MIGRANTS AND EDUCATION
CHALLENGE FOR EUROPEAN SCHOOLS TODAY

Dan D. DAATLAND & Jernej MLEKUŽ (eds.)

Universitetet
i Stavanger

ZNANSTVENORAZISKOVALNI CENTER
SLOVENSKE AKADEMIJE
ZNANOSTI IN UMETNOSTI
INŠTITUT ZA
SLOVENSKO
IZSELJENSTVO

LJUBLJANA 2005

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The third international conference of Comenius 3 Network
MIR: Migration and Intercultural Relations – Challenge for European Schools
Today (101605-CP-1-2002-1-NO-COMENIUS-C3)

Lectures
Workshops
Round table – special session
Film festival
Contact seminar

CONTENT

INTRODUCTION

Dan D. DAATLAND, University of Stavanger
Coordinator of the *MIR (Migration and Intercultural Relations) Comenius 3 Network*
Coordinator of the *LearningMigration Comenius 3 Network*
MIR Comenius 3 Network in its final year of operation (2005).
LearningMigration Comenius 3 Network starting its first year of operation (2006)

THE CHALLENGE OF MIGRATION FOR SCHOOLS AND TEACHERS – A CHALLENGE ALSO FOR COMENIUS 3 NETWORKS

The phenomenon of migration is growing, and with it is also growing the challenge of living together across cultural boundaries. Not least are these challenges felt among teachers in their daily work in multicultural classrooms. Contrary to what one should believe, these challenges are not getting smaller with the greater knowledge and experience of intercultural education. The tragic events as we speak (Paris in November 2005) is a warning that unless even more efforts are put into this work the riots in France may spread to more countries in Europe. We believe this will be understood by the European Commission and by the Governments of Europe.

In the printed Report from the *MIR* 2nd Annual Conference (Girona 2004) a somewhat more optimistic opening was continued like this:
These challenges (an often they are problems more than just challenges) are important in education and research. So important, in fact, that we believe that the working together of teachers in local schools with teacher training institutions is essential to enhance intercultural education. Further, we believe that research should work closely with schools and teacher training institutions, and we also believe it is of importance that national, regional and local authorities should be involved in order to improve the present situation. This is the rational behind the starting of up of the present network and the organisational structure chosen.
Migration and Intercultural Relations (MIR) started its activities in the autumn of 2002 and will run out the year 2005. Activities are planned to continue after that either financially supported by the EU Commission as now, or by other means, or by a combination of the two.
(Oldenburger VorDrucke,495, ISSN 0932-7584).

It is a pleasure to announce that exactly this has happened. A new Comenius 3 network is established under the name of *LearningMigration* running from October 2005 until the end of 2008. It is also a pleasure to acknowledge that

the city of Stavanger, Cultural Capital of Europe for 2008 along with the city of Liverpool, is in partnership with *LearningMigration*, and that the first annual conference in May 2006 will be jointly prepared by the two organisations.

While the former *MIR* network started out as a collaborating group of some 25-30 partner institutions, the new *LearningMigration* network starts out with almost 90 partner institutions in 13 countries evenly spread between east, west, north, and south of Europe. We will expect the new network to grow substantially in terms of member institutions in the years ahead and thus be a real meeting place for teachers interested in how to address the challenge of migration in their schools.

Similar to the *MIR* network, *LearningMigration* is organised as a network of networks. For one, there are parallel *transnational* seminar groups of schools, or teacher training, or researchers, or public authorities addressing the problems and challenges mentioned above. In addition, there are national (in most cased regionally based) *working groups* of 5-10 institutions. The latter structure is inherited from old *MIR* as one of the successes from this network.

It is hoped that such groups – be they transnational seminar groups or regionally based working groups will gradually establish their own financial basis through project initiatives supported by other relevant actions in Comenius, Erasmus, Grundvig, or Minerva, and thus be more sustainable in their activities.

Network activities are varied both in size and scope. The most important ones are annual conferences, contact seminars, and courses for teachers, thematic seminars. The *MIR* annual conferences were held in Lisbon (2003), Girona (2004), and Ljubljana (2005). The first conference in the new *LearningMigration* network will be organised in Stavanger last week of April 2006 with two more conferences to follow, possibly in Bulgaria and Rumania in 2007 and 2008. Contact seminars dedicated to the setting up of new project groups were co-organized in the same cities in parallel with annual conferences. Courses for teachers have been organized in Lisbon (2001, Omagh (2002), Malmö (2003), České Budějovice (2004), and Oldenburg (2005). The Oldenburg course was visited by more than a hundred teachers, fairly large compared to the ordinary Comenius 2-course for teachers. Network activities are so varied and time consuming that a partner meeting twice a year is looked upon as a necessity if financial constraint had not made that difficult to realise. In addition to activities meant to reach the whole network (the ones mentioned above) each of the transnational seminar groups and the national/regional working groups organise a great number of activities (exhibitions, seminars, meetings).

Network partners are also taking part in the setting up of a Joint MA Programme in Migration and Intercultural Relations supported by Erasmus. This MA will be launched in October 2006 if everything goes according to plans.

Network partners are also engaged in preparing several new Comenius 2.1-initiatives that also involves outside institutions.

Not least should be mentioned two new initiatives aimed at the 7th Research Framework Programme (EU Research). Hopefully these initiatives will prove successful by 2007.

Activities of this nature (and a few more) are presented on the MIR WWW-site: http//:www.migrationhistory.com

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Let us close this brief of activities by summarising what are the intentions of the new *LearningMigration Comenius 3 Network*:

LearningMigration Comenius 3 Network
225585 - CP -1-2005-1- NO - COMENIUS – C3

Main objectives:
LearningMigration is about sharing experience and best practice of how best to deal with the *educational challenge* of the increasing number of immigrants into Europe, and also the greater movement of people between European countries. *LearningMigration* is about integrating a better understanding of the phenomenon of migration into daily teaching in all parts of the educational community. *LearningMigration* is about setting up joint groups of staff from local schools and teacher training institutions, from educational authorities, NGOs, and from didactic research institutions in order to deal with these issues more efficiently.

Target groups:
- **Primary groups**: students, teachers and staff in local schools; students, teachers and staff in teacher training institutions; staff in pedagogical research institutions; staff in educational /public authorities
- **Secondary groups:** NGOs in the area of migration and intercultural relations; groups more directly representing immigrant families; parents and families of immigrants.

Main activities and types of activities:

A: Activities organised by four (4) transnational seminar groups (for schools, for teacher training, for research, for public authorities (education). This to be done through the running of annual thematic seminars comparing the situation in partner countries with the aim of producing guidelines and recommendations for improvements in:

- Local schools
- Teacher training
- Didactic research
- National policies and regulations.

B: Activities organised by the national groups of the network (11-13 to be set up):

- Hold partner meetings in each country (national working groups) –e.g. before and after main events like annual conference (Spring) and before and after transnational seminar group meetings (Autumn)
- Run small seminars for local teachers
- Co-organize film or art festivals (intercultural events)
- Organise meetings with policy makers in the field of migration/ interculturality
- Discussing local funding (make a sustainable network)
- Production of brochures and flyers presenting own activity.

Main outcomes:

- Annual Conference + a pre-conference Contact Seminar Day: conference reports produced
- Thematic Seminars: guidelines and recommendations produced
- Final Dissemination Seminar: final products exhibited
- WWW-site and database established
- Brochures and flyers; videos/DVD – produced as a result of other activities.
- Annual Reports from partner groups.

Main events (especially during the first year):

- First annual conference, Stavanger (Norway) May 12-14, 2006
- Setting up-meetings of transnational seminar groups (2005-06)
- Annual conference + four parallel transnational thematic seminar groups each following year
- Final dissemination seminar (2008).

Expected impact:

- Change of practice in school and teacher training

- Increase contact between educational staff and public authorities, particularly educational authorities
- Increase contact between teachers and NGOs.

Partnership:

Added to the list below (financially supported by the European Commission) are also institutions from two other partner countries that at the moment cannot receive any direct financial support form EU: Croatia and Switzerland. However, these institutions will fully take part in the same activities as the ones mentioned below, but will have to finance their own activities from other sources:

- UNIVERSITY OF STAVANGER, NO
- CARL VON OSSIETZKY-UNIVERSITÄT OLDENBURG, DE
- BEZIRKSREGIERUNG HANNOVER, DE
- GRUNDSCHULE AM ARKONAPLATZ, DE
- HUMANISTISCHES VERBAND DEUTSCHLANDS, DE
- JUGENDBILDUNGSSTÄTTE KAUBSTRASSE E.V., DE
- BILDUNGSTAAN BERLIN-BRANDENBURG, DE
- KSG RASTEDE, DE
- SENATSVERWALTUNG FÜR SCHULE, JUGEND UND SPORT, DE
- OTTO WELS GRUNDSCHULE, DE
- CENTRUM FÜR ANGEWANDTE POLITIKFORSCHUNG, DE
- BOKN SKULE, NO
- MANDAL SKOLE, NO
- FYLKESMANNEN I ROGALAND, UTDANNINGSAVDELINGEN, NO
- DET NORSKE UTVANDRERSENTERET, NO
- STIFTELSEN INTERNASJONALT HUS, NO
- SANDNES VIDEREGAAENDE SKOLE, NO
- FN-SAMBANDET I ROGALAND, NO
- SENTER FOR INTERKULTURELL KOMMUNIKASJON, NO
- ULSTER AMERICAN FOLK PARK / CENTRE FOR MIGRATION STUDIES, UK
- COOKSTOWN PRIMARY SCHOOL, UK
- SOUTHERN EDUCATION & LIBRARY BOARD, UK
- ST. MARY'S COLLEGE, UK
- LORETO COLLEGE, IE
- MONAGHAN COLLEGIATE SCHOOL, IE
- INŠTITUT ZA SLOVENSKO IZSELJENSTVO ZRC SAZU, SI
- EKONOMSKA IN TRGOVSKA ŠOLA BREŽICE, SI
- GIMNAZIJA POLJANE, SI
- OSNOVNA ŠOLA DANILE KUMAR, SI
- OSNOVNA ŠOLA OSKARJA KOVAČIČA, SI

- ZAVOD REPUBLIKE SLOVENIJE ZA ŠOLSTVO, SI
- SLOVENSKI ETNOGRAFSKI MUZEJ, SI
- PEDAGOŠKA FAKULTETA, UNIVERZA V LJUBLJANI, SI
- LINDANGENSKOLAN, SE
- BURGARDENS CENTRUM, SE
- MALMÖ STAD, SE
- PEDAGOGISKA CENTRALEN, SE
- LINDANGENSKOLAN, SE
- CONSORCI DE BENESTAR SOCIAL DE LA GARROTXA, ES
- CEIP LUIS MA MESTRES, ES
- UNIVERSITAT DE GIRONA, ES
- GRAMC : GRUPS DE RECERACA I ATENCIO AMG MINORIES CULTURALS I TREBALLADORS ESTRANGE, ES
- MALMO HOGSKOLA, LARARUTBILDINGEN, SI
- IES LA GARROTXA, ES
- IES LLAGOSTERA, ES
- PRIVATE VOCATIONAL SECONDARY SCHOOL FOR BREAD AND BAKERY PRODUCTION, BG
- VOCATIONAL SECONDARY SCHOOL ''ACAD S.P. KOROLJOV'', BG
- NATIONAL CENTRE FOR PEDAGOGICAL SUPPORT AND CONSULTING, BG
- JIHOCESKÁ UNIVERZITA V CESKYCH BUDEJOVICICH, CZ
- CESKO-ANGELICKE GYMNASIUM, CZ
- ODBOR SKOLSTVI, MLADEZE A TELOVYCHOVY KRAJSKY URAD - JIHOCESKY KRAJ, CZ
- SPOLECNOST ROZMBERK, CZ
- GYMNAZIUM STRAKONICE - GRAMMAR SCHOOL STRAKONICE, CZ
- STREDISKO PRO VYCHOVU K LIDSKYM PRAVUM KARLOVY UNIVERSITY, CZ
- ZAKLADNI ŠKOLA A ZVLASTNI ŠOLA TELC, CZ
- ESCOLA SECUNDARIA DE SEBASTIAO E SILVA, PT
- ESCOLA SUPERIOR DE EDUCACAO JOAO DE DEUS, PT
- JARDIM ESCOLA JOAO DE DEUS, PT
- ASSOCIACAOE JARDINS ESCOLAS JOAO DE DEUS LUDOTECA JOAO DE DEUS, PT
- JAAN TONISSONI INSTITUT, EE
- TALINN PELGULINNA GYMNASIUM, EE
- PAMU RAEKULA GUMNAASIUM, EE
- EESTI PEDAGOOGIKA ARHIIVMUSEUM, EE
- RAPLA COUNTRY GOVEMMENT - HEAD OF DEPARTMENT OF EDUCATION, EE
- DIA-SPORT ASSOCIATION, BG
- BANK FOR INTELLECTUAL ATERNATIVES, BG

- REGIONAL PEDAGOGICAL CENTRE SOFIA, BG
- FORUMUL CETATENESC PENTRU ACTIUNE SOCIALA SI EDUCATIE CIVICA, RO
- GRUP SCOLAR ECONOMIC ADMINISTRATIV SI DE SERVICII, DE
- SCOALA CU CLASELE I-VIII 'TAKE IONESCU', RO
- INSPECTORATUL SCOLAR JUDETEAN VALCEA, RO
- MUZEUL JUDETEAN DE ISTORIE VALCEA, RO
- UTDANNINGSDIREKTORATET, NO
- BERTA/CEMRI, PT
- COLÉGIO MARISTA DE CARCAVELOS, PT
- ME-DIRECCAO GENERAL DE INOVACAO E DESENVOLVIMENTO CURRICULAR, PT

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National Coordinator of the *LearningMigration Comenius 3 Network*

MIGRANTS AND EDUCATION: MIGRANTS AND EDUCATION IN SLOVENIA

The third international conference of *Comenius 3 Migration and Intercultural Relations - Challenge for European Schools Today* (MIR) network took place in Ljubljana from April 13th to 17th. The conference titled *Migrants and Education: Challenge for European Schools Today* was composed by diverse events: lectures titled *Migrants and Education in Slovenia*, workshops dedicated to the presentation of work, results, products etc., made within the *MIR* network or those in any way connected to the *MIR* network, a round table discussion on education of the children of immigrants and the children of ethnic minorities in different European countries; a film festival on migration topics made by different European schools; and a contact seminar dedicated to the setting up of new projects under Socrates. With this diversity of events the organizers wanted to present the width of discussing topic that is as well a central topic of the MIR network.

Lectures:
In Slovenia 90 % of all immigrants came from other parts of former Yugoslavia; of those, more than 80 % came before Slovenian independence in 1991. Suddenly one part of their former Yugoslav homeland (where they had settled) became a "foreign" country, and their status changed essentially. The wars that followed in the territory of former Yugoslavia were an essential addition to the inter ethnic tensions in Slovenia. What do these changes mean for the immigrants' children in terms of maintaining their cultural heritage, their right to be educated in their mother tongue and the pressures to assimilate? The lectures focused on historical, social and cultural background that has led to a marginalized position of these youngsters, and on possible strategies that could ensure them equal chances in all spheres of life.

The basic idea was to offer the lectures that express not just general or theoretic questions, but that also emphasize specific situations and "problems". And we hope that the Slovenian "migration and education" case

opened and expressed some more general questions and problems and it
gave lots of space for comparisons. Seven invited speakers, all well known
researchers and contributors in the field of migration, ethnic relations,
interculturality and education in Slovenia, gave lectures to 60 participants
from abroad and to many Slovenian listeners.

- Anton Gosar: Sociogeographic and cultural impacts of migrations from the
  area of former Yugoslavia: The case of Slovenia
- Božo Repe: Historical consequences of the disintegration of Yugoslavia for
  Slovene society
- Janja Žitnik: How does it feel to be a child of a second-rate citizen?
- Mojca Peček Čuk: What kind of school is fair for immigrant children:
  Teachers' views
- Špela Razpotnik: Patterns of exclusion: Ethnic adjustment of young second
  generation immigrants from the former Yugoslavia in Slovenia
- Anica Mikuš Kos & Vahida Huzejrović: Schooling of refugee children in Slovenia

**Anton Gosar: Sociogeographic and cultural impacts of migrations from the
area of former Yugoslavia: The case of Slovenia**
The paper discusses recent impacts of migrations within the area of former
Yugoslavia as the result of the disintegration of the multiethnic federation and
the transition from communism to market economy. Slovenia, since 1991 a
sovereign nation-state, experienced two waves of migrations: economic
immigration in the pre-1990's and war-related (forced) immigration in the
following decade. At present immigration is related to development projects of
the state (highway construction) and the small and medium enterprise market
orientation (cheap labour). The demographic characteristics of immigrants,
according to the census 2002, will be presented on the level of municipalities.
Resulting out of qualitative questionnaires, the cultural impacts will be
analysed in selected towns. The spatial component of migrations will be
elaborated on a macro and micro scale.

