign Affairs and the Ministry of Education for preparing the family and children for changes
- give support during preparations, moving and adjustments
- give support for return
• ensure workshops for parents for: Involving their children in decision-making during the move (to the extent possible) and providing time for children to grieve and be supportive of their needs because each move is a true loss for them
• empower children for seeking help and express their feelings
• ensure literature for children, parents and teachers
• change curriculum for teacher’s education
• ensure permanent training for teachers
• to explore this area more
• establish data base
• make this with and for children

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Intercultural Dialogues in Diplomacy by Pope John Paul II

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ABSTRACT

Intercultural communication has evolved due to the activity of The Foreign
Service Institute (FSI) in the United States, in a result of efforts to solve the FSI’s
failures in communication with another nations or civilizations. – In parallel,
actually, the church evolved its own theory and practice of intercultural
communication, too, since and after the Second Vatican Council. Especially in
Saint John Paul II’s activity, who was canonized in 2014 by the recent Pope
Francis, who seemed to follow his great predecessor and it was evaluated by such
Israeli politicians as Simon Perez. – Saint John Paul II’s entire pontificate was
full of intercultural actions: praying together with the Dalai Lama in Assisi
(1986), while putting a Buddha on the altar; and he was who has first visited the
Jewish synagogue of Rome. -- All these led to the culmination of the interfaith
communication in his address to the Muslims in the Umayyad Mosque in

Keywords: Intercultural Communication; Interreligious Dialogues; John Paul II
Pope; Second Vatican Council; Islam Christian Dialogues; Peacemaking

Although in the recent times, intercultural communication is usually taught at the
business schools with purposes to give more chances to explain the partner that the
particular item or product is of a great value, it was not the only aim neither the main
one of this field when it was evolved. Originally, it was elaborated as the study of
methods how to introduce ourselves and how to understand the others more and more
better, in particular, in order to help the partner. This was, has been and hopefully will

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be the basic motivation, even the axial one of the intercultural communication, that is, the bridge-making and conflict managing as in the everyday life as in the sphere of international relations. If so, no wonder the religions especially the Christianity picked up this new field even more, they evolved something pretty similar to that was named “intercultural communication” by the foreign services.

The birth of intercultural communication was the failure in cases of the post-war supports were to be given by the United States to countries those suffered much during the II World War and were quite underdeveloped. Then the officials of the US faced the problem the representatives –moreover, the people- of the third-world and to-be-helped countries, did not understand them. They did not accept the help as they were not being able to be convinced that was a real help. Many development programs failed not because of poor design but because of how they were implemented. Generally, the contacts between an average –even educated- American person and someone from the third-world-countries were sometimes dialogues between the deaf; even in the case they spoke English excellent. What was the matter? The costumes, ways of expressions, methods of turning to the other, and such circumstance seemed not to be accidental but essential factors. According to Rogers and Steinfatt (1999:61) many programs failed because of “inept, culturally insensitive technicians, working in Third World Nations whose language and culture they did not understand.” Thus: “An important lesson learned from these failures was that cultural factors needed to be given more weight in training and program development.” (ibidem) The culture we live in, determines our meaning, therefore, if to speak to the others, one must acquire not only their language but their culture, too. The culture is such a subject to learn as the language, in the case one wants to talk to others and to understand them! Culture and language are equal, essential channels of the communication; both of them are inevitable to be acquired up
to the perfection if one wants express him/her to the others. This was the great discover which inspired the Foreign Service Institute of America to support investigations on problems of the intercultural communication, as this field got its name that time, too. This institution was established in order to train diplomats and clerks to work abroad. One FSI anthropologist, Edward Hall, combined his practical work with people in different cultures with his training in order to establish the new discipline of intercultural communication. After he wrote his best-selling book on nonverbal communication, more people began to study the impact on nonverbal messages. (Hall, 1959) From the middle of the twentieth century, the intercultural communication has dynamically developed to a wide and compounded discipline. The first university courses in ICC were introduced in the 1960s. The basic textbook was published by Samovar and Porter in 1972 under the title Intercultural communication: A Reader. As a result by 1980s, more than 60 US universities taught graduate courses and about 200 offered undergraduate ones. (Hickson, Stacks, Moore, 2004.) For an example from the non-business even non-diplomatic fields of intercultural communication, the case of the international congresses may be taken, as Hickson and Stacks (1992) give advices for academic chairs, as well.

In parallel, actually, the church evolved its own theory and practice of intercultural communication, as Ecclesiam Suam by Pope Paul VI and Dives in Misericordia or the Redemptoris Missio by John Paul II.