**Božo Repe: Historical consequences of the disintegration of Yugoslavia for
Slovene society**
The new political ideology, which developed following the proclamation of
independence in 1991 and international recognition in 1992 was shared by
the majority of the political parties and it could be labelled as a "rush towards
Europe" (Slovenia achieved full membership in May 2004). One of the
consequences of the newly formed situation is that Slovenes are again faced
with dilemmas and situations from the turn of the century or even earlier; this
is when they were marginalized, during either the Yugoslav or communist
periods, and for which it had appeared that they would never need dealing
with again. Incorporated among these is the extraordinary persistence of

regional identities, which in many ways prevents the development of a nation; at the same time there is a revival of former regional centres beyond the present Republic of Slovenia (Graz, Klagenfurt, Trieste), which became gravitational points for a large part of the working force from bordering regions, having also a growing importance in education. Relations between the larger neighbouring nations (Germans and Austrians, Italians, Hungarians) and Slovenes, which could be characterized as having been traumatic for the past centuries, are being established anew (or old models in new disguise). The transitional character of the country, its economic periphery, the influence of different cultures and a linguistic endangerment seem permanent features in the historical development.

Janja Žitnik: How does it feel to be a child of a second-rate citizen?
What do we actually know about the conditions in which new immigrants live? What is the basic difference between their reality and the required conditions that would allow them to be who they are, and to equally participate in all spheres of private and public life in their new homeland? 90 % of all immigrants in Slovenia have come from other parts of former Yugoslavia, most of them in the 1970s. 34.5 % of the Ljubljana 15-agers are children of either nationally mixed or of altogether Non-Slovenian couples. In some cities the share of the immigrants is even larger, and in certain parts of those cities the immigrants even largely outnumber ethnic Slovenians. And yet in the 2002 census, only 6.2 % of Slovenia's population explicitly declared their nationality or regional affiliation relating to other parts of former Yugoslavia. Why? The immigrants' fear of expressing their national identity is connected with numerous disadvantages of being a Serbian, a Muslim, a Bosnian in Slovenia: from their experiences of legal maltreatment to unequal status of their languages and particularly of their right to be educated in their mother tongue, from general suspicion of their religion, culture, values, habits and behaviour to the destructive stigma of their socio-economic status that no social-mobility program can make up for. Slovenian schools teach tolerance. But Goethe's words are: "To tolerate means to insult." The immigrant children do not want to be tolerated; they want to be accepted, they want to be equal, they want to be loved and respected.

Mojca Peček Čuk: What kind of school is fair for immigrant children: Teachers' views
This paper is based on the survey "Teachers' views on different groups of children in primary school", which was conducted on a representative sample of primary school teachers in Slovenia. Among other things, it also focused on teachers' perception and attitude towards children of immigrants from former Yugoslavia. The research shows that teachers see immigrant children as totally

different from other, 'regular' children, both in terms of their abilities and learning habits, as well as in terms of behaviour, self-image and social skills. It also shows that immigrant children achieve significantly lower grades than other children, yet teachers maintain they should receive the same treatment as everyone else. The differences recognised at various levels do not lead teachers to believe that different students should be treated differently. The underlying concept of the education system in Slovenia itself is unclear on the question what kind of school is fair from the immigrants' point of view: the school where everything is equal for everyone, or the school with a more individual and differentiating approach. It is thus necessary to ask what kind of school is fair for immigrants – the one that offers different things to different children or the one that offers the same to everyone.

Špela Razpotnik: Patterns of exclusion: Ethnic adjustment of young second generation immigrants from the former Yugoslavia in Slovenia
The paper discusses social exclusion and inclusion of second-generation immigrants, especially in relation to gender and socio-economic status. It emphasizes the intersection of different identity dimensions: ethnic membership, gender and socio-economic status. Theoretical discussion is illustrated by the research results of the survey made on a sample of 2000 fifteen years old students in Ljubljana. One of the conclusions is that socio-economic status is the most important factor in determining the level of assimilation and social inclusion of second-generation immigrant youth. The result of linking the socio-economic status to the school type variable is also important. The enrolment of adolescents with a low socio-economic status in academically less demanding secondary schools shows that the mechanisms of maintaining socio-economic structures are strong and efficient. The result of linking ethnic identity of adolescents in schools according to the level of difficulty is similar. The combination of a low socio-economic status and a non-Slovenian or mixed ethnicity often predicts the attendance of a less demanding educational programme, which affects the position in a society held by an individual later in life.

Anica Mikuš Kos & Vahida Huzejrović: Schooling of refugee children in Slovenia
At the beginning of the Bosnian war in 1992 about 70.000 refugees arrived to Slovenia. The primary school for refugee children (1st – 8th grade) was organized immediately. The school was called "Bosnian school", because it functioned as an autonomous system including nearly all refugee children with teachers from Bosnia and Herzegovina being themselves refugees. From the very beginning the "Bosnian school" was supported by systemic psychosocial activities (training, seminars, counselling, supervision, etc.)

including all teachers working in the "Bosnian school". The author is presenting the philosophy and practice of the cooperation of the WHO Collaborating Centre for Child Mental Health and the NGO Centre for Psychosocial Help to Refugees with the "Bosnian school" and later with Slovenian schools including refugee children. The advantages of integrating psychosocial programs in the education of refugee children are presented and the psychosocial outcome in refugee children from Bosnia and Herzegovina being in exile in Slovenia is analysed.

Workshops:
Workshops were held on April 14, from 15 p.m. till 19.00 p.m., in two separated rooms. These workshops mainly dealt with ideas, work, results, products etc. made within the *MIR* network or by partners in most ways close to the *MIR* network. Fourteen presentations from different European countries showed various aspects of topics connected to migration and education: inventive methodologies and techniques concerning migration and education, various school, language and other programs and product connected to migration, some more theoretical aspect of the discussing topic and so on. The workshops were designed quite differently: some were working and discussing sessions, some came out as scientific lectures, but mostly they were organised as multimedia presentations of various work and products. Each presentation lasted 30 minutes.

Round table:
This special session was meant to bring together teachers, experts and researchers from different European countries for two purposes: first, to present the legal and normative regulations concerning the schooling of immigrant children and children of ethnic minorities in each country; and second, to evaluate different approaches and practices critically. Participants were also asked to share their personal views and interpretations of the schooling of two mentioned groups of children from the perspective of non-discrimination and equity. The participants in the Round Table came from Scotland, Sweden, Norway, Czech Republic, Austria, Slovenia and Australia. Geri Smyth from Scotland presented "Multilingual conferencing: One city's response to educating refugee pupils"; Bertil Nilsson from Sweden informed us about the URBACT network project; Barbara Friehs outlined the "Schooling of immigrant children in Austria"; Bodhild Baasland discussed the regulations of "Education for minorities in Norway"; Alena Kroupova from Czech Republic participated with "Looking for equality in a multicultural society (problems and solutions)"; Irena Lesar talked about "(Ir)responsibility of Slovenian teachers toward children of immigrants from former Yugoslavia"; and Silvia Zele presented "The teaching of English as a second language (ESL) in the Victorian State School in Australia".

Film festival:
A Film Festival on migration topics made by European schools and partners of the *MIR* network was held on April 13th from 5 p.m. till 7 p. m. During this pre-conference event there were presented 7 movies from Germany, Portugal, Sweden and Slovenia; and in all these movies migrant children were the main players or the focused theme. The movies were very different. Some were-to a high degree-made by the pupils or children themselves, in others the pupils were only subjects. Some were a kind a documentaries, others were more performed, fiction-like movies. Some were more a kind of a lyrical videospots, others more epic, storytelling. But all were, withouth any doubt, inventive, fresh and creative. The movies shed interesting light on migration and educational challenges; the movies proved that pedagogical possibilities are still too neglected among educational authorities.

Contact seminar:
The purpose of the seminar is enhance the creation of new Comenius projects (Comenius 1, Comenius 2) primarily in the thematic area migration and intercultural relations (the theme that the *MIR Comenius 3* Network is working on):
• Enable new teachers, both in primary and secondary school, teacher trainers, and other members of staff to be involved in Comenius projects
• Create collaborative networks of teachers and other members of staff on a project topic of common interest
• Enhance the follow-up of new projects (see further down on 'what to do after the contact seminar')
• Inform about existing projects and networks close to the idea you are working on.

Conference Programme:
Invited speakers are well known researchers and contributors in the field of
migration, ethnic relations, interculturality and education in Slovenia: Anton
Gosar (geographer), Božo Repe (historian), Janja Žitnik, (literary historian),
Mojca Peček Čuk (pedagogue), Špela Razpotnik (social pedagogue), Anica
Mikuš Kos (child psychiatrist). - There will also be a round table about the
regulation of the schooling for immigrant children and children of ethnic
minorities in different European countries. - In addition there will be
contributions from partners and members of the MIR Comenius 3 Network in
workshops and group work sessions. (Prior to the conference one day Contact
Seminar for the setting up of new projects and the migrant film festival will be
held.)

April 14 Thursday: Conference theme: MIGRANTS AND EDUCATION IN SLOVENIA

8.30-9.30	Registration
9.30-10.00	Welcoming address
10.00-11.00	**Anton Gosar: Sociogeographic and cultural impacts of migration from the area of former Yugoslavia: the case of Slovenia**
11.00-11.30	Coffee break
11.30-12.30	**Božo Repe: Historical consequences of the disintegration of Yugoslavia for Slovene Society**
12.30-13.30	**Janja Žitnik: How does it feel to be a child of a second-rate citizen?**
13.30-15.00	Lunch
15.00-18.00	**Workshops: Comenius III presentations**

18.00-19.00	Free time
19.00-20.30	Guided tour in Ljubljana
20.30	Conference dinner

April 15 Friday: Conference theme: MIGRANTS AND EDUCATION IN SLOVENIA

9.00-10.00	**Mojca Peček Čuk: What kind of school is fair for immigrants, teachers' views**
10.00-11.00	**Špela Razpotnik: Patterns of exclusion: Ethnic adjustment of young second generation immigrants from the former Yugoslavia in Slovenia**
11.00-11.30	Coffee break
11.30-12.30	**Anica Mikuš Kos: Schooling of refugee children in Slovenia**
12.30-14.00	Lunch
14.00-16.30	**Round table: The regulation of the schooling for immigrant children and children of ethnic minorities in different European countries**

Contact seminar continues: Group work

| 16.30-17.00 | Closing plenary |
| 17.00-19.00 | Coordinators' meeting (continues Saturday) |

April 16 Saturday: Slovenia guided tour

CONFERENCE PROGRAM AND THEMATIC ...

The Thematic Area of the Conference:
In Slovenia 90 % of all immigrants came from other parts of former Yugoslavia; of those, more than 80 % came before Slovenian independence in 1991. Suddenly the part of their Yugoslav homeland where they had settled became a "foreign" country, and their status changed essentially. The following wars in the territory of former Yugoslavia added to the interethnic tensions in Slovenia. What do these changes mean for the immigrants' children in terms of maintaining their cultural heritage, their right to be educated in their mother tongue and the pressures to assimilate? The conference will focus on the historical, social and cultural background that has led to a marginalized position of these youngsters, and on possible strategies that could ensure them equal chances in all spheres of life.

This conference is organised with the support of the European Community in the framework of the Socrates Programme

Anton GOSAR
University of Primorska, Koper/Capodistria, Slovenia

SELECTED DEMOGEOGRAPHIC IMPACTS OF MIGRATIONS: THE CASE OF SLOVENIA

The paper discusses selected impacts of migrations within the young nation-state, the Republic of Slovenia according to the population census in 2002 and field-work done by students of the University of Ljubljana. The major discussion is about migrants from the area of former Yugoslavia. Slovenia, since 1991 a sovereign nation-state, experienced two major waves of migrations: the economic immigration in the pre-1990's and the war-related (forced) migrations in the following decade. At present immigration is related to development projects of the state (highway construction) and to the small/medium size enterprise project related to the market economy (cheap labour).

Introduction

As it finished the parliamentary procedure, Croatia, the last remaining signatory, ratified in 2004 the Agreement on FSRY Inheritance, by which five legal entities: Slovenia, Serbia and Montenegro, Bosnia and Herzegovina, Macedonia and Croatia (in the ranking of the recognition of the agreement by parliaments) "become responsible for the obligations and are bearers of rights induced by the late Federation of the Socialist Republics of Yugoslavia". The document, agreed upon in Vienna in 2001, remains silent in regard of minority rights of numerous members of ethnic communities who, in former Yugoslavia, migrated due to economic reasons to provinces of the state, which became sovereign nation-states now. The majority of them received citizenship of the respective state. Some have not. Many stuck to their old provincial citizenship too, become dual-citizens and identify with two passports. The enlargement of the European Union in 2004 ended such a policy as Slovenia, for example, required loyalty just to one nation-state. The multi-identity tolerance of immigrant non-Slovene nationals has suddenly stopped. The ethnic origins of immigrants from former Yugoslav republics are disregarded since 1991 as, by the nation-state constitution, just autochthonous ethnic communities, bare rights to minority representation (in parliament, schooling,

etc.), like Italians and Hungarians. The law on autochthonous Roma ethnic community, foreseen by the constitution in 1991, is not in its legal procedure yet, the rare remaining autochthonous Germans – Old Austrians remain to be forgotten as well.

The newcomer ethnic communities, like the Serbs, Croats, Bosniaks, Albanians, Macedonians and Montenegrins, are allowed, as citizens, to congregate and be culturally and politically active. But, the political representation of the immigrant communities on local levels in Germany and elsewhere in Europe, steered the immigrant communities in Slovenia to question their position and strength in the new nation-state home. The issue has become a hot political debate in the European member state of Slovenia, as it is in some Baltic states, as well.

The migration cycles
The first census made on the territory of the sovereign nation-state of Slovenia in 2002 registered 1.964.000 citizens and showed, in regard to the immigrant population (from areas of former Yugoslavia), the following picture:

1. Since 1950 about 376.000 newcomers have become residents of Slovenia. During this period about 191.000 have chosen to return to their place of origin, leaving Slovenia with an approximately 186.000 immigrants, close to 10%. During the time-frame considered, the natality and mortality rate within the immigrant community remained in balance.

2. Four major migration cycles are to be considered in the named time-frame:
- 1945 – 1953: **the out-balance of the needed workforce** - physical labour and specialists alike - within post-WW2 Yugoslavia. About 65.000 Slovenes were dispatched to jobs in other provinces of the multi-ethnic state, about 45.000 migrated to Slovenia;
- 1954 – 1981: **the steadily increasing immigration** to Slovenia due to economic opportunities – jobs in manufacturing. The average yearly increase, measured by different methods, shows an increase of about 5.600 immigrants per annum in the 1960's and more than 8.500 in the 1970's. Bosnia and Herzegovina was the major work-source provider. The

non-national community was in 1981 about 158.000 members strong. This was, compared to the 1960's, an 83% increase.
- 1981 – 1991: **the slowing down of the immigration cycle**, first signs of substantial re-migration. In this period just 34.000 persons immigrated, around 49.000 were born to non-Slovene newcomer families. Croats, Serbs and Bosnian Muslims started to return to their places of origin, Albanians

increased their share in the population picture of Slovenia. The immigrant community rose just for about 10.3%.

- 1991 – 2002: the ending of the economic and **the introduction of forced migration cycle**. In this period 23.000 newcomers were registered: 70% of Bosnian Muslim origin, the remaining were predominantly Albanians. 45.000 births were registered in the newcomer communities. Slovenia hosted in the time-frame 1993 – 1999 close to 30.000 refugees in six refugee centres (and in families of relatives). Many returned to their place of origin, about 40% remained in Slovenia.

3. In 2004, Slovenia has not yet become a desired destination for the illegal migrants to Europe. The workforce from new EU-member states, like Slovakia, and non-member states, like Moldova, is introduced in an organized manner into the Slovenian economy: constructing roads, working in the in agriculture. The immigrant population from nation-states who have sprung up on the territory of former Yugoslavia makes in 2004 less than one third of the overall migration picture and is yearly, at most, about 2.000 immigrants strong. Slovenes, who have migrated to Argentina and Austria and Germany in the second half of the 20th century are increasingly returning to their Slovene roots as retirees.

4. Slovenia is second on scale with the lowest fertility in Europe. Slovenia experiences since 1994 a natural decrease of population. The fertility rate is at about 1.1 and the yearly drop of population of the state is, despite modest immigration, nearly 3.000. To keep the economy and the well-being of the state, the estimates are that by 2020, Slovenia would need to introduce into the economy close to 8.000 immigrant workers yearly.

The immigrant cultural geography, census 2002
The Serbs are the strongest newcomer community in Slovenia. They appear in 75 of 188 Slovenian municipalities and are, according to their residency, predominantly urban population. They are in particular strong in municipalities of Central and Western Slovenia. The number of Serbs has decreased since Slovenian sovereignty for about 18% (being often members of the Yugoslav army corps), but they've increased their presence in 23 municipalities, in particular in and around the capital and in coastal and coastal hinterland (Mediterranean) municipalities. About 65%, almost 2/3 of ethnic Serbs are immigrants from the now-a-days Federation of Bosnia and Herzegovina. The most notable presence of Bosnian Serbs is registered in Kranj, Celje, Velenje and Postojna. Serbs who originate from Croatia make about 6% of the Serb population of Slovenia, whereas the Serb population

from now-a-days Union of Serbia and Montenegro comes to about 27% of the Serb population of Slovenia.