It was an act setting example that an old-fashioned structure as the Catholic Church tried to renew by opening its horizon to the rest of the world and contemporary values. As it was stated in the constitution about the role of the church in the [contemporary] world, name on its initials as Gaudium et spes (“Joy and hope”; furthermore GS): as the human dignity is the axial value of the world, and the church
exists in the world, the church must be hold a dialogue with the world. As the GS was proclaimed at the end of 1965, no wonder the cited sentence reflexes the first Encyclical *Ecclesiam Suam* by Pope Paul VI, who exerted already pressure on the Council by his Opening Speech to the second session of the V2 on Sept 29, 1963. – The title of its 7th chapter was quite meaningful: “The dialogue of the Church with the Contemporary World” (*Dialogo della Chiesa con il mondo contemporaneo*; subtitles are given in Italian –secondary-official- text, but not in the Latin version) [underline mine] and he stated out in § 7.7 (the Latin text is to be cited as generally the Latin version is the most official text, published in the AAS, the official journal of the Holy See): “Aetatem hanc nostram eiusque varias at pugnantes significationes summa benevolentia prosequimur…” (Latin: Allocutio, AAS 1963: 856.) “Seguiamo con estrema simpatia questa nostra epoca e le sue varie e contraddittorie manifestazioni…” (Italian, *Discorso…*, 7.) That is from Latin, literary: “Toward our time [=world] and toward its various –even struggling- manifestations, we must be disposed with all the good will [of ours]…” – and from Italian, literary: “We follow with all the sympathy [of ours] toward our epoch and its various and ambiguous manifestations…” (translations mine; no English version on the Vatican site). — Let’s pay attention to the significant differences between the published official text in Latin and the delivered opening address in Italian. The Latin *at* conjunction is quite sharp, determined for expressing the ambiguity: “even, even, even though”. While the Italian text contains *e* “and” which is neutral. Italian verb *seguire* “to follow, to accompany” is far not strong as its etymological relative, Latin *prosequor* “follow sb/sg; deal with sb, treat sb” which implies more active energy taken by the agent, even being a part of the idiomatic phrase *prosequor aliquem benevolentia* “be well/kindly disposed toward somebody”. As it already is a well-known fact, the Second Vatican Council was a terrene of sharp fights between the conservative and
realist wings of the Catholic Church; especially the “German lobby” fought for the innovations and reformation (Wiltgen, 1978). Therefore, an opening address by the new pope, who was just elected as for successor to John XXIII, the “Pope of the Synod”, had to be modest, counterbalanced, at the same time determined and unhesitant. Cardinal Montini was an adherent of the progressive wing but not as sharply as the “German lobby”; when he became the Pope he definitely interposed into the process of the Synod, supporting the progressives, using his pontifical authority but apparently respecting all kinds of opinions, even conservatives. Two months later, when the text was published as an official pontifical teaching by the Head of the Church, the Latin version already expressed, the goodwill “benevolantia” toward the secular world, the modern times clearly, more definitely. This was a step for the intercultural communication by the Catholic Church, and it demonstrated the different versions of the Vatican texts in various languages were to be considered as for investigating its particular meaning and significance.

Pope John Paul II was the first who wittingly spoke about intercultural communication, moreover, distinguished between the dialogues of different cultures and the dialogue of the Gospel with the world. (The latter was one of the main ideas of Paul VI’s encyclicals Ecclesiam suam and Populorum progressio, too, and other speeches of him as we mentioned above. But Paul VI did not distinguished enough between dialogues of cultures and the dialogue by church with cultures; the latter was of the only importance to him, and any other thing was subordinate to the relations between the church and secular world. The first who directly treated the intercultural communication it was his second successor on papal throne.) Thus JP2 was the first pope paid attention to the communication between different spheres of the contemporary world as a current task of the main factors of the humankind (such as politicians, capitalists, arts and
churches as well) and, on the other hand, the special communication with purposes to spread the Gospel. The first, the “intercultural communication” means in his texts the “dialogues between cultures”, the second, the [mere] “cultural communication” means “dialogue between Gospel and The Cultures”. (Török, 2010, idem, 2011)

He highlighted the interfaith and intercultural dialogues were important as tools and ways for peacebuilding and solving such global problems as the migration. The church had to take an active and effective role in this, as John Paul II emphasized it: “Despite the problems I have mentioned, the world of immigrants can make a valid contribution to the consolidation of peace. Migration can in fact facilitate encounter and understanding between civilizations as well as between individuals and communities. The enriching dialogue between cultures, as I wrote in my Message for World Day of Peace 2001, is an »obligatory path to the building of a reconciled world« (n. 3). This happens when immigrants are treated with the proper respect for the dignity of each one…” (John Paul II, Pope 2003: no.5)

In the eighth year of the pontificate of him, thus relatively earlier (for his long officiate as pope), in Assisi, October 27, 1986 he invited the leaders and representatives of the “World Religions” which means he organised a very interreligious meeting. It was entirely his initiative, and as to the pray for peace, the latter was based on the initiative by Community Saint Egidio. He there prayed together with the representatives of other religions, and he was criticized for taking a statue of Buddha on the altar of the Christian church. It was a real act of intercultural communication, though within a small number of “establishment” of different religions but not in the presence of the wide audience, thanks to media reports. However, none of his predecessors would do this way, either with their opportunities given by those times, or their capability for innovations toward the openness in dialogue with the world. It is the most popular even
already commonplace to recall the great act of the Pope who has first visited the Jewish synagogue of Rome. It was taken very soon in 1986, as in the sixth year of twenty-seven years pontificate of him, let’s pay attention to the required length of preparing such a diplomatic act, too, thus it can be stated the visit of a Jewish synagogue was one of the first serious plans of JP2, maybe he had intended such an act with purposes to (re)establish peaceful relations between Jews and Christians.

The date of Assisi meeting was carefully planned: the Guelf War was moving, which was, according to several commentators, occasional, but in the opinion of the Pope, it followed in regular consequence of the wars in Vietnam, Lebanon and that time in Afghanistan.

On the common pray there were represented almost every branch of Christianity (Orthodox Patriarchs of Constantinople, Moscow, Antiochia and others; leaders of Protestant Churches, too) – and what is of more significance, leaders of eleven non-christian world religions: representatives of Jews, Indians of America, animist from Africa, Buddhists, Bahaists, Hindus, Jainists, Muslims, Sintoists, Sikhs and Zorostrians.

Thus, the positive impacts of Assisi were of great significance. As we could see, the time of the first Assisi meeting was hot, it was at the beginning of the guelf war, and the world were still divided for socialist and capitalist regimes, the Soviet Union still existed. Pope Saint John Paul II stated out, standing in the crossfire of the critics, he decided to arrange the interreligious meeting in every case, and, as his secretary put it, according to the catholic face, his decision “was justified by the Holy Spirit” (by the God), as that day no person falled victim to wars. (Dziwisz, Svidercoschi 2008)

The aim of the interreligious meetings is the managing of peacemaking! – stated out the Pope in Assisi. As he wrote in the cited above teaching documents (especially concerning the Pontifical Council of the Cultures), the Catholic Church had to organise
meetings with “the learned elite” of different religions and different cultures. What was the role of “The Pontiff” in this field, he demonstrated by meeting the pontiffs of others: common pray together as of equals, and discourse on hope and love between each others as equals.

Following by apostolic visits, this interreligious meeting opened the way for intercultural communication in diplomacy, too, which was a significant part of the activity of JP2. As the William Cenkner (1997: 138, note 7) raised the question of “Mission and/or Dialogue” stating out: “Pope John Paul II in his visits around the world, including the United States and western Europe but especially in Asia and Africa, meets consistently with religious leaders of other faiths. His talks in Asia and Africa have been considerably more progressive than in the West in which he has advanced dialogue and inculturation.”

Soon it was followed by interreligious dialogues in the field of peacemaking, around the world, for example: a Buddhist-Christian meeting as a day of prayer for the 1200th anniversary of the Buddhist monastic complex on Mount Hiei, in Japan, August 3-4, 1987 (scarcely a year after Assisi, when a Buddha was put on the altar by the Pope); then a meeting of the World Council of Churches’ Ecumenical Consultation on Spirituality in Interfaith Dialogue that met at the Kansai Seminar House in Kyoto, Japan, from December 1 to 5, 1987 (though was “only” ecumenical but not interreligious, its final document deserved attention in intercultural aspect as issued by church representatives who were either native Asians or Westerners who have lived long enough in Asia to call one of these Asian countries an adopted home; then a discourse between Buddhists, Christians, Muslims, and Hindus that held in Colombo, Sri Lanka, from August 23 to 29, 1987, coming to the final declaration in the very spirit of John Paul II (though he did not take part on it): "Opting for the Poor: The Challenge
to the Universal Religions.” (Editorial, 1988: 187.) The first declaration recalled directly the Assisi meeting, moreover, attenuates the significance of the mere pray and emphasizes the duty of prayers in active managing the current problems: “Our being together here to pray for peace signifies a continuation of the same open spirit in which the Day of Prayer was observed at Assisi in October 1986, when the leaders of different religious traditions came together to pray for peace. […] When we pray, we cannot but confess our unworthiness for the task of peace. […] Praying for peace involves also working for peace, and even suffering for peace.” (Editorial, 1988: 188.) The second document, on the event where all participants were Christians but of different churches, highlights the importance of different cultures in the aspect of enriching Christianity by acquiring “strange” values of non-Christian religions: “In the Hindu and Buddhist traditions especially, we have found forms of practice and prayer that have been both challenging and enriching. For some, it was reading a book such as the Tao Te Ching or experiencing the worship of Hindu friends that seized us and moved us to look more deeply. For those of us who are monastics, it has been the dialogue with brothers and sisters in other contemplative traditions that has motivated our journey. And for those of us involved in social action programs, it has been in the very work of joining hands with people of other faiths in the struggle for a new society that we have been spiritually renewed.” (Editorial, 1988: 189.) What a grat step forward, made by Christians, after the careful diplomat Paul VI, due to Saint John Paul II, the Pope of single heart! Last but not least, the “representative group of Hindus, Muslims, Christians and Buddhists from the Third World countries” who deliberated on the “Opting for the Poor”, pointed out: There is an ambivalence in all religions. In its enslaving forms, religion encourages us to work with the powerful-Kings and Priests-in contradiction to the Primordial
Liberative Experience [...] Participating in the struggle of the poor will invariably bring real possibilities of renewal to all religions.” (Editorial, 1988: 191)

Moreover: the interreligious meetings must not be “mere” spiritual exercises for some romantic love of each other as demonstrating brotherhood in faith, but serious acts for managing the recent problems of the humankind. Why? Because religions represent huge crowds of people, thus religious leaders are responsible for playing active role in solving the sharp questions of the world, that is, the very recent World; dependless of their respective teaching on the hereafter. Those living in this world, and having authority and reputation in this world, are responsible for this world but not only for the other world. What is of significance, this approach is derived from principles of all religions, in the declaration: “The dichotomy between the spiritual and the secular is a false one and true spirituality does not take us away from the world and its harsh realities but leads us right into it, strengthened for the tasks of full human living. Spirituality must pervade the economic, social, political, and cultural domains, not only the religious domain.” (Editorial, 1988: 192)