The Croats, as the second strongest ethnic community, appear in all but one municipality of Slovenia. Croats are the most represented non-Slovene ethnicity in 68 municipalities. They tend to congregate in predominantly small and rural municipalities along the Croat-Slovene border. They are definitely under-represented in Central Slovenia. The characteristic of the Croats is that they tend to accommodate and assimilate and therefore show a constant decline in numbers. The geography of their presence in Slovenia supports the theses that the assimilation is strongest in areas of weak and dispersed minority representation, like in Ljubljana, but also in the coastal towns of Piran and Koper and the industrial Maribor and Celje. About half of the immigrating Croat population has their roots in Bosnia and Herzegovina. Their assimilation is weaker than the remainder of the Croat population due to their concentrated and late arrivals to centres of Slovene manufacturing, like to Tržič, Jesenice, Velenje and Škofja Loka, and also because of their reluctance to mixed marriages.

The Bosniaks /Bosnian Muslims, Muslims/ are the most concentrated ethnic non-Slovene immigrant community: 80% of Bosniaks live in just 19 municipalities; 55% in just five: Jesenice (the strongest representation: 122% above the Slovenian average!), Velenje (49% above average!), Koper, Kranj and Ljubljana. They are represented above average in all mining towns of Slovenia. The latest increase of the Bosniak ethnic community has been observed in municipalities where refugee centres have been constructed in 1993, and in municipalities with a substantial number of pre-1990 immigrants from Bosnia – like in Koper, Kranj and, a bit less, in Jesenice and Velenje. Only Tržič, the only municipality with a strong and traditional presence of the Bosniak community shows a decline of their presence. The Bosniaks are very reluctant to assimilation; in contrary, they are often able to spread their values and views on the resident population (like in Jesenice). Mixed marriages are rare.

The Albanians have, as sweetshop owners and fruit merchants, a long migrant tradition in Slovene municipalities. Their number is low as they have in 117, mostly rural municipalities, less than 10 members and are in 58 municipalities not represented at all. In the last decade the number of Albanians has increased for 75%. A doubling of the Albanian population has been registered in 29 municipalities – in particular in centres of their traditional presence, like in Celje, Koper, Kranj, Krško, Ljubljana, Nova Gorica and Maribor.

The Montenegrins and Macedonians show similar patterns of their residences. Their presence in Slovenia is extremely low. Both are urban people who appreciate the capital in its alpine surrounding (Gorenjsko: Jesenice). Preferences in regard to residency of the Macedonian ethnicity are to be observed as well in the towns with Mediterranean climatic conditions, like in Koper, Nova Gorica and Kobarid. The Montenegrins tend to assimilate soon.

"The Undeclared" population appear to be mostly represented in municipalities where one immigrant ethnicity is relatively strong. In particular urban municipalities with strong Bosniak impacts have shown relative and absolute high figures within the produced "census population". Often, the second generation, born in Slovenia, refuses to be distinguished on ethnic principles. According to census, higher figures of the "Undeclared Ethnicity" have sprung up in Jesenice, Kranj, Koper and in the mining towns of Zasavje. The highest percentage was reached in Jesenice (4.5%).

Multi-ethnicity – a typology attempt
The Slovenian Municipalities, with an average of 7.9% of declared immigrant ethnicity members, face different assets of multi-ethnicity. The following ranking into six groups seems to be appropriate:

1. **Extreme multi-ethnicity** (16% or more of non-Slovene residents) is to be observed in seven municipalities (3.7%):
- in two, Jesenice (32.7% newcomers) and Velenje (22.0% newcomers), the manufacturing centres, the dominance of the Bosniak ethnicity was registered;
- in three, Koper, Izola and Piran, the coastal municipalities, the dominance of the Croat ethnicity was registered;
- in two, in Ljubljana, the capital and in Postojna, the former army headquarter, the dominance of the Serb ethnicity was registered.

2. **High multi-ethnicity** (12.0 – 15.9% of non-Slovene residents) is to be observed in seven municipalities (3.7%), among which the leading are:
- Kranj, Tržič and Kočevje (The Central Axis).

3. **Above average multi-ethnicity** (8.0 – 11.9% of non-Slovene residents) is to be observed in 16 municipalities (8.5%):
- Small, rural municipalities,
- Border-line municipalities;
- Municipalities adjacent to extreme and obvious multi-ethnic centres.

4. **The medium-size multi-ethnicity** (5.0 – 7.9% of non-Slovene residents) is to be observed in 24 municipalities (12.8%):
- Dispersed in Eastern and NE Slovenia and else;
- Maribor and Lendava (the highest).

5. **Weak multi-ethnicity** (2 – 4.9% of non-Slovene residents) is to be observed in 52 municipalities (27.6%):
- Western Slovenia.

6. **No multi-ethnicity** (less than 2% of non-Slovene residents) is to be observed in 86 municipalities (45.7%):
- Eastern and NE Slovenia.

Example: Field work Tržič
In the summer of 2003 a questionnaire was distributed among newcomer immigrant families in the town of Tržič – once stronghold of the shoe and textile production in the alpine part of Slovenia. The geographic position of the town, which is close to the border of Austria, has had an impact on the decision to resettle as well. The newcomer residents, together 1.281 persons or 20.7% of the city dwellers (6.389), have - with the exception of 372 (29%) who have come later - settled down here at the peak of the town's manufacturing era, from 1967 to 1990. The late arriving newcomers are predominantly Albanians from Kosovo and Macedonia, being employed by a local construction company; whereas the majority of the non-Slovene inhabitants of the town have roots in Bosnia and Herzegovina. These places are predominantly in NE Bosnia (Velika Kladuša, 14%), Northern Bosnia: Posavina (Banja Luka, 19%), East-Central Bosnia (Teslič, 16%) and SE Bosnia, bordering Kosovo (Sandžak, 10%).

According to census, second wave migrants were rare: 71% of the immigrants had come and stayed in Tržič by leaving their place of childhood. Many have decided to stay in Tržič because they've liked the geographical settings, the job offered, and the pay received. Others have decided to settle down due to the fact that their relatives and neighbours were already there. Some mentioned that they've left home due to ethnic segregation, as predominantly Serb job-applicants were accepted, Albanian and Bosniak/Muslim have been refused. Just 7% of immigrants have had already jobs in the non-agrarian sector of the economy before their arrival to Tržič. About 78% of immigrants had rural backgrounds, as their families were predominantly owners of (small) farms. As for this reason, for some migrants it was very hard to adapt to industrial work habits and the discipline in the manufacturing and urban

setting. Rare immigrants have had problems accommodating to the local culture.

According to the structure of the local industry, have for jobs applied mostly women (54%), who were single (64%), and who have soon found husbands (45%). Single immigrant man had married even faster (77%), some remain in a constant relationship (6%). 13% have arrived to Tržič as married man and just 6 remain single. Migrant marriage partners have most often been found in the ethnically identical culture (44.5%), common are also Slovene – non-Slovene marriages (36.3%), whereas marriages among different immigrant newcomer communities are extremely rare (19.1%). The Islamic religious community of Tržič is one of 13 in Slovenia. According to census, 560 have considered themselves Muslim believers, whereas just 82 are actually practitioners of the faith. In questionnaires, both - the active and others – have, as for the biggest goal of their religious community mentioned the need for a worshipping place (in Ljubljana).

The most unusual situation has been recorded as immigrants were asked about their mother tongue. Whereas Serb and Croat immigrants, in average close to 90%, clearly distinguish between the two languages, the Bosniaks are in limbo regarding its naming and distinctions: 47% have agreed that their language is the Bosnian language (as in the constitution of the Federation of Bosnia and Herzegovina), whereas 53% have named their mother tongue Bosniak. On the other hand, 64% of the Bosniak immigrant community named Slovenian as their mother tongue. Most likely the majority second generation of immigrants! Just about 15% of immigrant families use their mother tongue as their only way of communication at home, other show a different mix at home and in public.

The relation to the place of origin is relatively weak. Administrative obstacles, like visa and custom regulations, the discontinuation of once lively bus and rail services and the relatively expensive travels have stopped the once intensive mobility. Many migrants, who have in the past placed their funds into a house in their home village, next to family, have lost their family members and most often their valuables, including real estate. But, on the other hand, close to 39% still remain investing into the construction and spend their holidays working on it. According the questionnaire, about 27% of Tržič immigrant families don't visit sites of their heritage any more. As many families have been resettled, like from Bosnia to Croatia, new destinations for travels to the community of relatives appear. In regard to answers received the following typology on links between the "homeland" and "guest land" can be produced:

- Constant communication with the source community (5%): Bosniak families from NE Bosnia;
- Regular links with family and friends in Bosnia (20%): Bosniak and Croat families from NE Bosnia;
- Irregular, weak links to the places of origin (48%): all migrant ethnic communities and geographic origins;
- No visits to places of childhood (27%): Croat families from Central and Northern Bosnia.

Conclusion

Slovenia's share of immigrant non-autochthonous ethnic cultures is relatively high. The official 9.4% figure of immigrant newcomers in 2002 is considerably higher than similar figures have been reported for the neighbouring states of Italy – 2.4% and Austria – 5.4 % and definitely higher than their shares are in the larger EU member states, like in France – 5.6%, Germany – 6.1% and in Great Britain – 4.3%. Also, the fact that close to one-third (26.7%) of the Slovene municipalities have above the European Union's average share of immigrant newcomers, calls for consideration. A solution to the problem in regard to their representation in the political and cultural life has to be approached - also in accordance to the spirit of the Agreement on FSRY Inheritance. There is no doubt that the newcomers are good working and loyal citizens in/to their new homeland. But, as immigrant ethnic communities, with its own culture and habits, they should be introduced into the legal system of the state. This move would be of no threat or harm to the proud Slovene nation. With it, the tapestry of Slovenia would be enriched and would become more colourful, therewith underlining the just recently introduced promotional slogan/motto of the state: Slovenia Invigorates.

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HOW DOES IT FEEL TO BE A CHILD OF A SECOND-RATE CITIZEN?

What do we actually know about the conditions in which new immigrants live? What is the basic difference between their reality and the required conditions that would allow them to be who they are, and to equally participate in all spheres of private and public life in their new homeland? 90 % of all immigrants in Slovenia have come from other parts of former Yugoslavia, most of them in the 1970s. 34.5 % of the Ljubljana 15-agers are children of either nationally mixed or of altogether Non-Slovenian couples. In some cities the share of the immigrants is even larger, and in certain parts of those cities the immigrants even largely outnumber ethnic Slovenians. And yet in the 2002 census, only 6.2 % of Slovenia's population explicitly declared their nationality or regional affiliation relating to other parts of former Yugoslavia. Why? The immigrants' fear of expressing their national identity is connected with numerous disadvantages of being a Serbian, a Muslim, a Bosnian in Slovenia: from their experiences of legal maltreatment to unequal status of their languages and particularly of their right to be educated in their mother tongue, from general suspicion of their religion, culture, values, habits and behaviour to the destructive stigma of their socio-economic status that no social-mobility program can make up for. Slovenian schools teach tolerance. But Goethe's words are: "To tolerate means to insult." The immigrant children do not want to be tolerated; they want to be accepted, they want to be equal, they want to be loved and respected.

Immigration and ethnicity statistics for Slovenia
In the 2002 census the share of the persons who did not state Slovenian ethnicity was 17%. The largest autochthonous minorities, i.e. the Hungarians and the Italians, constitute approximately 0.4% of the population, whereas the present share of the Romany population is 0.17% (Slovenian Census, 2002). The immigrant communities are much larger. According to their stated ethnicity, the major groups are the Serbs, the Croats, the Boshniaks, the

Muslims and the Bosnians. The joint share of those first and the following generations of immigrants who explicitly declared their original ethnicity or regional affiliation relating to other parts of former Yugoslavia, is 6.2% of Slovenia's population. This share is even smaller than the entire share of first-generation immigrants from those countries, which is 7.7% of Slovenia's population, meaning that not only did a vast majority of second-generation immigrants declare Slovenian ethnicity but also a considerable part of first-generation immigrants. All other ethnicities together, including the autochthonous ones, constitute less than 1% of the population in Slovenia.

Almost 90% of all immigrants have come from the former Yugoslav republics, and only 10% from other countries. Almost two thirds of the immigrants from other parts of Yugoslavia came by the end of the seventies, one fifth in the eighties, and only 16% after Slovenian independence. After the year 2000 new immigrants from other states in the territory of former Yugoslavia have been arriving to Slovenia in rather small numbers. This means that two thirds of the first-generation immigrants have been living in Slovenia for at least 25 years, but most of them more than three decades. As the sixties and the seventies were mostly characterized by the arrival of young people who had already spent the first passive period of their lives in their native republic, and who got employment in Slovenia right upon their arrival, this also means that most of them have not only been living but also working in Slovenia for more than three decades, and that they have contributed their full share to the economic firmness of Slovenia that made it easier for this country to decide for independence.

The census-based ethnicity statistics cannot help establish the share of the second-generation immigrants but results of field research can shed some light on that question. In Ljubljana for example, almost 35% of 15-agers are children of either nationally mixed or of altogether Non-Slovenian couples (Dekleva & Razpotnik, 2002: 99-100). 22% of all Ljubljana 15-agers and 28% of their parents state Non-Slovenian ethnicity. The share of both is quite large considering that this is the ethnicity they declare in a country where, in my judgment, the pressures to assimilate are relatively strong. Of course, in some places the share of the immigrants is even larger, and in some parts of certain Slovenian cities the immigrants even largely outnumber ethnic Slovenians. We do not know how many people feel only partly Slovenian because there are no double ethnicities registered in the census statistics.

Ethnic identity and self-protection
A comparison between the immigration statistics and the ethnicity statistics

shows that the share of those immigrants who officially state Slovenian ethnicity is relatively large. Some immigrants choose Slovenian ethnicity because after several decades of their lives spent in this country they now actually consider themselves Slovenians. Many immigrants, on the other hand, state Slovenian ethnicity for other reasons, one of which doubtlessly is the fear of the disadvantages of being a former Yugoslav Non-Slovenian in Slovenia. This fear generates either from their own or somebody else's experience. We must realize that the 2002 census took place at the moment when the specific Slovenian version of xenophobia, aimed almost exclusively against the immigrants from other parts of Yugoslavia, was reaching one of its peaks. Less than a year later, many immigrants, e.g. in the city of Celje, even felt it safer to remove their names from their doors because there had been acts of violence against them or against their compatriot neighbours.

Those who have experienced or witnessed any kind of ethnic contempt are suspicious of expressing their ethnic origin, let alone their intimate feeling of ethnic identity, particularly in printed questionnaires and forms. They believe that if there were any obvious or written evidence of their ethnicity, it could be used against them. Many immigrants have experienced some sort of legal maltreatment that has never been reported on in the media. For example, after several decades of their lives in Slovenia a number of immigrants from former Yugoslav republics went through a regular bureaucratic war that took up to two years before they were finally naturalized. Many immigrants are afraid they will be among the first ones to lose their jobs in case of a labour cut; and many know the feeling of being the usual public scapegoat in unresolved criminal acts or delinquencies. Obviously, to express one's ethnic identity at school, at work or in most public places can be risky. Kobolt (2002: 95–96) writes: "Those [immigrants] who openly showed or stressed their attachment to their native homeland and its cultural tradition had more negative experiences with their superiors and co-workers." A close acquaintance of mine, a first-generation immigrant once said to me: "Whenever my Slovenian co-workers asked me where I had come from, I somehow managed to avoid the answer." In this kind of general atmosphere, an immigrant's child enters a kindergarten, school, a sports club, a school debate club, a drama circle, and similar. Apart from their own experience of discomfort, their parents' fears are either willingly or unconsciously passed over to them.

I believe the immigrants' fear of expressing their ethnic identity is not only connected with the most obvious forms of abuse, such as physical attacks, legal maltreatment and slander, but also with their feeling of either being accepted or unaccepted, depending on other aspects of their status –

including probably the status of their languages and of their right to be educated in their mother tongue; the informal public status of their religion, culture, values, habits and behaviour, way of life; and last but not least, the possible stigma of their socio-economic status (as the typical "immigrant jobs" are underpaid and highly unpopular among the ethnic majority). In face of the growing European xenophobia that is being reflected in state policies, national media and opinion polls, democratic ideals of multicultural coexistence and ethnic or religious equality on national level are drawing back. If you are a Muslim, a Christian Orthodox or even a Jehovah Witness in Slovenia, you have to prepare for a long and almost hopeless bureaucratic battle before your community gets a permission to build itself a religious building or to renovate it. And when that battle is over your Slovenian Roman-Catholic neighbours launch a counter-campaign to block your project.

This kind of oppression strategy, hate mentality and paranoia has flooded virtually all Europe. The unwanted refugees throughout Europe; the Muslim head-shawls in France; the current backsliding of economic, social and cultural conditions of minority communities in Sweden; the Slovenian state-authorized segregation of the Romany children at school, and the notorious and after 13 years still unresolved case of the 18,000 'deleted' residents of Slovenia, the immigrants from other parts of former Yugoslavia who in 1992, just because they failed to apply for citizenship in due time, were divested of their permanent residence permission without being notified. Legally, from that moment on, they no longer existed. They were seized their personal documents, many of them lost their homes and jobs, and their painfully achieved socio-economic status was ruined. What makes this subtle form of ethnic cleansing and violation of human rights so tasteless is the fact that nothing of the sort happened to non-Yugoslav immigrants in Slovenia.