None the less was the impact made by John Paul II on the diplomacy in Europe and shaping the Union as well. As Mudrov (2011) emphasizes, citing Leustean (2009), the European Community (now European Union) must establish contacts between European institutions and religious ones, which was made relatively later, although the religious issues in EU are of increasing importance. According to Mudrov, Christianity represents the majority of religious people in EU – which nowadays seems to be changed. (Thus Europe is becoming a terrene of interreligious dialogues, too, though he examines only the role of Chrithianity.) The liberal approach conduces to the minimasing influence of religions on the people, as “privatised religion” is excluded from public and political issues. On contrary, “The process of secularisation, occurring in some areas of
the Union, is not applicable to the EU at large. … one can expect that the degree of influence and involvement of Churches goes according to confessional lines. We can expect a higher degree of influence and involvement of the Roman Catholic Church on the supranational level, while on the national level this depends on the circumstances of a given country” (Mudrov, 2011: 376). — John Paul II gave a good example for this, too. It concerns the intercultural communication inasmuch as European countries and nations are different in their respective costumes and mentality. Still being Cardinal Karol Wojtyła, he travelled in France, Belgium, Germany, had good acquaintances in West, and this led to his election for the Pope, too, among other factors. (Weigel, 2005) Thus, against the above quoted Cenkner (1997) who said that John Paul II’s talks in Africa and Asia would be of greater success, the truth was the Pope’s role in European diplomacy were of significance, too, though not so spectacular as those in the Third World. The papal diplomacy played active role in the European policy in the twentieth century, too. (O’Mahony, 2009) The fact is, the European integration is a terrene of the intercultural communication, too, even today, when the tensions are to be reduced, let’s recall the case of Greece (Orthodox country), the national government in Hungary (though multi-confessional country, with Catholic and Calvinist majority, its churches have increasing political power), and respective role of churches in the national identity of Ireland, Scotland, Poland and other monoconfessional countries. (Mudrov, 2011: 375.) John Paul II urged the peacemaking in the war on the Balkans, too, in 1990-ies; and his role was well-known for the transitions of East European countries from socialism into democratic society were peaceful.

Another good example of the intercultural communication was the alliance between Muslim politicians and John Paul II on the “Conference on the Development” held by the United Nations in Cairo, 1996. It was a significant case of the role played by
Pope John Paul II in the field of international relations when he stood up against the abortion on the conference on UN on the Growth and Development in Cairo, 1994. “Islamic leaders have begun to line up with the Vatican in condemning a landmark U.N. document on population and development, saying it condones extramarital sex, homosexuality, abortion and possibly prostitution.” reported the Washington Post. (Lancaster 1994) According to Raymond Flynn, then-ambassador of the United States at the Holy See in Vatican, then-president Jimmy Carter and his liberal politicians planned to solve the overpopulation of the world by supporting abortion and strict birth control, paying less attention to the better distribution of goods and more effective developing the third world poor countries. Pope John Paul II wanted to consult with the US President thus Ambassador Flynn took much effort for it, with less success. The Pope could not speak to Carter before the US submitted its proposals. As Flynn described in his book on his diplomatic mission in the Vatican, Pope called the ambassador for a personal visit himself, too, urging him to procure Carter to give chance for a direct phone-talk by the hot line. In a vain result, the USA diplomacy did not change its conception on the Cairo conference of the United Nations, on the other hand, some Muslim leaders noticed the political conception of the Pope and they shared it. Although the western press focused on the question of the abortion, the matter was the global economic development and the fair distribution of goods in the Globe. Benazir Bhutto and some other leaders welcomed the Pope’s initiatives. Thus not only the religious leaders accepted some points of views of the Pope, as of Al-Azhar, but political ones, too. Those who shared his opinion on the positive approach, that is, not only stop something as the birth, but spreaden something, as the goods. (Flynn, 2001)

Benazir Bhutto criticized some western liberals denied the religion and democracy may coexist, especially in the Muslim countries. She evidenced it was not
true even on the base of the Noble Quran. Therefore, special forms of religious societies had to be provided; those preserve the global human values. On this platform the “clash of civilization” (Huntington) can be avoided, as no clash is inevitable but the reconciliation is the natural and regular way of the development of humankind – stated Bhutto, 2008. The traditional frameworks of the society became elastic, the new generation seeks for values; if so, religions must be considered as frameworks, cultural heritage and representers also holders of general values. It does not contradict to the modern society and progress. (Bhutto, 2008.) — The recent decades show off the time of the revival of religion, thus we can not deal with current problems without considering it – writes Ali A. Allawi, the former minister of the transition governments in Iraq the professor at Georgetown and other universities. (Allawi 2009)