Some basic aspects of cultural equality
1. **Equal opportunity to be educated in one's mother tongue**
Before Slovenian independence in 1991, migrants from other parts of Yugoslavia did not regard themselves as 'immigrants' but much sooner as people who settled in another part of their homeland, and thus felt more or less at home there as well. Their languages and cultures were in many respects more equal with the Slovenian than they are now. There were Serbo-Croatian classes and a special Serbo-Croatian school; besides, Serbo-Croatian was taught as a second language in all Slovenian primary schools, the students of the Ljubljana University were entitled to answer at their exams or to write their theses in any of the Yugoslav national languages, etc. Suddenly, without having moved to another place, they found themselves in a 'foreign' country.

The status of their languages and cultures changed essentially – and this change occurred overnight.

With continuing immigration from these republics, a growing number of Serbian, Croatian, *Boshniak*, Albanian and Macedonian schools in Slovenia would be expected; but what really happened was just the opposite: in the nineties, Serbo-Croatian as a second language was abolished in primary schools, and the Serbo-Croatian school and classes were closed down. Of all "Yugoslav" languages, only Croatian has finally been included in the alternative subjects list. Opinion polls among immigrants on their education- and language-related needs and expectations, however, show very little current interest in organizing ethnic schools, which is perfectly understandable in view of the scarce existing options of their further education in their native language. They are though interested in learning their mother tongue in complementary language courses. To instigate the Ministry of Education to cooperate, the European Union had to intervene. The immigrant children can now learn major Yugoslav languages in various courses throughout the country. Last year, Macedonian language courses were introduced in five Slovenian cities as well, and an Arabic language course started in the capital.

2. **Equal chances for speaking through national media; integration of the immigrants' cultural and artistic output in educational and scientific research contents**
I have randomly checked – but not yet systematically – the mainstream cultural and literary journals as well as the books published by Slovenian publishing houses. Besides the immigrant literary and artistic elite, one gets a false impression that no other immigrant authors exist in Slovenia. I have checked the current literary textbooks and reading-books for Slovenian primary and secondary schools, and found there were absolutely no immigrant authors mentioned there. I have examined the immigration-related contents in the state-financed research projects, and found that only in the most recent few years a very small number of such project proposals have passed.

3. **Equal chances of state-supported ethnic cultural activities**
One of the factors that may contribute to the immigrants' reluctance to express their ethnic identity is their unequal chance of maintaining their ethnic-cultural activities, which – in my judgment – strongly affects their cultural self-image passed on to their children and grandchildren. According to various authors (e.g. Komac, 2003: 33), the majority of people in Slovenia still regard their society as a monocultural one – as if either the autochthonous

or the immigrant minorities had never existed in this country, had never contributed to its culture, and had never been part of the nation that has constituted this sovereign state. A part of this perception persists on the state level as well.

The authors of the *National Report on the Cultural Policy of Slovenia* (Čopič & Tomc, 1996: 187) claim that the cultural activities of immigrant minorities were included in public financing after 1992. But have they been equally treated? Between 1998 and 2004, the sum total earmarked for cultural activities of both, the autochthonous national minorities and of the immigrants, amounts to about 0.54% of the annual Slovenian cultural budget. Almost all of this money was assigned to the autochthonous minorities, which altogether (including the Romany community) constitute 0.6% of the country's population. On the other hand, the immigrants from former Yugoslavia (i.e. 6.2% of the population, a share that is more than ten times as large as all the autochthonous minorities together) were granted only 0.03% of the cultural budget.

This means for example that the amount of money per person received by the Italians in Slovenia for their cultural activities is more than 300 times as large as the amount of money per person granted to the immigrants from former Yugoslav republics. Those immigrants have founded more than 60 (most of them cultural) ethnic societies in Slovenia (Klopčič, Komac & Kržišnik-Bukić, 2003: 200–212). Many of those have applied for cultural state funds but a good deal of their applications has been rejected.

4. **General public acceptance of the constitutional right to use one's native language and to express one's ethnic identity; general respect for the immigrant cultures**
More than a few ethnic Slovenians find the presence of the immigrants from other parts of former Yugoslavia more or less disturbing or even regard it as some kind of threat. When they are buying an apartment, they check the names on the mailboxes to see how many immigrants live in the building. When they are choosing the 'right' school for their child, they check the names of other pupils to see how many immigrant children attend that school. They feel uneasy when they enter a public place where immigrant languages prevail. They still avoid socializing with the immigrants; the immigrant children are still called names. Many of them do not only grow up in social insecurity, but also in fear, guilt, in a considerable lack of self-confidence.

Apart from some discussion within a school subject called "Ethics and Society" Slovenian schools generally do not give enough salience to these matters. Of

course they teach tolerance, which I strongly disapprove. One shouldn't tolerate other people and their legitimate rights; one should respect them. Goethe's words are *"Dulden heißt beleidigen"* – "To tolerate means to insult" (Goethe, 1997: 221, in Graf, 2004: 16). To tolerate means to assume the authority to either allow or not allow somebody else's legitimate rights. In other words, "now that I tolerate the colour of your skin, the language you speak, the dress you're wearing, the music you like, now you can keep all that. You can still feel a bit guilty about that but it's all right – I'll allow it." The popular misconception that Slovenia is the hosting country and the immigrants are the guests only adds to the superior position of the national majority. A country may host refugees, travellers, tourists and various kinds of other guests, but it certainly cannot host its own citizens when it equally belongs to each and all of them. Or at least it should. And yet, ironically, there is probably no country in the world that does not belong to some of its citizens so much more than to others.

Let the children speak

So how does it feel to be a child of an inferior, unpopular, irritating per se, mercifully patronized or graciously tolerated, in short, second-rate citizen? I have brought the tape of an excellent roundtable titled "All Different, All Equal" that Jernej Mlekuž co-organized at the Oskar Kovačič primary school in Ljubljana in 2003. This tape is full of fear and defensive perceptions. The most frequent sentence on the tape is, "I felt humiliated." Two of the voices admit: when you come back from summer holidays and they ask you where you were, you lie. The fact that you were in Bosnia is unspeakable. Or: "How did your school-mates receive you?" "They said: 'Gee, what a Bosnian skirt you're wearing.'" (Meaning ugly, tasteless.) Or: "Are your teachers tolerant?" "Yes, they are." "How do they react when they hear you speak Bosnian in the corridor?" "They tell us to speak Slovenian." Or: "We live in a Serbian settlement just outside Ljubljana and there is a Muslim settlement a bit further." "How did the old Slovenian residents react when you came?" "They built a wall around their place." Or: a girl describes how annoyed she feels when people are using the word "Bosnian" as a word of abuse. This is her example: a lady was leaning out from a window across the street, shouting at a man who was trying to park his car: "My husband parks here, you freakin' Bosnian! Don't park here!" The girl was shocked: "Why did she have to say 'freakin' Bosnian'? What if the man wasn't Bosnian at all?" So the girl is not at all concerned with the abusive meaning of the word Bosnian itself, she just disapproves of its misplaced use. And this is how far a Slovenian teenager's intercultural understanding has been developed with the help of their parents, their tutors, and the media.

When extremely frustrated ethnic Slovenian individuals get a chance to speak out, the dimensions of their xenophobic hate speech can grow out of any proportion. If you are a depressed immigrant youngster occasionally thinking of suicide, there is one certain means that can help you make up your mind. Just go to the Internet forum called Nemejebat.com that contains several thousand utterly abusive commentaries on immigrants. If you felt unwanted before reading that, I can only imagine how you must feel afterwards.

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WHAT IS A FAIR AND JUST SCHOOL FOR MIGRANTS: TEACHERS' VIEWS

Introduction

One of the most frequently quoted writer in the field of social justice, John Rawls, discusses two principles of justice. According to the first principle, all primary advantages, such as rights, freedoms, opportunities, income, wealth and the social basis of self-respect should be equally distributed, whereas the second principle looks at the exceptions, claiming that the first principle should be applied always except in the case when unequal distribution of advantages benefits those who are most deprived. (Rawls, 1999: 266; Kodelja, 2001: 10)

Applying his theory to education, we can see that the first principle in fact means implementation of equal opportunity in school. Such an understanding of justice in school is based on the belief that all students should be treated equally, but it overlooks the fact that some are deprived due to their social hardship, culturally impoverished environment, special needs, etc. Treating them all equal would therefore lead to new forms of discrimination. Understanding justice in school in this sense also passes the responsibility for individual student's school achievements on the student himself. He is indeed given equal educational opportunity, but it depends on him whether he is going to take it or not. For this reason it is necessary to introduce Rawls' second principle in our understanding of justice in the school system today, thus creating a situation in which the responsibility to empower the individual to take his opportunities is on school. (Medveš, 2002: 33-34) This means that different students should be treated differently with the view of equalising the objective differences and enabling all students to achieve the same results. In order to realise this, the second Rawls' principle should not be implemented only on the formal institutional level, it is necessary that it also enters the relationship level. Hence it requires a teacher who possesses the sensitivity to assess what is fair and just for different students on a case-to-case basis and who can justify why she treats one student differently from the other. (Rawls, 1999: 63; Kodelja, 2001: 15-16)

The creators of the Slovenian school system took account of the above mentioned principles for a fair and just school. Hence the White Paper on Education in the Republic of Slovenia, defining the core principles of the current Slovenian school system, declares that "equal opportunities in education should be coordinated with the *individual's right to be different* ... Equality should not be a synonym of equalization nor of suppression of individual differences and restriction of pluralism." (Krek, 1996: 42-43) In practice, this means that "additional activities should be organized for *culturally and socially deprived children* to balance the social deprivation and interrupt the vicious circle of school failure...." (Ibid: 40)

The guiding principles of the Slovenian school system above seem to indicate that both the principle of equality and the principle of difference have been adopted. However, their realisation in practice and the organisation of the Slovenian school system itself raise serious doubts that Slovenian school system could indeed be called just and fair. In this paper we will present how the principle of justice is applied in practice on the case of migrants from former Yugoslavia.

Is it possible to identify the equal opportunity available to migrant children in schools in Slovenia?
The objectives of the education system (Šolska..., 1996, p. 10) seem to guarantee optimal development for each individual and to promote tolerance, nevertheless, all children in Slovenia are required to accept the Slovenian language as the language of their expression and to develop an awareness of their Slovenian ethnicity. The objectives do not refer to the 'native language', they are concerned only with the Slovenian language; equally, they are not concerned with any other ethnicity but Slovenian. The Slovenian nation has thus a privileged position *per se.*

By law, children of foreign subjects do not need to meet any special requirements to enrol in primary school in Slovenia. In their first year they are entitled to two hours of one-to-one or group lessons, and six centres in Slovenia provide additional Slovenian language classes. A teacher who takes such a child is required to prepare an individual program for the child. (Urejanje..., 2004: 7) All schools can organise additional after-hour classes, but as this is usually not enough, there are examples when a school resorts to qualifying such a child as a child with special needs in order to secure additional funding for his schooling.

Foreigners and children of Slovenian citizens of non-Slovenian background

have also a right to learn their native language and culture in school. However, this right can only be exercised if the country of origin and Slovenia sign a special protocol regulating such classes, which is just to show how much these children are really considered 'our' children. Native language classes can also be offered as an elective but this is very rarely the case.

Primary school teachers on migrant children
We were interested to find out what was in teachers' view the best approach to teaching children from the former Yugoslav republics. At the end of 2003 and in the beginning of 2004 we surveyed a representative sample of class and subject teachers[1] using our questionnaire 'Teachers on Different Groups of Children in the Slovenian Primary School'[2]. In this paper we will present a part of the results related to migrant issues.

Teachers were asked to choose which children they would accept in their class and which they would not if it were up to them to decide. It should be noted that we did not include all ethnic groups from the former Yugoslavia who live in Slovenia but only a selection. Another thing to note is the name for migrants from Bosnia and Herzegovina that has changed many times in the censuses since the WWII. The term 'Muslim' in the ethnic sense has been used in Slovenia for a long time and we also used it in our questionnaire.

Table 1: If you could choose, would you accept a migrant child into your class?

	YES CT (%)	YES ST (%)	NO CT (%)	NO ST (%)	Can't make up my mind CT (%)	Can't make up my mind ST (%)
Muslim	88.9	90.6	3.6	2	7.5	7.4
Serb	90	92	3	1	7	7
Croatian	93.5	91.1	2.5	1	4	7.9
Albanian	87.4	89.6	4	2.5	8.6	8

CT – class teachers
ST – subject teachers

A quick look at the table above shows that quite a few teachers had a problem deciding whether to accept a child of a different nationality into their class or

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[1]   Primary school in Slovenia takes nine years, children start school at the age of six. School is divided into three three-year blocks: the first three years is taught by class teachers, the last three years by subject teachers and the second three years is taught by both.
[2]   The questionnaire is a part of a larger research project titled 'Fairness and Justice in Educational Systems - Comparative Aspect (core research project by the Ministry of Education and Sport), project leader Mojca Peček Čuk.

not, and there is even a percentage of teachers who would not accept him at all. In this regard, class teachers proved a bit less tolerant than subject teachers.

We asked teachers to choose the statement, which was the closest to their views about the way in which migrant children should be taught:

a) From the beginning, migrant children should be taught under the same conditions as the Slovenian children.
ST – 57.0%   **CT- 62.1%**

b) Before starting school in Slovenia, migrant children should complete a course in the Slovenian language.
ST – 35.5%   **CT – 28.7%**

c) Migrant children should as often as possible be taught individually, separately from other children in the class.
ST – 6.5%   **CT – 8.7%**

d) Migrant children should be taught in a separate class.
ST – 1.0%   **CT – 0.5%**

As we can see, less then one tenth of teachers agreed with segregated teaching as offered by answers c) and d). The highest level of agreement received statement a). When we went back to schools to deliver the survey results we further asked what they understood under 'equal conditions'. They described them as equal opportunity to have choice and to be included; as a teacher's effort to deliver subjects in such a way that children can understand them; as a right to additional hours of Slovenian language lessons if the migrant child is defined as a child with special needs. In one school, teachers said it would be necessary to adjust the syllabus to accommodate migrant children culture.

The second answer, with which about a third of teachers agreed, was answer b). This response can be explained as awareness among teachers that a child who cannot speak Slovenian find it hard to follow lessons in Slovenian, and his poor knowledge of the language can lead to poor success in other subjects as well. It should be noted that legislation in Slovenia does not allow for this option.

We also asked teachers which statement was the closest to their views on teaching migrant children their native language and the Slovenian language.

a) Migrants should make an effort and speak Slovenian at home as often as possible.

ST – 45.3%   **CT – 53.7%**

b) Migrants should speak to their children in their native language, children will learn Slovenian in their environment, in a day-care centre and in school.

ST – 35.3%   **CT – 21.4%**

c) Migrant children should learn Slovenian as well as their native language at home, in a day-care centre and in school.

ST – 19.4%   **CT – 24.9%**

d) Migrant children should be taught in a day-care centre and in school in their native language, they should learn the Slovenian language as a foreign language.

ST -   /   **CT - /**

As we can see, most teachers agreed with statement a). When we presented the results of the survey back to teachers and asked them to interpret their replies, some said that every family was in a position to make a decision in which language its members would speak at home. Others believed it was normal that knowledge of Slovenian was required in school as this was the communication language of the majority in this environment, adding that they had cases in school where parents were learning Slovenian from their children. There seemed, however, to be a general expectation that the family at home should prepare their child for school in the Slovenian language. The parents could best fulfil this duty by speaking Slovenian to their children. It is not clear whether teachers understand that parents with such an attitude towards their own mother tongue could do more harm than good. First, because they do not have a good command of Slovenian and can pass that on to their children. Second, using Slovenian in the family environment could affect their quality and quantity of communication. The next reason comes from studies which indicate that if a child who experiences difficulties with the language of his environment is not given an opportunity to develop his native language in an elaborated code, he finds it even harder to cope with the language of the environment, and subsequently this affects his results in all other school subjects as well. Finally, migrants can do more harm than good by communicating at home in Slovenian as in this way they encourage assimilation into the culture of the majority and deny their child a chance to cultivate and develop his own cultural identity (e.g., Smyth, 2001).

Subject teachers chose statement b) as the second most preferred. Among

class teachers this reply was in the third place. This reply reflects teachers' belief that migrants should keep their native language to the private sphere, although it remains unclear to what degree the private and the public sphere can be separated in this sense.

Class teachers chose the reply c) as their second most preferred, whereas subject teachers put this reply in the third place. Taking into account the fact that "the key element of international protection of ethnic minorities, as developed since the end of cold war in Europe… is to ensure the conditions in which the minority languages can be used, maintained and developed,"

(Roter, 2004: 238), it is probably reasonable to conclude that this is the most desirable concept from the point of view of international documents. From the point of view of numerous studies this is also the concept recognised as the one, which helps migrant children achieve the best possible school results (Smyth, 2001). It assumes teaching migrant children and members of the majority group together by maintaining and encouraging the development of cultural identity not only of the majority but also of ethnic minorities.

We also wanted to find out whether teachers were aware of the problems migrant children might have due to their not being taught in their native language.

Table 2: Migrant children's main problem is that they have to study in a foreign language

	1	2	3	4	5*
Class teacher	6%	31.1%	18.6%	34.2%	10.1%
Subject teachers	4.9%	39.3%	22.5%	28.4%	4.9%

* 1– don't agree at all, 2 – do not agree, 3 – can't make up my mind, 4 – I agree, 5 – I strongly agree.