As for the Muslim initiative, it is worthwhile to pay attention the city of Baku also joined the centers of Islam and played significant role in interfaith dialogues, in the past years of the pontificate of JP2,.. Its great mufti, Allahshükür Hummat Pashazade organized interreligious meetings, with participation of Garegin II, the Armenian Catholicos (even when their countries made war against each other!), and Moscow Patriarch Kirill, the head of the Russian Orthodox Church, and Cardinal Jean-Louis Tauran, then chair-person of The Pontifical Council for The Interreligious Affairs in the Vatican. Cardinal Tauran confirmed that Muslims in Azerbaijan were remarkable for their tolerance. Allahshukur Pashazade, great muphti of Azerbaijan demonstrated by his activity that the word “Islam” in Arabic was derived from “salam” what meant “peace”. While his country was making war with Armenia, he invited the Catholicos (religious leader of the Armenian Nestorian Church) Garegin II for interreligious peacemaking meetings to Baku. “As the Armenian patriarch, I find it very important to continue our efforts with the head of the Muslim of Caucasus, Sheikh ul-Islam Allahshukur
Pashazade, to continue our work and try to find a solution for the problem. This is our duty” – said Garegin. (Radio Free Europe 2010) The Vatican took part actively in the religious meetings in Baku, too. Cardinal Jean-Louis Tauran, whom we mentioned above, represented the Holy See in Azerbaijan, as then-head the Pontifical Council for Interreligious Dialogues. According to the Russian-language version of the Vatican (I did not find his whole contribution on the English site, however), Cardinal Tauran said: “The believers must become the hope of the World”, and the Caucasian Muslims took much toward this noble goal: “Muslims in Azerbaijan are of great tolerance”. (Radio Vatican 04/05/2010)

Last but not least, let’s see the address of Pope John Paul II in Damascus. He was the first of leaders of the Catholic Church who delivered a talk in a Muslim mosque, even in a mosque of much high rank. Thus it would be regarded as a festive sermon like opening addresses, but it was rather an occasional speech, a policy-making speech, as for its message and friendly style. The invocation means far more than it can be interpreted on the English version: My Friends! As-Salamu ‘alaiqum! The “Friend” in Arabic Sadiq (صدق) means “that whome I trust” as the root sadaqa means “to tell truth”. Therefore, the Pope expressed he trust his Muslim audience as true people. It is emphasized with the adjective “Dear”. The greeting is not only some mere polite words but it means: “Peace with you!” And it recalls the Catholic greeting in the beginning of a pontifical mass in Latin: Pax vobiscum (“Peace with you”). Then he recall what is common in both Islam and Christianity, tha Holy Land, Mary, Jesus – though he deals more with Mary than Jesus, as the resurrection of Jesus is the dividing point between two religions, but Mary’s figure is more appropriate for linking. After these arguments, he points out the main task is the peacebuilding, especially the new
generation must be educated in the spirit of love and respect to the others. (John Paul II, 2001a Eng)

In a conclusion, what can teach us the intercultural communication of Saint Pope John Paul II? First, diplomatic processes can be and must be continued. Then, churches can be and must be play more active and effective role in managing of such problems as the question of migrants, the perspective of youth, the sharing of good avoiding starvation, and making the life of humankind more human. Last but not least, let’s quote some words of the recent pontiff, Pope Francis on it: “Dialogue is a school of humanity and a builder of unity, which helps to build a society founded on tolerance and mutual respect” – told he on Ecumenical and Interreligious Meeting in Sarajevo, 6 June 2015 (Francis, Pope 2015)

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NOTES ON CONTRIBUTOR

Sandor Foldvari’s field is the intercultural communication as a linguistic disipline and the interreligious dialogues as tools of conflict management. Recently he is a lecturing researcher in Baltic Studies at the Debrecene University. He was graduated as MA from Russian, Ukrainian and Philosophy at the Budapest University in 1991, and he studied English, Arabic, Old Greek and Theology, too, for some semesters. After MA degree he worked as a senior research fellow at the Szechenyi National Library of Hungary in 1991-1992; then enrolled for the aspiranture (then-form of the doctoral studies) of the Hungarian Academy of Sciences (1992-1996) in the field of Slavic studies; later he was a “Bolyai” Post-doctoral Researcher at The Hungarian Academy of Sciences (1998-2001) in Slavic and East European history, supervised by Emil Niederhauser. He taught comparative literature at the Esterházy Teacher Training College in Eger (North Hungary). He read papers on 138 conferences, including 78 international ones. His mostly cited and referred papers are available on the site http://unideb.academia.edu/SandorFoldvari The selected list of the mostly cited publications are available on that site, too.
A Philosophical Examination of Methodological Dualism in Intercultural Education

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ABSTRACT

This paper aims to review critically the paradigm of methodological dualism and to examine whether social science methodologies are appropriate for studying intercultural educational research. To this end, we will criticize methodological dualism, after discussing the relevance of social scientific methods in educational studies.

Many people think that there are two methodologies for studying intercultural education: quantitative research and qualitative research. This is what we mean by ‘methodological dualism.’ What are the logical presuppositions of quantitative research and qualitative research and the differences between them? Is methodological dualism appropriate for studying intercultural education?

Quantitative and qualitative research differ in their presuppositions regarding epistemology, ontology, and research methods. First, quantitative and qualitative research takes for granted different epistemologies. Objectivism is the foundation of quantitative research, whereas qualitative research is based on constructivism and subjectivism. Second, the two methodologies have disparate ontologies. Usually, most quantitative researchers are realists, whereas, qualitative researchers are anti-realists, for instance, relativists. Third, regarding methods, quantitative research usually uses surveys, experimental research, and so on, whereas qualitative research utilizes ethnographic research, phenomenological study, the grounded theory method, participatory research, and so on.