We can see that teachers' opinions on that statement are divided. 44.3% of class teachers and just over a third of subject teachers think so, while other teachers remain undecided or do not agree. Do such results indicate a lack of sensitivity on the part of teachers who seem oblivious to the problems that can arise from migrant children not being taught in their native language? Even if

that is so, teachers' replies cannot be fully understood unless we take into account the fact that there is a lack of sensitivity also on the side of politics as well as in the expert circles.

The teachers participating in our survey expressed their agreement also with the statement that Slovenian school is fair and just.

Table 3: Our school is fair and just to migrant children

	1	2	3	4	5*
Class teacher	0.5%	2.9%	16.4%	52.7%	27.5%
Subject teachers	–	3.4%	19.2%	49.8%	27.6%

* 1– don't agree at all, 2 – do not agree, 3 – can't make up my mind, 4 – I agree, 5 – I strongly agree.

Most teachers, around 80%, believe that our school is fair and just to migrant children which means that a majority of teachers agree with the school system as is in its dealing with migrant. 3.4% of teachers did not agree while almost one fifth remained undecided.

Conclusion

Teachers' answers clearly indicate that teachers firmly believe in a fair and just school for migrant children, namely, they think children should not be taught separately, in special classes and schools. They show less sensitivity, however, when contemplating changes, which would help, migrant children become as successful as their native Slovenian peers. We have already mentioned that teachers might not show enough sensitivity in regards to the migrant children's specific problems, nevertheless, we should not interpret their answers out of the formal context of the Slovenian school system. Our school legislation, as we mentioned above, is ambivalent. At the general level, it subscribes to the principle of fair and just school, equal opportunity and the right of every individual to be different, at the realisation level, however, these principles are negated. Migrant children in the school system in Slovenia are not paid enough attention by expert circles, politics and subsequently teachers themselves. Why not?

First of all, because of the way in which the Slovenian school system deals with the individual's right to maintain and develop his mother tongue. At the formal level, it allows for additional classes in the native language, however, the way in which this right is supposed to be realised leaves no doubt that it is there only to satisfy some formal criteria and does not arise from a serious commitment of a school system to accept and contribute to the development of one's native language and his special ethnic identity.

At the level of maintaining and developing the child's own culture we can also see obstacles standing in the way to the individual's optimal development. There is a lack of awareness of what it means for a child to be exposed to two kinds of cultural influences: one kind in his family and another kind in the environment in which he lives.

Another problem are the Slovenian language classes for migrant children. Neither the expert circles nor the system try to answer the question what kind of problems migrant children might encounter in school due to the fact that their native language is not Slovenian. One of the reasons why there is no such awareness lies probably in the linguistic similarity between the Slovenian language and the languages spoken in the former Yugoslav republics that has certainly facilitated easier communication. However, is this difference really so insignificant from the child's point of view? How long does it take before they can fully master the language? Until they master it, would it not be better if they were offered a new subject, Slovenian as a Second Language? Our study has confirmed that migrant children in primary school achieve worse results than their average Slovenian peers, and it can be assumed that this is partly the result of their difficulties with the Slovenian language. As we mentioned before, it happens occasionally that such children are specified as children with special needs in order to secure additional funds from the Ministry of Education and Sport for additional one-to-one Slovenian language lessons. Cultural differences are thus perceived as a handicap, and bilingualism as a deviance which children are advised to overcome as quickly as possible.

Another failing of the Slovenian school system is in the syllabus themes, which do not take into, account the features and specifics of various ethnic groups.

Finally, we would like to make a note of general atmosphere in schools and classrooms. In this text it has often been questioned whether teachers possess enough sensitivity to deal with the migrant children problems. This does not mean that they are not searching for solutions to create a better atmosphere in the classroom. Unfortunately, many of their solutions are bound to fail. As long as a school which does not allow children to talk about their ethnicity and religion is presented as an example of a successful school (Zupan, 2004: 3) it is hard to believe in fair and just relations in schools in Slovenia.

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INTEGRATING PSYCHOSOCIAL CONTENTS IN SCHOOLS AND EMPOWERING THE PROTECTIVE ROLE OF THE SCHOOL IN WAR AND POST-WAR CIRCUMSTANCES

The paper is describing the models of psychosocial programmes for teachers
working with children affected by war and post war adversities. The model
was developed during the war in Bosnia and Herzegovina with Bosnian
children and teachers who were refugees in Slovenia. Later, it was applied in
Bosnia and Herzegovina, in Kosovo and Macedonia, in North Caucasus with
Chechen and Ingush teachers, in North Osetia-Alania and in Iraq. More than
3000 teachers were included in the presented programme.

Background of the programme
Researches and practical experience are showing that the school can be an
important protective factor for many children experiencing armed conflicts,
social adversities or adverse family situations. The good school achievement,
good relationship with teachers and peers, being successful in sport, art and
other activities in the frame of the school or outside school are recognized as
important protective factor in children burdened with manifold risk factors.
The school as the most universal institution, including all or the majority of
school - aged children can have an impact on the quality of life and
psychosocial well being of a huge number of children. Many traumatized or
otherwise psychosocially affected children, who will never receive any
professional mental health assistance, can be helped by their teachers in the
frame of the school. Therefore, empowering and educating teachers for
creating a good psychosocial climate in schools, and for provision of
psychosocial support to children in need in the frame of the school, are most
valuable interventions from which all children can benefit. Such programmes
are of special value in war related and post-war circumstances in regions in
which there are no mental health services for children.

The school based models of psychosocial protection of children affected by
war and social adversities are based on the following concepts: The mental

health of children, their psychosocial development and their chances to overcome war related adversities, depend on the organization and quality of their every day life. The school is the social structure enrolling all children; maintaining a good school and developing its protective psychosocial role is an efficient way of improving coping capacities of a huge number of children. In order to assume such a function teachers should be empowered and supported psychosocially, educationally and morally.
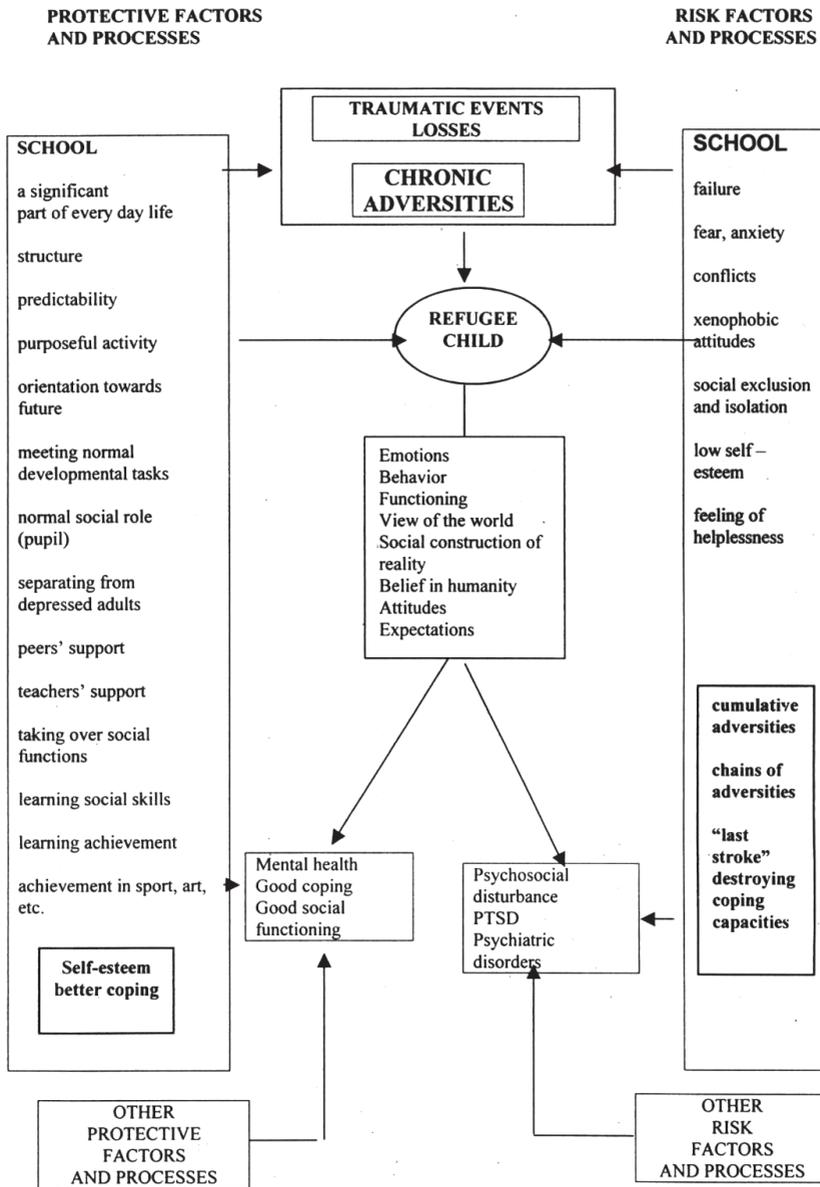
The theoretical platform
The theoretical platform for mental health protection and psychosocial activities run through schools are (Kos, 1996):
- **Eco-social paradigm and social system theories** according to which different subsystems in the child's life influence the quality of his/her life, her/his mental health and psychosocial development. The school is after the family the second most important life space of school - aged children.
- **The role of protective factors and processes** in children living under condition of chronic distress has been demonstrated in many researches (Rutter, 1994; Klingman, 1993). The conditions of life of refugee and other war-affected children have all the characteristics of a chronic stressful and traumatising situation in which major adversities (multiple losses, poor living conditions, violence of rights, manifold deprivation etc.) cannot be eliminated. The most important external help for psychological survival and coping capacities is the introduction of protective factors and processes in the life of children. The school of good quality (concerning the psychosocial climate, relationships among teachers and children, received psychosocial support) has all potentials to act protectively. Good school achievement has a significant impact on self-esteem of all children but it is of special value for children who have been exposed to multiple traumas and adversities. Self-esteem is known to be among key co-determinants of the child's coping capacities.
- **The school as a resource of social support**: Supportive social networks are coping resources. For children who have experienced traumatic events and losses the most available support system beyond the family, is the school. The importance of the school in these circumstances is much greater than in normal life circumstances. The parents are as much affected as children; often the impact of war events has even much longer and more serious effects on parents than on children. Therefore, the natural supportive and protective role of primary caregivers is in many families reduced or even absent.
- **Prevention of additional traumatization and of cumulative or chain effects of new adversities:** Multiple traumas and losses increase the risk

for psychosocial disorders. Unfavourable and stressful experiences in the school (rejection by mates, conflicts with teachers, school failure, drop out) could be the last stroke to the child's self-esteem, hope and coping capacities. Therefore, it is of utmost importance to prevent school failure and other negative school related experiences in children affected by war.

- **The school as the field of psychosocial functioning:** Mental health and psychosocial development are based on the internal mental health status (sadness, joyfulness, optimism, pessimism, level of self-esteem) and on psychosocial functioning (social behaviour, fulfilling normal life tasks, learning achievements, etc.). Both issues - the internal and the external one - are interconnected. In children affected by war we often observe signs of emotional distress and sadness, but at the same time their psychosocial functioning is unexpectedly satisfactory (Kos, 1998). The maintaining of good psychosocial functioning is a protective mechanism against further psychosocial disturbances. The school is the most important space of child's social functioning - social behaviour, work, etc. The quality of the school codetermines the child's functioning, and his/her self-esteem, views of the future, hopes and coping capacities.

- **The school is the space in which children with problems can be identified and helped by teachers.** Schools are social spaces in which children spend many hours and many days. Teachers have manifold opportunities to systematically observe children and identify those in crises, emotionally distressed children and children with special needs. Schools are spaces in which a huge number of meaningful interactions occur. Teachers are in a good position to provide various ingredients of psychosocial help to children: emotional support, enhancing the child's self-esteem through improving their learning and other achievements, developing social skills, etc. Experiences, which cause emotional problems to many children, can be treated in the frame of different school subjects, like literature, arts, sports, etc. Special training can enrich the experience and knowledge of teachers, which enable them to act as psychosocial helpers. And last but not least, all school children are reachable in the school; all those who would never visit mental health institutions could be exposed to certain helping influence. These influences are of structural nature (organization of life, predictability, confronting age appropriate tasks), of interpersonal nature (teachers' empathy, support, exchanges and debriefing with schoolmates) or even based on more specific psychological interventions like expressive techniques and techniques of behaviour – cognitive therapy realized by teachers.

Scheme 1: Psychological role of the school for refugee children

PROTECTIVE FACTORS
AND PROCESSES

RISK FACTORS
AND PROCESSES

**TRAUMATIC EVENTS
LOSSES**

SCHOOL

a significant
part of every day life

structure

predictability

purposeful activity

orientation towards
future

meeting normal
developmental tasks

normal social role
(pupil)

separating from
depressed adults

peers' support

teachers' support

taking over social
functions

learning social skills

learning achievement

achievement in sport, art,
etc.

**CHRONIC
ADVERSITIES**

**REFUGEE
CHILD**

Emotions
Behavior
Functioning
View of the world
Social construction of
reality
Belief in humanity
Attitudes
Expectations

Mental health
Good coping
Good social
functioning

Psychosocial
disturbance
PTSD
Psychiatric
disorders

SCHOOL

failure

fear, anxiety

conflicts

xenophobic
attitudes

social exclusion
and isolation

low self –
esteem

feeling of
helplessness

cumulative
adversities

chains of
adversities

"last
stroke"
destroying
coping
capacities

**Self-esteem
better coping**

OTHER
PROTECTIVE
FACTORS
AND PROCESSES

OTHER
RISK
FACTORS
AND PROCESSES

Psychosocial program for teachers

The aim of psychosocial program for teachers is the development and
integration of protective factors and processes in the functioning of the

primary school which is the institution including all (or in some countries the great majority) school – aged children.

The program is child oriented, comprehensive, community oriented, aimed to capacity building, respecting culture, traditions and the context in which the program is run.

The main aims of the program are:
- Education, empowerment and motivation of teachers for creating a better psychosocial climate in schools for all children.
- Education, empowerment of teachers for support and assistance to children with psychosocial difficulties, traumatised children and otherwise emotionally harmed children and children with learning difficulties.
- Linking the community with the school and developing means of mobilization of resources in the community, specially developing voluntary work.
- Strong emphasis on implementation of acquired knowledge and know how in everyday practice.
- Capacity building of local professionals and teachers.
- Developing inter - sectorial cooperation and cooperation with the civil society and protection of psychosocial well - being and mental health of children.

Activities:
- **Training of trainers**: 10-20 local professionals are trained during 3 days before the 1st module of seminars for teachers, to run seminars for teachers – to lecture, to facilitate group work, role-playing, etc; before each next module there is a short one or half-day training of trainers.
- **Seminars for teachers**: 50 or more teachers participate in 4 three-day lasting seminars, which are run in intervals between 4 to 6 weeks.
- **Implementation of acquired know-how** in the everyday practice of teachers - participants and transfer of knowledge and know-how to other teachers from included schools.
- **Visits to included schools** for monitoring and for spreading acquired know – how among all teachers.
- **Evaluation**

The methodology of seminars for teachers:
- Short lectures
- Group work (presentation of cases, sharing experience, discussion, reflection, etc.)
- Plenary group reporting and presentation of posters produced by the group work

- Role – playing
- Relaxation techniques
- Evaluation and analysis of each working day of seminars for teachers by trainers
- Assessment of the implementation of acquired skills at previous modules
- Assessing the teachers' needs for the following module
- Evaluation of seminars and of the whole program
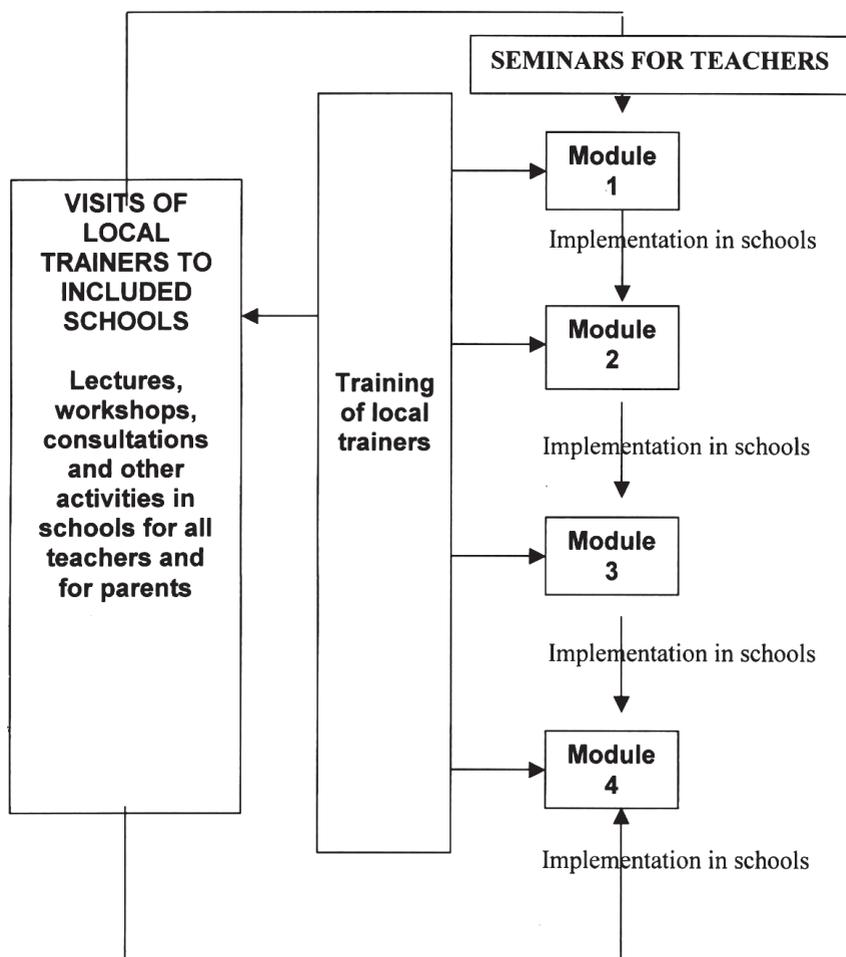
The most important contents of the seminars are:
- The school system and the psychosocial climate of the school/class
- The protective role of school and teachers for children at risk and for children with psychosocial problems

- Cooperating with parents
- Relationships between teachers and children
- Communication
- Traumas and losses in children
- Traumatized adults, traumatized families
- Children with psychosocial difficulties and disorders
- Children with special needs
- Chronically ill and physically handicapped children in school
- Learning difficulties and learning disorders
- Relationships between peers and education for pro-social behaviour
- School violence and bullying
- School avoidance and drop out
- Poverty – how can the school reduce the impact of poverty on children?
- Cooperation with the community and mobilizing resources for the benefit of children and school
- Volunteers helping children with psychosocial and learning difficulties
- Children as volunteers
- Children's rights
- The teacher – his work and his family, his professional burdens and stresses, prevention of burn out

The content of the whole program and of each module should be adapted to the identified needs, expressed wishes and to the context.

Lessons learned
- Psychosocial seminars for teachers are an efficient way of providing of psychological help and psychosocial support to a huge number of children.
- Such programmes proved to be well-accepted and efficient in different regions under conditions that they are adapted to the cultural context and to the situation.
- Another condition is running a programme in which teachers are active participants and local professionals - trainers, are the main agents of the programme; this contributes also to the capacity building impact of the program.
- The efforts of teachers to help children and their parents, their practical know-how and wisdom, should be respected and shared with fellow participants, local and international trainers.
- A condition for the success of the programme is the small distance among prevailing concept and practices of teachers and the new ones introduced by the programme. If this distance is too big teachers will not accept new ideas and the programme will not have an impact on their attitude and

practice. The local concepts, steaming from tradition and religion should be respected.

- The programme should obligatory include also topics dealing with professional and personal problems of teachers and help to teachers to overcome those.
- The program should be socially oriented, flexible, using opportunities for spin off activities for instance initiating new related activities, which are proposed by local participants of the program and feasible developing cooperation between schools, health services, religious organizations, etc., providing some school appliances or other material help, developing voluntary work or other community based activities, which could help the school and the students.
- The programme should be a continuous process of local capacity building at different levels, at the levels of local professionals, of trainers, of teachers, of schools.

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PATTERNS OF EXCLUSION: ETHNIC ADJUSTMENT OF YOUNG SECOND GENERATION IMMIGRANTS FROM THE FORMER YUGOSLAVIA IN SLOVENIA

Introduction

The descendants of immigrants are a social group with a virtually impossible task of completing what their parents (as the first generation of immigrants) could not have completed - to establish themselves as the inhabitants of the "new world" in the full sense of the word, for what – it seems so – one lifetime is not enough. This task is so difficult especially because it demands that the identity ambiguities are solved through the process. Those ambiguities rise out of the two important sets of pressures – one coming from the parental culture and the other from the culture of the host society.

Young immigrants' descendants in Slovenia are youngsters whose parents mostly migrated as economic immigrants from other parts of former Yugoslavia to Slovenia in times when it was the west-most republic of, at that time, common country. The majority of migrants arrived to Slovenia between 1960 and 1980 from the other republics of the former Yugoslavia, namely Bosnia-Herzegovina, Serbia, Croatia, Macedonia and Montenegro (Kobolt, 2002; Dekleva and Razpotnik, 2002). After reaching independence of Slovenia in 1990 these people somehow over night became "foreigners" because the country of their origin suddenly became a foreign country. In the 1990s, transitional period of Slovenian society - the relatively fast change of political system (Zorc-Maver, 1995), marked also with the war in the Balkans; youngsters included in our research were growing up and were answering their identity questions where one important aspect is also ethnic identity.

Theoretical starting point

The theoretical starting point is a conception stating that the social identity of one group is always defined according to the other. Rather than the attributes of groups the relations and symbolical boundaries between the two are more important (Barth, 1998; Brumen, 1999). These boundaries are transposable,

relational and therefore uncertain and never final. The notion of identity ("us" feeling) based on a differentiation from a different or missing element ("lazy foreigners that take our jobs from us") of what seems to be the whole ("laborious and neat nation") is a key for understanding this concept.

Ethnic identity always depends on social contexts of inter-group interaction (Tajfel, 1978). These contexts determine boundaries between the two groups (for example men and women; Slovenians and Roma people). Ethnic and other social identities are always contextual and constructed with transposable boundaries in regard to trends and definitions of other groups and thus the whole social system.

Ethnic identity is a dynamic construct developing and evolving relatively to developmental and contextual factors. It represents a critical developmental task for adolescents, especially in complex contemporary societies (Phinney et al., 2001). During adolescence many of the young, especially those from groups with less social power in certain society or those who find it hard to establish themselves in different, ethnicity non-related areas, develop deeper interest in their ethnical roots and the question of their ethnic self-definition become more salient. This process can lead to constructive action affirming the value and legitimacy of one's own group, but it can also result in feelings of uncertainty and confusion or discontent and resentment toward own group. The process stages can vary and not every one of them is unavoidable, but they do depend on the socialisation experience of the family, ethnic community and on the broader social conditions. In the globalising word of perplexing and unstable identities it might be, paradoxically, often very important to define oneself in a clear-cut way, also regarding one's ethnicity (Brown, 2000).

Research questions
The central concept of the research presented is **ethnic self-definition**. Groups of youngster, defined by different ethnic self-definition, will be compared with the aim to establish different patterns of their personality and behavioural characteristics. Personality and behavioural characteristics are measured by a set of variables concerning youngsters' family socialisation, gender, social-economic status, attitudes, perceptions, violence related variables, etc. The main question is which one of those variables is the most determining the adolescent's ethnic self-definition.

Methods: Description of sample, variables, data collection and analysis
The empirical research is based on a representative sample of eighth-graders
and first-year high-school students from Ljubljana. The sample comprised 1
936 adolescents or about 15 % of school-going 15-year-olds from Ljubljana.
Stratified sampling was used. The units of random sampling were the classes
at individual schools within each difficulty-level group of schools. The sample
comprised about two thirds of adolescents of Slovenian ethnic origin, while
one third were mostly immigrants or descendants of immigrants from the rest
of the former Yugoslavia.

The variable of **social-economic status of adolescents' families** was calculated
by the **ISCO model**, the International socio-economic classification of
occupation (Ganzeboom, 1992). The composite variable is based on the
information on the last completed level of education, the level of professional
education, occupation, work and current employment status of the parents, all
categorized by the international standard classification of occupation. On the
base of this classification each individual is attributed a value of social-
economic status (SES). The classification on empirical and theoretical bases
has been developed in various European states with an aim to form a
comparable variable of social-economic status.

*Graph 1: Relative distribution of the ISEI categories for adolescents' families for
each group defined by the ethnic structure*
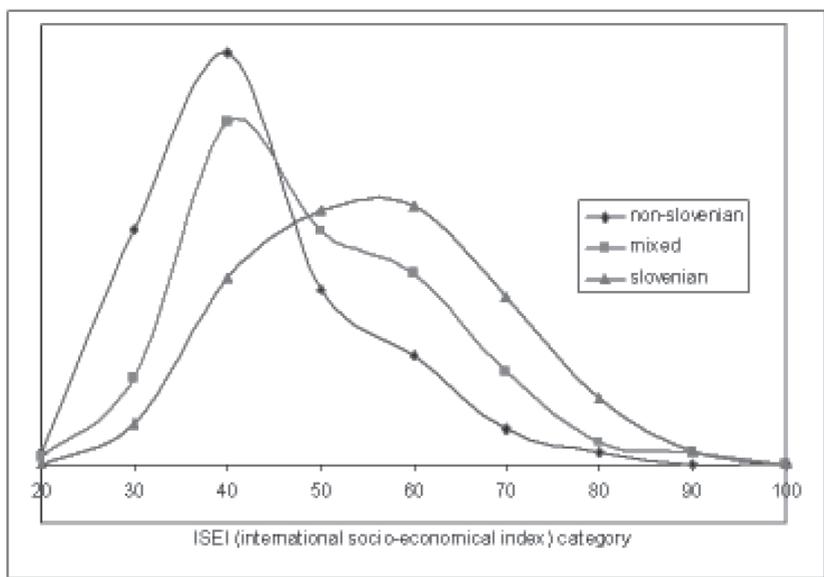
Graph 1 presents the relative distribution of the ISEI categories for each from
three groups of ethnic structure; where 20, the lowest value of ISEI, presents

the lowest SES and 100, the highest value of ISEI, presents the highest SES. Besides the variable of SES in relation to the ethnic structure (Graph 1), attendance of types of school in relation to SES (Graph 2) and types of school in relation to the ethnic structure (Graph 3) are also interesting. We can tell the proportions of attending different types of school by the SES and proportions of attending different types of school by the ethnic structure in the next two graphs.

Graph 2: Proportions of attending different types of school by the SES
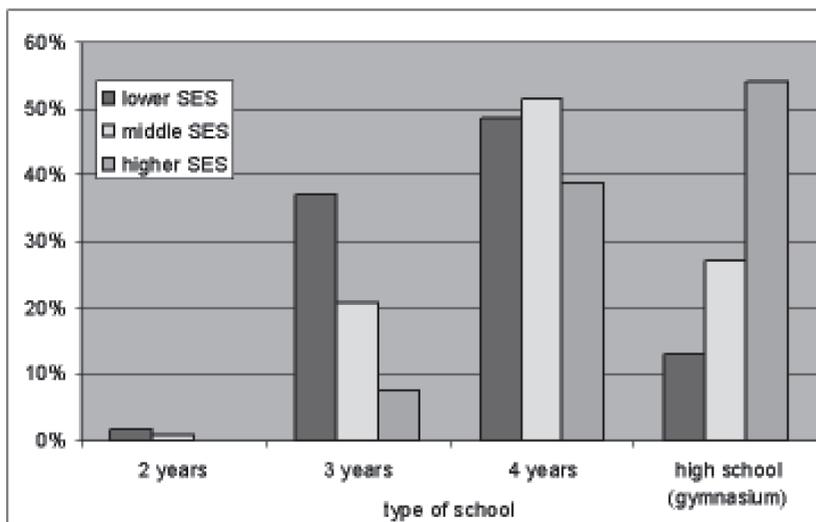
Graph 3: Proportions of attending different types of school by the ethnic structure
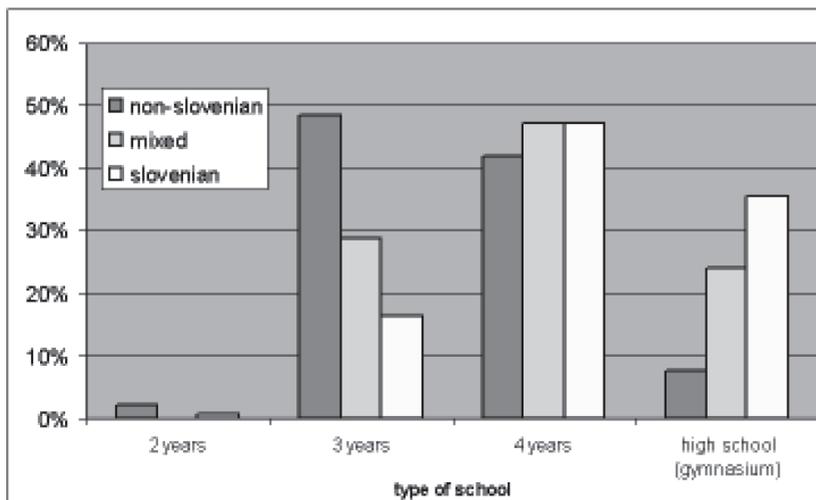
Everyday experience shows us that some of immigrants' descendants would define themselves as members of the dominant ethnic group, while others use for their ethnical self-definition ethnicity of their parents (or one immigrant parent). Are these choices random or are they a part of systematic patterns of the identity adjustment and life careers, etc.?

The central question of the research concerns the relations between adolescent's ethnic self-definition (as an reflection of his/her ethnic identity), his/her declaration of homeland, parents' ethnical origin and language spoken at home on the one hand and four sets of predictor variables, measuring gender, social-economic status, family socialisation, and personality/ behavioural characteristics of adolescents on the other hand.

On the basis of the first four above-mentioned variables - adolescents' ethnic self-definition, his/her declaration of his/her homeland, parents' ethnical origin, and language spoken at home - a new composite variable was formed, named **ethnic adjustment**. This composite variable makes it possible to define two sub-groups among adolescents with non-Slovenian background (based on declaration of their homeland, their parents' ethnicity and language spoken at home) - **those who declare themselves as members of the dominant ethnic group**, and **those who declare themselves members of minority ethnic groups**. The aim of the research was to establish which variables and combinations of variables are related to adolescents' ethnic adjustment.

The criterion variable is the ethnic adjustment of an adolescent. This variable divides adolescents in three subgroups, technically named
- Of Slovene origin,
- Of non-Slovene origin - self-declared as Slovene,
- Of non-Slovene origin - self-declared as non-Slovene.

Further on this groups are marked as *Group A, Group B,* and *Group C.*
- The *Group A* (Of Slovene origin) comprises about 64% of adolescents from the sample,
- *Group B* (Of non-Slovene origin - self-declared as Slovene) 14% and
- *Group C* (Of non-Slovene origin - self-declared as non-Slovene) 22% of adolescents.

Four sets of predictor variables:
- Gender
- Social-economic status (SES)

- The variables of family socialization were measured by the following scales:
- Structure of family life (in what type of a family, with whom does the adolescent live) (Wetzels, 2000)
- Conflictive family environment (Straus, 1990)
- Use of violence by father during childhood (Straus, 1990)
- Use of violence by mother during childhood (Straus, 1990)
- Mother's support during childhood (Straus, 1990)
- Father's support during childhood (Straus, 1990)
- Physical violence used by parents in the last year (Straus, 1990)
- Inconsistent upbringing (Straus, 1990)
- The variables of personality/behavioural characteristics of adolescents were measured by the following scales:
- Self-image (Rosenberg, 1965)
- Self-assessment of social reputation (Wetzels, 2000)
- Attitude toward school (Wetzels, 2000)
- Self-declared deviancy (Wetzels, 2000)
- Taking part in extracurricular activities (Wetzels, 2000)
- Fitting in among peers (Wetzels, 2000)
- Activities of the peer group (Wetzels, 2000)
- Concerns regarding the future (Wetzels, 2000)
- Perception of the present (Wetzels, 2000)
- Perception of the future (Wetzels, 2000)
- Attitude toward violence (Wetzels, 2000)
- Fear of violence (Wetzels, 2000)
- Violence toward others (Straus, 1990)
- Victimization by violence (Olweus, 1978)
- Sexism (Enzmann & Wetzels, 2001; Strobl & Kühnel, 2000)

The **discriminant analysis** was used, with the aim to check which predictor variables and which combination of them significantly distinguish the adolescents of the *Group A* from those of the *Group B* and *Group C*. Within discriminant analysis the variables and their combinations that most distinguish the compared groups can be identified and grouped together. The resulting discriminant function sorts out the variables (linearly combines them) so that different compared groups (groups of ethnic adjustment in this case) can be distinguished by this function to the largest possible extent. Thus, based on many variables, membership of an individual in one of the compared groups can be predicted to the largest possible extent.

Results and discussion

The first and foremost conclusion stemming from the discriminant analysis is that, of all the listed variables, the social-economic status discriminantes the most the compared three groups of adolescents. This means that the family social-economic status is the key factor in what is termed ethnic adjustment in a way that the higher the SES the more adolescents declare themselves as Slovenian. The same conclusion could be drawn by stating that adolescents with a lower family SES are more likely to choose the ethnicity of their parents and are therefore less likely to be ethnically assimilated.

Some other variables also distinguish the three groups significantly. An important variable is sexism, which can be understood as a culturally conditioned understanding of gender roles that is evoked in the certain environment of uncertainty and low thrust in the state institutions. The most sexist attitudes are shown by the *Group C,* while sexist views are the least characteristic of the youth from the *Group A.* Apart from sexism, different groups of ethnic adjustment are significantly differentiated by variables related to violence, "the attitudes toward violence", "use of violence by mother during childhood", "physical violence used by parents in the last year", and "victimisation by peers in school". Similarly to the case of sexism, the variable of the attitudes toward violence differentiate the *Group A* on one side from the other two groups by more rejecting attitudes toward violence. The most favourable views on violence are characteristic of the *Group C.*

Apart from violence-related variables, some other variables from the categories of individual and social adjustments have proven to be significant. The "taking part in extracurricular activities" variable predicts memberships of individual subgroups so that the adolescents from the *Group A* have more extracurricular activities and are in this regard highly distinguished from the *Group B*, which in turn is separated from the *Group C*, members of which have the least extracurricular activities.