However, are these presuppositions justified? Are they sound? In epistemology, intercultural education research cannot be defined by only one epistemic

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viewpoint. Education includes both objective and subjective points of view. In regard to ontology, it is wrong to assume that qualitative researchers are realists and qualitative researchers are not. In the case of methods, any researcher can use any research methods regardless of methodologies. In educational situations, we can take apart the methodologies and reconstruct them in a different way.

Are the two methodologies appropriate for studying intercultural education? The answer is no. Both methodologies play a role in social science. Social science aims to examine society and to suggest sound theories. However, educational studies should not only examine educational situations and make theories, but also maintain educational values and suggest solutions for educational problems. Education has always had two purposes, extrinsic and intrinsic purpose.

As a result, researchers can use diverse methodologies. When we are facing the new situations in a multicultural society, all research types should be used and knowledge should be put to practical use. Quantitative research and qualitative research can be logically divided, but virtually integrated. The way to integrate quantitative research and qualitative research can be achieved in the following ways: pragmatic integration, phenomenological integration, and integration focused on action. This paper aims to explore these three ways of integration and make recommendations in regard to which of them is the most viable one.

Keywords: methodological dualism, integration of methodologies, educational research

INTRODUCTION

Given the rapid pace of globalization, nowadays many countries have faced the challenge of educating immigrants and their children: This reality has led to increased opportunities for research into intercultural education, enabling studies that use different approaches and discourses. Such variety allows research to enrich, but many researchers have done their studies in their own, non-standardized ways, like an echo of the Book of Judges in the Bible. One reason that most approaches to intercultural education researches have not achieved unity or consistency is a prevailing methodological
dualism— that studies are conducted based on one of two distinct methodologies for examining intercultural education: either quantitative research or qualitative research. This study critically examines methodological dualism of quantitative research and qualitative research, discusses three of integration, ways and suggests the possibility of integration as an educational practice.

**EPISTEMOLOGY IN QUANTITATIVE AND QUALITATIVE RESEARCH**

Considering human life as a part of the natural world, quantitative researchers tend to adopt the methodologies of natural science; they hypothesize, prove the hypothesis, and deduce general laws based on their findings.

Modern natural science is based on philosophical empiricism—the belief that legitimate knowledge comes only from experience: reliable knowledge is acquired through the five senses and tested through observations and experiments. Scientific laws are based on observable phenomena that occur repeatedly. These scientific explanations are called ‘comprehensive model’ laws. In natural science, explanation and prediction has the same logic, and its objectivity relies on a clear division between facts and value judgments. Quantitative research is based on experience, which uses huge research data, quantification, and statistical analysis to analyze social phenomena and human beings (Benton & Craib 2001,13-27). In quantitative research, the differentiation between physical phenomena and social phenomena is unclear, and quantitative researchers believe social phenomena can be interpreted using scientific structures. In this way, educational phenomena are explained through quantitative description.

However, quantitative research methods have at least two limitations. First, some people argue that the research methods adopted to natural or physical phenomena cannot be effectively utilized to understand human society. Human beings have free will
and are therefore subject to the law of values rather than natural law. For this reason, some argue, research in the natural sciences is not the same as social science research, and research methods should also be different. Second, the laws of science cannot often be interpreted as objective because human’s interpretations should be involved inevitably. The development of all theories including scientific theory requires creative and speculative thinking and that process involves subjective interpretations. Therefore, the claim that the results of quantitative research are objective seems to be disputable. (Pring 2015, 63-71; Benton & Craib 2001, 28-45)

Contrary to quantitative method, qualitative research embraces various methods; reconstructive assessment, analytical understanding, ethnography, and so on. (Cho 2015,203-204) In qualitative research, human beings are embedded society where they belong to and they are interacting with the world unceasingly. Human knowledge is understood to be subjective, that is, based on specific circumstances, and formed by the interaction between humans. The meaning that we have given to an object is constructed by views to be given by the community rather than the individual.

Because we live in a subjective world, created by the thoughts and intentions of the social actors, qualitative researchers attempt to discover the intentions, motives and individual circumstantial interpretations of their research subjects. Meaning is represented in the objective terms of the official language and social rules. Although society is composed in this way, qualitative researches claim that we inherited specific cultures and languages, and that language is a social tool we use to give our subjective sense objective representation. When we use language, we describe and reconstruct the social world. (Pring 2015, 117-124) From a qualitative method, education and training should, on their view, start from the reality that is the foundation of life, and it should be
investigated through the 'understanding' and 'interpretation process’. (Dilthey 2008, 16-17)

Naturally, in qualitative research, it is difficult to prove objectivity. Qualitative research does not assume an objective reality or truth. In qualitative research, there is only the ‘consensus’ reality or the ‘interpreted’ reality. Results found in qualitative research are bound to vary according to researcher’s interpretations. In this respect, we should bear in mind that subjectivity in qualitative method has more or less objectivity not entirely Therefore, it is also difficult to develop common rules and patterns in qualitative research. For example, in facts that children with minority cultural backgrounds shows that their average test scores are lower than children from the dominant culture should be examined due to possibility of different interpretations. Some researchers argue that low academic performance is due to economic conditions rather than cultural background, and therefore economic equality would resolve the problems of intercultural education. By contrast, others believe that academic achievement should not be accepted as the basis for such assessments. As such, qualitative analysis about what direction is the right appears to vary.