Another peer-related variable is "fitting in among peers", which also bears statistical significance in comparing the groups. The *Group C* is distinguished from *Group B* by a higher degree of acceptance among peers, while both groups have a higher degree of this variable compared to the *Group A*. Adolescent descendants of immigrants apparently feel more accepted among peers and it could be said that socialising, belonging and having a visible spot in the community is existentially more important to them, so they pay more attention to this sphere. In line with the aforementioned conclusions, two other variables significantly distinguish compared groups, namely "assessment

of own social reputation" and "self-image". Adolescents of the *Group C* asses their own social reputation and self-image as better.

When discussing the situation of immigrant descendants (comparing *Group B* and *Group C* only) it seems that the key differentiating factor between those who declare themselves as Slovenians (despite their non-Slovenian ethnic origin) and those who do not is the social-economic status of their families. The second most differentiating factor between the compared groups is the adolescents' attitudes toward violence. This factor can be understood as linked to culture that favours direct expression of violence in interpersonal relations.

With the *Group C* a possibility should especially be taken into account that to a certain extent favouring violence is a result of social frustration and deprivation, not only in regard to education and material wealth, but also symbolically.

Conclusion

The implications of those patterns for the members of the three groups are not uniform and the question which identity adjustment is the most beneficial for an individual cannot be clearly answered. Each of those patterns can be seen as a response to a certain life situation, specific demands that each group has to deal with. As a society we can see in those responses the reflections of our way of living together.

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Workshops were held on April 14, from 15 p.m. till 19.00 p.m., in two separated rooms. These workshops mainly dealt with ideas, work, results, products etc. made within the MIR network or by partners in most ways close to the MIR network. Fourteen presentations from different European countries showed various aspects of topics connected to migration and education: inventive methodologies and techniques concerning migration and education, various school, language and other programs and product connected to migration, some more theoretical aspect of the discussing topic and so on. The workshops were designed quite differently: some were working and discussing sessions, some came out as scientific lectures, but mostly they were organised as multimedia presentations of various work and products. Each presentation lasted 30 minutes.

Presentations:
Bernhard Stolz: Video project "Filming and Expressing My Identity"
Britta Müller: "An Eye for the Others" – a media project with German and
    Turkish teenagers
Jaime Santos: Sharing documents on web environments
Jan L. Vijfhuizen: The Anglia project
Ulf Akerberg: Social inclusion through education and training
Željka Polan: Migration projects in a Croatian secondary school
Ivana Špiranec: Stop the violence in schools
Miguel Novais and Antonio Aires: School project at Escola Secundária de
    Sebastião e Silva
Dan D. Daatland: Mother group at Byfjord Primary School, Stavanger -
    presenting a joint group of immigrant mothers and teachers working
    together in a small primary school with the purpose of involving mothers
    in school life and their children's activities
Dan D. Daatland: The Josefine Café - presenting a video + a method created
    by Gölin Kaurin Nilsen, Stavanger

Salim Murad: Introduction of the university course "Principles of Multicultural Tolerance" and presentation of paradoxes of migration in postcommunist Czech Republic as viewed from an identity perspective

Michal Simunek: Visual representations of the "Other" - the semiotic analysis of a newspaper photograph (case study)

Eva Ellerkmann and Evelin Sieber – Morling: Ready for the rights of children in my and your world

Paula Burnside: Topic of the Irish potato famine and its effect on emigration

Martha Guitart: The Cavec project

Mira Zupan Shaar and Jernej Mlekuž: Presentation of school project "Dear Family" and textbook "Restless Hearts"

Bernhard STOLZ
Humanistischer Verband Deutschland, Germany
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=143

VIDEO PROJECT "FILMING AND EXPRESSING MY IDENTITY"

In Berlin, as in other cities in Europe, migrants are concentrated in particular districts, making the quota of migrant children in local schools very high. The lack of migration topics in these schools is clearly evident. Based on the Lebenskunde principle of developing lessons from the interests of pupils, we have started a new project (working title: "Filming and Expressing My Identity: Children's Views of Their Own Migration History"). By producing a video (interviews in the families, etc.), the pupils are encouraged to investigate their own migration history. This may help them to become aware of their identity, which often lies between two cultures. In exchange with German pupils this can help to support a process of mutual cultural understanding. Learning something about yourself is a necessary step to reach intercultural competence.

Working with video can help pupils to learn something about media literacy, a competence that is neglected in the normal school life, where most methods refer to reading or writing. Especially for migrant children, who often have a reduced capacity to express themselves by words or texts, the picture language can offer new possibilities. We organised with pupils from 9 different primary schools a video project. Each group has produced a 10 min short film; at the end of the project we had a screening at the Eiszeit cinema in Berlin.

The steps of the project:
1. Preparatory seminar for interested teachers:
- How to work with video (practical exercises)
- Specific situation in the various groups
- Finding a common topic
- Establishing a timetable
2. Film work at school (2-3 months, 2h each week):
- Introducing the media to pupils (first exercises with the camera)

- Discussing the topic and developing a story board
- First film shootings
- Further development of the story-board

3. Post-production of the film:

- Learning how to cut a film
- Cutting
- Sound corrections etc.

4. The festival day at the cinema:

- Checking the technical equipment (suitable video-beamers, recorders etc.)
- Discussion with the audience (look for microphones and sound)
- Preparing the certificates (there are no winners and losers)

5. Documentation and evaluation:

- Filming the whole project
- Distribute the material (we could send it in an local open channel)
- Evaluating discussion with the participating persons

For the whole project it was very helpful to co-operate with local organisations in the media area (cinemas, media-pedagogical projects, local TV channels etc.). You need your own local network.

Room A
Start session 15.30

<div align="right">

Britta MÜLLER

JFFB (Institute for youth, film and television Berlin – Brandenburg), Germany
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=327

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"AN EYE FOR THE OTHERS" – A MEDIA PROJECT WITH GERMAN AND TURKISH TEENAGERS

"An Eye for the Others" is a school media project which last for two years. It was realized in the context of the nationwide project "D-A-S-H: pro networking – contra exclusion" initiated by the Institute of Youth Film Television Berlin Brandenburg (JFFBB - http://www.jffbb.de). The first part of the project was accomplished in winter 2003/2004, the second one in winter 2004/2005. For three months at a time 30 students from the 7th to the 9th grade worked together in five teams on different short films. All of them attended a comprehensive school in Berlin Kreuzberg at which the number of not-German students is very high. Each of the teams brought its own experiences and ideas to interpret the given subject "An Eye for the Other", all in all there were eight films developed. Six of the eight films dealt with the question how prejudices and the perception of the alien affect everyday life. They highlight the influence of the alienated eye on the other on social life, and illustrate to what extent a changed perception could give rise to a changed reality. The other two films look at the whole thing from a converse perspective. They centre the question of how the "glance of the other" influences the definition of the own identity and also concentrate on the perception that the students themselves have of their life and their social environment.

At first the students were to deal with the subject "prejudices and perception of the alien". Another aim of the project was to evolve an extensive understanding of the media among the students. During the project they utilized the media to gather information, as an artistic means of expression, as a means of communication, a means to establish publicity as well as for presentation. In so doing they were to learn how to employ the media in a reasonable manner and also be technically as well as creatively enabled to produce own media work.

The projects are presented on a specially created website. This presentation is

to provide the opportunity for a larger public to be appreciative of the ideas and the social environment of the teenagers. The school which the teenagers attend was photographed from different perspectives and the photos were joined together to a 360° panorama that is displayed on the website. Photographs of the students are included in this picture. They link to a pop up window with details of the participating students, the development of the film and the film itself.

The following film projects can be found on the website:
- "The eye for the others". Nine students of the 7th grade decided to make interviews concerning the social interaction of different cultures in Kreuzberg. They designed their questions on the basis of relevant newspaper articles.
- "Ayse and Franziska". The two friends Ayse and Franziska created a short documentary portrait of their friendship and their highly different everyday life within a youth flat share on the one hand and a Turkish, religious extended family on the other.
- "Hey Victor". The background for this short film that was produced by nine students of the 8th grade was a mobbing case that occurred in their class. The script of the film was written by two students while the details such as film locations, necessary props, storyboard etc. were worked out together with the whole team.
- "Mehringdamm"/"Chamissoplatz". In these two film projects, which were each filmed by two students, the children themselves take the centre stage. They present in short texts their attitudes, desires and things that affect them whereas their films illustrate their view on their direct social environment: their hood where they grew up.
- "Kottbusser Tor"/"Rathaus Neukölln"/"Mitte". For their film three students of the 9th grade interviewed people from the three Berlin boroughs Kreuzberg, Neukölln and Mitte concerning the social interaction of different cultures. Their aim was to find out about differences between the boroughs referring to this, both in terms of the manner of social interaction and regarding perceptions of possible problems going along with it.

Room A
Start session 16.00

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index.php?section=persons&id=75

SHARING DOCUMENTS ON WEB ENVIRONMENTS

ITC equipment is quickly transforming our lifestyle, learning and educational support. Nowadays every new personal PC is equipped with multimedia and web resources. We can even easily reach and communicate with the outside world without moving from our computers. Using the state of art we can communicate, not only by writing (chat) but also by using live sound and video. We can, as well, share and compose documents in small groups using our personal computers. Teachers and students can easily communicate and share information and knowledge. They can easily work on the same document even if they are apart. In this short presentation, I will introduce the basis of shared communication and web environments using free compatible software, based on the Windows Operating System.

Messengers
Messenger programs allow us to share text by typing, like e-mail, but messages are exchanged immediately. To use this kind of communication we have several free programs. The most known is MSN Messenger (http://messenger.msn.com); but you can also use Miranda Messenger (http://www.miranda-im.org) or Yahoo Messenger (http://messenger.yahoo.com) among many others. All of them have the capacity of chat and transferring files instantanly (better than using e-mail). Some of them can use sound (you can speak with microphones) and video (you can use webcams to see live pictures. But what is really important to education is that you can open a document and share it on the web with a group of people. To use a messenger service just enter a messenger program with a login and password and keep on joining your 'friends'. Be careful about privacy data. Remember that when you are on the web you are somehow opening your computer to the outside world...

Photography

Another radical transformation in our personal gadgets is the use of photography. In digital photography you use memory cards instead of film. So a photo is now measured using two units: Byte for the storage and Pixel for the quality. Byte is the unit of storing digital information; Pixel is the unit that measures dots of light/ink in a photo.

A photo on the screen has better quality and light than a paper: screens are made of light and on paper some spots of ink get lost by absorption. To have a good print just begin to think like this: in paper I need tree times more quality (pixels) than on screen to get the same. In paper you'll need 120 pixels for each centimetre (or 300 pixels per inch). So, if you need to print a photo with 10 cm X 15 cm you'll have to have 1200 pixels X 1800 pixels (or 2,1 MegaPixels or Millions of pixels). If you want to store this image you can think like this: each pixel occupies one Byte; so, if you use full quality on the machine a 2,1 MegaPixel occupies closely 2 MegaBytes. Now you'll have just to look on your memory card and see how many MegaBytes can store.

Room A
Start session 16.30

Jan L. VIJFHUIZEN
RSG 't Rijks Bergen op Zoom, Needtherlands
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=337

THE ANGLIA PROJECT

The Anglia project is a language project aimed at stimulating English by working together in an international context. The project is supported by the European Platform and EuroSchool in Holland and by Chichester College in England. In this project the focus is on improving the student's ability to communicate in English, as it is believed that, due to its position, communication in the English language provides a gateway to many careers and opportunities. Moreover, the ability to communicate confidently may help to overcome barriers and enhance a better understanding among people from different cultural backgrounds. The students who take part in the project do this on a voluntary basis. Over a given period of time they prepare for exams of the Anglia Examination Syndicate, which offers a comprehensive and well-structured programme of assessing competence in English. The students can do this at their own place and are guided in the process by their respective teachers.

There is a choice of fourteen levels at which the exam can be taken. All exams fit into the Common European Framework of Reference for Languages set up by the Council of Europe in 1996. Therefore, provided the right level is chosen, the chances of success are more or less guaranteed, which we think this is an important asset. After all; nothing succeeds like success.

The Anglia project at RSG 't Rijks Bergen op Zoom
We introduced the Anglia project at our school some five years ago because we felt that it was important for students to experience that language learning is not necessarily the result of studying grammatical structures at school only and that language skills can also be acquired in a variety of ways outside the classroom, especially in this day and age where more and more communication takes place electronically and where we are exposed to English in an ever increasing way; TV, media, films etc. Students are stimulated to make use of these possibilities now open to them. In this way we stimulate

acquiring English language skills in an informal way while at the same time students develop an understanding for cultural diversity through the programs the students watch and the e-mail contacts they establish.

RSG 't Rijks is a school open to anyone with the right entrance level for the type of secondary education we offer and as the school is not denominated religiously or otherwise we also attract an increasing number of students from different cultural backgrounds. In accordance with our mission statement we try to teach mutual understanding and respect for the other and we find the project also contributes to this.

As the emphasis at school is very often on working through a set number of topics, chances are that the experience of success is not always guaranteed for everyone. This goes for students with a Dutch background as well as for students who speak Dutch as a second language. By participating in the project students can improve their language skills as well as find out about each other and about themselves.

The Anglia project can be used:
- to provide a challenge to the better students,
- to motivate the weaker students,
- to develop cooperation between schools,
- to develop a language portfolio.

One of the big advantages is that no formal extra training is required during the lessons. This is especially true for the lower levels. For every level it is clearly specified what is required to take part successfully. The students can prepare individually or in the classroom situation. The website of the Anglia Network provides them with all the information they may need to prepare for the exams. Additional information and help is offered to them by their teachers. By working through a successive number of exams the students can also work on building up a language portfolio to be used in future education or career.

The Anglia network
In the project some 125 schools in Holland work together. These include primary schools, secondary schools and a number of colleges. Together they have formed the Anglia Network. In 2002 the Anglia Network was awarded a European prize for most innovative foreign language project. At present initiatives are being taken to start a European Anglia Network.

Apart from examinations in English the Anglia Network provides more activities for both students and teachers.

The students
- Anglia on Tour. A 'road show' visiting schools participating in the project offering English workshops and performances by students from Chichester College in England In the workshops students are encouraged to use their communicative skills in 'real' situations.
- Anglia Summer Camps. International summer camps with all sorts of activities organised at 7 locations throughout The Netherlands
- Anglia Scholarships. 15 students from schools participating in the project can win the course fee for a two-week course at Chichester College Summer School. Over the past few years 7 of our students won such a scholarship and spent two weeks meeting people from all over the world (China, Argentina, Japan, Spain, Germany, Italy etc.) besides learning lots of English of course.

Anglia website
- Weekly news, extra material, Kid's Page, Individual practice (trial exams + keys)

The teachers
- Educational Visits. Teachers can go on a study visit to Chichester where they will be introduced to the Anglia Exam, visit schools and meet colleagues from other schools/countries. 3 people from RSG 't Rijks have already been on one of these visits.
- English Language Assistants. Participants in the project can apply for a language assistant through the network.
- International Anglia Conference. The first of these was organised 17 - 18 March last. It offered a wide range of workshops (CEFR, distance learning, language portfolio etc) and the possibility to find new partners for international projects.
- International Exchanges. Presently a project is under way that allows teachers to work at schools in China for a period of four weeks in the summer holiday.
- Workshops / Training. The Anglia Network also provides participants in the project with two meetings every year during which workshops on a variety of subjects are given (very often by participants in the project but also by external experts) that may be of interest to the members of the network.

Annual activities in the Anglia project (school year 2004-2005)
- September 2004: Members meeting Anglia Network

- December 2004: Registration January Exam
- January 2005: Anglia Exam years 4 5 6 (+ teachers)
- March 2005: Anglia European Conference / Members meeting Anglia Network
- March 2005: Registration April Exam / Presentation Certificates
- April 2005: Anglia Exam years 1 2 3
- June 2005: Anglia on Tour
- July 2005: Anglia Summer Camp and Anglia Scholarships Chichester College
- July/August 2005: Anglia in China

Room A
Start session 17.00

Ulf AKERBERG
Pedagogiska centralen Malmo, Sweden
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=110

SOCIAL INCLUSION THROUGH EDUCATION AND TRAINING

This paper will present some examples of initiatives and projects aiming at social inclusion of young immigrants through education and training in the city of Malmö. These projects are connected to the Social Inclusion project supported by the Leonardo da Vinci programme, which is an information network project between 6 major European cities: Berlin, Bologna, Copenhagen, Dublin, Glasgow and Malmö.

The city of Malmö
Malmö, Sweden's third-largest city, is a cosmopolitan metropolis. With a population of some 270,000 people who between them speak more than 100 languages and have roots linking them to more than 160 countries, it is quite a challenge to develop these diversities into possibilities, especially in times of high unemployment.