**INTEGRATION OF QUANTITATIVE RESEARCH AND QUALITATIVE RESEARCH IN INTERCULTURAL EDUCATION RESEARCH**

On the surface, quantitative research and qualitative research are very different. Those who engage in qualitative research attempt to understand the human state using an interpretative or constructivist approach rather than an objective or positivist approach. Unlike qualitative researchers, quantitative researchers naturally see the findings of qualitative research as suspect, because of the absence of methodological objectivity. So, quantitative research and qualitative research are truly distinct. The question is: can
these disparate methodologies be integrated?

Quantitative research and qualitative research can be logically divided, but be integrated in reality. The way of integrating quantitative research to qualitative research can be achieved in the following ways: pragmatic integration, phenomenological integration, and integration focused on action (praxis).

First, pragmatic integration, which is the most common, focuses on 'usability' or ‘utility’ of research. Pragmatic integrations are interested in how well the research describes various multicultural phenomena, beyond the dualistic thinking that creates a divide between quantitative research and qualitative research. Pragmatic researchers can select a research method to describe the multicultural phenomenon. In other words, researchers can mix quantitative methods and qualitative methods, along with conceptual analysis and hermeneutical methods. This takes the approach of the ‘mix study (mixed research) method’. The current meaning of this expression is determined by the practical results derived from ‘using of faith and expression’. Pragmatic and pluralistic research methods enable communication between quantitative and qualitative research. (Cho 2015, 207-208)

But pragmatic mixed studies are limited by their implicit refusal to accept the epistemological characteristics of quantitative research and qualitative research. Potential distortion in mixing quantitative and qualitative research can result from the intentions of researchers because integration might only occur for practical purposes. In short, although pragmatic studies facilitate dialogue between research methods, studies using mixed research methods cannot effectively perform both quantitative research and qualitative research.

Second, phenomenological integration leads to the integration of quantitative research and qualitative research based on phenomenological epistemology. From a
phenomenological perspective, the difference between quantitative research and qualitative research lies not in a difference in perception, but in differing interpretations of specific phenomena. (Lee 2014) When studying social phenomena, whether to choose qualitative or quantitative research methods depends on the attitude of the researcher. Like two sides of a coin, quantitative research and qualitative research reflect opposite sides of the experience.

People experience differently accordingly their individual perspectives and attitudes. Similarly, researchers can interpret the same experience in a variety of ways. For instance, suppose that there is a class with students of different cultural backgrounds. The phenomenon that students who are of different cultural backgrounds exist is acknowledged by quantitative and qualitative researchers, but quantitative researchers focus on how many students have different cultural backgrounds, where those students come from and what their scores are, whereas qualitative researchers concentrate on how the students who belong in specific groups feel and think about this situation, how the teachers interpret the situation, how minority students express their thinking, and so on. Thus, about the same phenomena, researchers of quantitative and qualitative have different interpretations accordingly attentions and attitudes. Phenomenological integrated approaches integrate the two methodologies in phenomenology. This integration seems to be sound, but it also has limitations. It just tries to integrate two methodologies in qualitative research. It has a narrow view of quantitative research. It suggests that all facts including those derived from quantitative research are just interpretation. But quantitative researchers aim to reveal objective reality and they believe the facts that they work to discover are not interpretations but objective things. They believe that the universe has discernable patterns and rules and that researchers should try to find these patterns and rules. As a result, qualitative
researchers argue that theories and interpretations should be revised whenever researchers find the new evidence. Researchers cannot be objective but should pursue objectivity. They cannot accept interpretations without proven facts. Thus, quantitative researches cannot accept the assumptions of phenomenological integration. For example, the fact that there are many minorities who have trouble getting the good grades in Korea is true rather than one of interpretations.

Third, the practical integration approach aims to integrate research practice (praxis) with educational practice. It tends to see education as practice (praxis). (Carr 1995) To explore what the practice is, we should focus on the Carr’s ideas (1995, 32). First of all, Carr asserts that the meanings of “practice (praxis)” that we use nowadays are confused. When we claim that practice is the opposite of theory, we have misunderstood “practice”. We often think all practices are everything except theory. This understanding is inappropriate in the area of education. For instance, we commonly understand that practice is ‘doing’ something ‘specific’, while theory is ‘knowing’ something ‘universal’. However, when we decide what to teach, we should consider not only knowing but also doing. The educational situation is complicated and involves both doing and knowing. In short, educational practice is not the opposite of theory; it is another concept that should be used to understand education. (Kwak, Na, & Yoo 2009, 28)

Carr suggests that we should think about the Greek concept, praxis, because in so doing we can avoid modern prejudices. Aristotle introduced three concepts; theoria (theory), praxis (practice), poiesis (production). Theoria relates to theoretical activities, praxis relates to communal life, and poiesis relates to activities undertaken to produce things. Each activity involves intellectual devotion and moral considerations. Theoria,
praxis, poiesis require knowledge or reasoning: epistēmē, phronesis, techne respectively.

Put in another way, theoria/ praxis/ poiesis correspond to life ways, while epistēmē/ phronesis/ techne correspond to knowledge and reasoning. This classification of knowledge compels us to reconsider what education is; theoria, praxis, or poiesis. Carr, suggests that the difference between praxis and poiesis is more important than between theoria and praxis. (1995: 68). Poiesis aims at value neutrality, but praxis aims to pursue value. The value of praxis is realized though practicing, so praxis is practice. If the praxis focuses on results or fails to pursue value, it becomes poiesis. (Park & Kwak 2016, 11-13)

Improving the practice may depend on improving the phronesis of those who practice. (Park & Kwak 2016,13) What does it mean that education is practice? Or what does practice mean? Education refers to the activities that lead to learning. That is why education research focuses on learning and the center of learning may be included to form the cognitive discernment that Peters mentioned (Peters 1966). Education is a learning activity that is considered valuable in specific terms. So whether certain knowledge is considered more or less valuable is influenced by social culture. Even if informal education cannot by itself educate younger generations, it is necessary to consider it in the development of curriculum. (Pring 2015, 22-29) After all, education involves intentional teaching and directed learning that introduces students to the public world. Teaching is a social practice in which individuals share and participate, which relies on the process of mediation to convey to young people public knowledge and ideas and criticism in the form of personal questions (Pring 2015, 33-35). Learning (learning) processes aim to inculcate students with a solid enough understanding of the curriculum to use propositional knowledge. (Pring 2015, 30-33) Therefore, education
research should also concern interactions between teachers and students. It should focus on knowledge, criticism, teaching and learning content for different types of being initiated into the world of public value, including the different levels of learning activities. And the purpose of these studies should be to contribute to human growth. (Pring, 2015, 28-29) If this is the case, should research on educational practice be made in a specific way? Unlike the metaphysical, educational practice is in the physical world. Education research and evaluation should be done in a practical area that is based on the relevance of the educational value that is being made in the interaction of teaching and learning. The dualism (separation) of quantitative research and qualitative research in terms of practice is derived from misinterpreting the nature and complexity of what is being researched. In light of the nature of the 'educational' research rather than research "on education", both methodologies should be used to complement one another. (Pring 2015, 72-74) In figurative terms, quantitative study provides general information about the forest, while qualitative research provides information about the trees, and when the two methods are combined, we can discover the condition of the entire forest and the individual trees of which it is composed. For example, imagine a study designed to examine the reality of intercultural education in the small city of Ansan. In a study of how much intercultural education occurs in schools and how many intercultural students participate in the class, more quantitative approach would be appropriate. In the case of whether the cultural literacy of children receiving intercultural Education increases or not, how mutual communication is taking place in intercultural education, what the correlation between teachers and students is, a qualitative approach would be more suitable. As shown in this paper, rather than any one approach of qualitative research and quantitative research in the area of practice,
intercultural educational research requires the integration of qualitative research and quantitative research to fully understand the practical realization of educational value.

CONCLUSION: TOWARDS A STUDY OF INTERCULTURAL EDUCATION AS AN EDUCATIONAL PRACTICE

In this paper, we critically reviewed the dualism of quantitative research methods and qualitative research methods and explored possibilities for integration. At their epistemological foundation and in their research methods, quantitative research and qualitative research are seemingly different. Quantitative research is founded on empirical epistemology, which prefers mostly experimental studies and surveys to develop objective and empirical knowledge. By contrast, qualitative research is based on a constructivist epistemology, which explores daily living skills and phenomenological research to interpret phenomena and give meaning. Given their different epistemologies, quantitative research and qualitative research are logically separate, but they are not actually inseparable. It is perhaps natural to explore a variety of integration methods in educational research in this regard. Each of the three integrated approaches proposed—pragmatic integration, phenomenological integration, integration with a focus on action (praxis)—has its advantages and disadvantages. Pragmatic integration integrates the two approaches in that it tries to facilitate communication between the two methods, but it also suffers from the potential distortions of quantitative research and qualitative research in accordance with the intentions of researchers. The phenomenological integration of quantitative research and qualitative research claims that experiences appear differently depending on the perspective from which the experience is observed and the attitude of the observer. However, because of theories underlying phenomenology, whether such research can be
said to pursue the goal of quantitative research can be called into question. Integration in practice is based on the belief that education is practice (praxis), and tries to integrate quantitative and qualitative research in practice. Educational practice aims to facilitate the participation of young people in society, including in traditional activities that mediate knowledge and critical thinking. Research on how to better perform this function is ‘educational research’ in practice. Educational research focuses on the interaction of teaching and learning can best be performed.

Educational philosophy as educational practice aims to give a new orientation and to suggest how intercultural education should be oriented. Studies on intercultural education have a complexity that cannot be resolved by a methodological dualism. Therefore, research on intercultural education should disclose the things revealed in a variety of interactions with students and educators rather than exclusively embracing methodologies based on dualism of either quantitative research or qualitative research. Intercultural education researchers should concentrate on the interactions between teachers and students, take into consideration the particular circumstances in which intercultural education takes place, reveal the processes of intercultural education, and suggest better and more practical ways to achieve desired educational outcomes. In the dynamic environment of the intercultural classroom, teachers will face many situations that cannot be resolved by using theories that guide traditional customs and curricula. Educators and teachers should try to address the problems of specific situations that arise in practice rather than embrace theories based on dualism.

REFERENCES


NOTES ON CONTRIBUTOR

Professor Yoo has interested in a variety of topics including, curriculum philosophy, religious education, moral education.