More than 50% of pupils at the Compulsory School, which spans from 6 to 15 years of age, have a foreign background. Almost all pupils have to go on to Secondary Education as there are no jobs for young people without experience and education.

The failure rate of pupils who complete compulsory school is approximately 10% of the national figures and 19 % in Malmö. These students have often had bad experiences at school and as a result are potential drop - outs. In addition, within this group the immigrant proportion is very high.

Many measures and projects have been implemented to combat social and ethnic exclusion and are as a result of the development of a central office for Employment and Training, which works closely with the City districts in different project, focusing on social and ethnic inclusion.

Department of education

The Department of Education in the city of Malmö, is responsible for both upper secondary (16-19) and adult education (19+). Within the responsibility of the Department of Education, there is also a unit for Ethnic Relations, a unit for Work Placement and a Pedagogical Centre

Upper secondary school

The seventeen upper secondary schools deliver both academic and vocational education and training, based mainly on a three-year programme. At upper secondary level there are seventeen available programmes, from which most schools select two or three. Transition from compulsory school (6-15) after nine years in school is often problematic. Many students fail to fulfil goals in Swedish, Mathematics and English and are not entitled to take their place in the upper secondary school proper. In order to seek to improve their performance and to try to attain the required standard for entry into the mainstream upper secondary school, students join an "individual programme" designed to enable students to return to the mainstream programmes after one year.

Many initiatives focus on this group of students in order to prevent drop-outs and to retain them in the system. Some students, for example, benefit from experience of the workplace during the year. Despite these efforts to help students reach the goals, however, many find qualification for entry to the mainstream upper secondary school difficult and remain in the "individual programme" for the full three years.

Adult education

The Department of Education has also the responsibility for three adult schools. An adult of 19+ years is entitled to have access to study in order to complete upper secondary education in any subject. Students who have dropped out of school often have problems to adjust to these mainly academic programmes. A number of different initiatives have, therefore, been established in the city, which seek to balance theoretical study with a more practical approach to teaching and learning.

The second chance school of Malmö

Main aims and objectives of the Second Chance School in Malmö are the following:

- To combat unemployment amongst youngsters who have left school without proper qualifications by improving motivation, ability to learn, basic knowledge and social skills.
- To give youngsters between 20 and 30 years an additional chance through a new type of school that operates in a different way from the traditional school.
- The school offers the students a motivating environment that inspires them to develop responsibility to find their own way into professional life.
- The Second Chance School gives youngsters with lack of basic qualifications and social skills an additional chance to complete studies in Swedish, English, mathematics, social science and ICT at the Upper Secondary School level.
- The school offers as well high-quality personal training programmes that are oriented towards the individual needs of the students.
- The methodology is individualised in order to take into account the specific situation of each student and it is worked out into individualised learning routes such as individualised study plans and training programs.
- Co-operation in a multidisciplinary team of four teachers, one social officer and one guidance counsellor is meant to create a stimulating learning situation that develops a progress of lifelong learning and stimulates an active citizenship among the students. The learning situation is both integrated and tailor-made.
- The holistic approach of the school is worked out by many informal learning situations such as practical working groups, for example when the students and the staff are baking and cooking together, sewing, painting, playing badminton, having breakfast together and going for excursions etc.
- Software and multimedia is playing an important part within the learning methods of the school, this is an effective way of creating an active way of learning among the students.
- The social and occupational integration of the students is worked out through vocational- and high-quality training programmes combined with the theoretical education in the school.
- The Second Chance School in Malmö is taking part in the network of the European Association of Second Chance Schools that offers a platform for exchange of experiences and learning from each other with the aim "to build an inclusive society which offers equal opportunities for access to quality learning" (Memorandum on Lifelong Learning, Brussels 30.10. 00).

Work placement unit
In 1995 a law was enacted, placing an obligation on the government and the

municipality to provide education for all students up to the age of 20. The Work Placement Unit seeks to retain students in the system and to offer an appropriate education through the provision of high quality practical vocational training placements.

The Work Placement Unit co-ordinates and supports the schools and career counsellors by providing suitable practical vocational training placements. The individual programmes are all delivered through the upper secondary schools system.

KrAmi
KrAmi is a joint cooperation program run by the State Criminal Department (Kr), State Labour-Market Institute (Ami), and Communal Social Welfare Administration. KrAmi´s aim is to help young male offenders acquire and keep a job on the open labour-market and develop a social lifestyle, which would take them away from social welfare dependency, criminality and drug abuse.

The music project
The Music project is a one-year individual programme in the Gymnasium where music making is combined with traditional subjects as Swedish, Mathematics and Social studies. The music making is used as a method to develop self confidence and strengthen the identity of each individual and in the long run to make the students more motivated for further studies. One of the main goals and ambitions within the concept of the Music project is to prevent violence, drug abuse, criminality and last but not least using music making as an integration method.

Ethnic relations
The section of Ethnic Relations within the Department of Education in Malmö works with the encounter between individuals in order to favour good relations and prevent xenophobia and racism. The basis of the work is our conviction of the equal value of all human beings and the right of everyone to be treated with respect irrespective of origin, social background, gender, religion or colour of the skin. With this in view we have information and education activities, we arrange lectures and seminars, we work in projects and as consultants, we offer our contacts and networks and collaborate with groups, associations, authorities and individuals. Since some years we also support the school in their work to prevent bullying and harassment because of gender, ethnicity or social background.

Childrens' rights in society

The Swedish organisation Childrens' Rights in Society (BRIS) has started a project in co-operation with Ethnic relations to support and strengthen young girls in patriarchal families in Malmö. Activities to reach these girls and possibilities to discuss their situation with parents are included in the project. They focus on training for persons who work with the girls on the basis of the needs that the girls themselves mention. The project will work to facilitate the future situation for girls in patriarchal families imposing on the City of Malmö to take the necessary measures.

Film against racism

The anti-racist film festival celebrated its 10th anniversary last year. For ten years, during one week in October, we have arranged antiracist seminars, with screenings and short lectures, in Malmoe and in the region of Scania. A network has been formed to prevent racism and xenophobia. We work with democratic issues and themes such as moral, respect and equality. The network consists of representatives of many different NGOs in Sweden and a wide range of local institutions such as schools and cultural departments in the region.

Rosengĺrd city district

Rosengĺrd city district is one of ten local city districts in Malmö with almost 21 000 inhabitants. More than 80% of the residents have foreign roots and 108 countries are represented in the area. Rosengĺrd has a high percentage young people. 10% of the residents are between 16 and 25 years old and 33% are children 0-15 years old. The ethno-cultural, socio-economical and democratic segregation in the district is wide. This is obvious for example in the employment frequency which is only 32% in comparison to Sweden's 74%. Large groups of both young and old have meagre knowledge of and abilities in the Swedish language, which is shown for instance of the fact that almost 50% of the students leave compulsory education with insufficient grades in several subjects. Thus these students do not qualify for the national high school education. The bad reputation of the neighbourhood is a stigma to the young people of Rosengĺrd. Since Rosengĺrd is one of the most heavily segregated districts of Malmö with a high percentage of immigrants we emphasise the inclusion of young people and immigrants.

The Tegelhuset Centre for Young Culture

The Tegelhuset Centre for Young Culture is a governmental organisation on a

local level in Rosengĺrd. The target group is young people 16-24 years old. Tegelhuset, together with the young people at the youth centre, are active in finding new methods to prevent young people from social exclusion of any kind and reason.

They also work with methods to make young people rise from marginalized situations and become active participants in society. This is done in many different ways, for example through young women's forum, discussion groups, a youth council and information campaigns. Linked to Tegelhuset are a number of projects working with information on sexual matters, international youth exchange, young media and many more things.

Fenix

From the organisational perspective, Fenix belongs to Rosengĺrd City District Council. Fenix is a city-wide out-patient care activity that is orientated towards young adults for whom the ordinary social welfare and labour market policy work has proved to be insufficient. The objective of the operation is to assist young people to develop from the perspective of personality and social skills and thereby improve their opportunities for work or studies.

Fenix is targeted towards young adults, 18 - 24 years, who have never entered the labour market or who have been excluded at an early stage. They are often at risk of becoming long-term unemployed and dependent upon social benefits. The majority of them have serious psycho-social problems, which can manifest themselves as passivity, abuse, isolation and depression.

Belief

Projects and initiatives come and go, but the belief remains: A city of diversity has the power to create an amount of possibilities!

Room A
Start session 17.30

Željka POLAN
IV Grammar Language School, Zagreb, Croatia
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=220

MIGRATION PROJECTS IN A CROATIAN SECONDARY SCHOOL

Our school has been involved in the MIR project since 2002. Since then, our teachers have participated in all conferences and courses related to the MIR Project, where they presented their work. The teachers involved are Lidija Dumančić (history teacher), Mirela Balesić (history teacher), Romana Dumanec (geography teacher), Željka Polan (geography teacher).

The First Project in our school was to investigate migrations of our pupils' ancestors. The school work was presented in Portugal.

The Second Project was to compare data related to Hungary and Croatia. It was very interesting for the students because our school takes part in annual students and teachers' exchange programme with a Croatian Secondary School from Pech, Hungary.

For that reason we have organised a project group, which consists of 15 students working on projects related to the MIR. They have collected the most important information about Croatia and Hungary, compared it and presented (in Power-Point, and with a poster) to:
• our school students and teachers
• the pupils and teachers in Pech
• in Girona, Spain
• to Norwegian group of MIR participants in Zagreb, in 2004.

This year we have divided our students in three smaller project groups.
• The First group was investigating (through questionnaires) migration of Croatian citizens during the war in Croatia and the period after the war (1990 – 2004). They made a questionnaire for approximately 100 students - 16, 17 years old)) and their relatives and friends. After analysing the data, the students made graphs and pie charts in order to make conclusions.
• The Second group was investigating migrations of our bilingual students

(15, 16 years old) that were living in other European countries during the war in Croatia, most of them being Croats born in Bosnia, who had gone to Germany, Switzerland or Austria because of the war and then come to Croatia - after the war. The project group presumed their reasons and directions of migrations before starting the questionnaire. It was interesting to find out whether their assumptions were correct or not. After the questionnaire, the project group interviewed students: they were interested in the feelings of students while they were living abroad: Did they feel as foreigners? How did other students treat them? Students who came back to Croatia after the war were also talking about their present time in Zagreb, in our school: they were explaining how they feel in our school, especially given the fact that most of them do not speak "proper" Croatian language (they have different accent!!), as they are from Bosnia.

- The Third group was involved in the YES project together with students from Norway, Ireland, Spain and Slovenia. The group was consisted of 11 students who were discussing different themes through e-mail, with students from countries involved. The main title was: "Similarities and Differences across Europe". The project lasted from October till December 2004.

Room A
Start session 18.00

Ivana ŠPIRANEC
INOVA, private economic high school, Croatia
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=376

STOP THE VIOLENCE IN SCHOOLS

Introductory part

Raised awareness of one's culture, which can be synonymous with a region, a country, a nationality or a religion, has become one of the main objectives for our teachers, who are not only activity managers but also educators. They try not to teach ideology, but encourage tolerance among different ways of life, sets of social practices and systems of beliefs.

Through learning about themselves our students have become more aware of and have a better understanding of their own culture and other cultures. Within that framework, the private high economics school INOVA, as associated member in the project MIR, has been working on the "The Project Citizen", of which the main objective has been increasing and enhancing international and cross-cultural tolerance and understanding. Private high school INOVA, founded in 1991, has students of different origin. Apart from Croatian citizens who make up the majority, our pupils are Janjevci - Croatian people from Kosovo, Croatian people from Bosnia and Hercegovina, Macedonians and Moslems. All of them live in multicultural atmosphere, which gives them enough space for their cultural identity but also teaches them to respect other customs through everyday contact with different practices.

Living into other students' life situations and their way of thinking adds to empathy which is crucial to understanding that one should value differences and see them as a phenomenon which enriches our lives and broadens our minds. Our students are therefore also offered a choice to attend lectures of catholic religious practice, ethics or submit confirmation from every other religious practice, which they attend outside school. We hope to establish better relations with other schools by taking part in this project as well as with other organizations, which promote cultural diversity.

Introduction into the project

Within the "The Project Citizen" the students entitled their topic "Stop the violence in schools". The project was conducted by the following teachers: Tajana Pištelek, teacher of economic subjects, Asima Selaković, teacher of English and Croatian, Zdenka Pantić, school psychologist and the students from all 4 classes. The goal of the project was to increase alertness of the current problem of hostility between students due to different religious, social or cultural background. As a consequence of the war, easy access to weapons, growing violence on TV, young people are bombarded with false moral values and respond to violence with violence. There must be put an end to such a behaviour and this project is just a small contribution to it.

In achieving that end our students collaborated with the following organizations: Mali korak- Centre for the culture of peace, Tesa - the association for psychological help, Hrabri telefon - the association which helps advising people by the phone, Police Department Zagreb, Vjesnik – a newspaper, Primary school Silvije Strahimir Kranjčević, Zagreb, 1st Economics high school.

Through active participation in public politics the students are learning that their voice makes a difference and that they can help things change. In general, the aim of "The Project Citizen" is to help young people develop and acquire skills and knowledge needed for active participation in politics. Through experience they gain a feeling of competence and realise the importance of their partaking in promoting people's rights. They learn that no problem can be solved overnight and that it takes a lot of patience and will to make the ends meet efficiently. In that process an individual can't do much. There should exist a group of people who strive to attain the same goal. They should all work together in order to keep pace with the growing violence and they should all be guided by the same idea- to give contribution to or try to change one aspect of our lives for the better.

Step by step through the project

In order to act efficiently, the students started the whole project first by informing themselves on the topic of violence in schools through reading newspaper articles and research results which would give them a proper view of the existing situation. What they have come across was appalling: about 20% of children in schools are victims of violence. Children suffer various forms of violence, one of them being also bullying, which refers to maltreating younger children by their older schoolmates. The students learnt that many of

the children who inflict pain to their classmates are victims of violence by their parents at home and their aggressive behaviour is their mechanical response. This brings us to the fact that violence has deeper roots and it needs a careful approach.

The main question was what our pupils could do to bring about changes. They decided that it would be a good idea to have school guards who would take care that children are safe at school. They proposed this idea in a letter to The Ministry of Education and Sport and while waiting for their reply it continued to work on the project. They collaborated with many different organizations, which are above listed, and which informed them about the problem. They also organized the distribution of leaflets with the topic Stop the violence in schools, also supported by Police Department, Zagreb.

A group of students created portfolios on the topic, which were presented on the competition in Zabok in which 37 different high schools participated on national level. It must be emphasized that our pupils have won the third place, which is a result of well-thought and planned work, which resulted in a distinguished and well-elaborated visual presentation of the issue.

Apart from that the students took part in the Educational radio programme broadcast on Radio Zagreb 1, "Why is it so?" as guests of the reporter Višnja Biti, whose programme has been dedicated to the problems of young people for over 27 years. On that occasion they expressed their negative attitude towards any form of aggression and disrespect. Although they got a negative answer to their proposal of introducing guards in schools, this shouldn't be viewed as a failure. It's important that they learnt how to take part in politics and realised that they can to some extent tailor public politics if they have enough determination and if it's for the good cause.

Conclusion

In order to make this project happen, a small multicultural society was at work in its full sway. They recognized the problem and tried to diminish it creating the project and putting into it their emotions, ideas and a wish to succeed in it. Their hands joined together to show that cultural diversity can find its way to the hearts of people and that there exists the world where respect, tolerance, and understanding can coexist interwoven into a grid of love and friendship.

Summary

In October 2004 in Ceske Budejovice, the private economic high school INOVA presented the film "Life in Dubrava". The film shows a multicultural society, which co-exists in that quarter of the Croatian capital and was shot by those of our students who live there. In April 2005 in Ljubljana our school presented "The Project Citizen" which was done by our students under guidance of the following teachers: Tajana Pištelek, teacher of economic subjects, Asima Selaković, teacher of English and Croatian and Zdenka Pantić, school psychologist and Ivana Špiranec, teacher of English and Italian language and literature. The topic they elaborated on was "Stop the violence in schools". The aim of the project was for the students to realise that they can to some extent tailor public politics and learn the importance of their partaking in promoting people's rights. By Zagreb Police Department support they organized the distribution of the leaflets, which promote the rights of children. The students created portfolios and participated in the high school contest where they won the third prize for the visual and oral presentation of the topic. They also participated in the Educational radio programme broadcast on Radio Zagreb 1, as guests of the reporter Višnja Biti, discussing their attitude to violence. In order to make this project happen, a small multicultural society was at work in its full sway. Their hands joined together to show that cultural diversity can find its way to the hearts of people and that there exists the world where respect, tolerance, and understanding can coexist interwoven into a grid of love and friendship.

Miguel NOVAIS & Antonio AIRES
Escola Secundária de Sebastião e Silva, Portugal
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=74

SCHOOL PROJECT AT ESCOLA SECUNDÁRIA DE SEBASTIÃO E SILVA

For the last ten years our school has been offering courses on Portuguese
Language specially destined to students, immigrants or descendants, whose
first language has been other than Portuguese. Later these courses were
opened to immigrants residing in the surrounding area. The course is
presently going on, with classes given late afternoon. Originally, those who
attended classes came mostly from Portuguese former colonies, Cape Verde,
Angola and Guinea, later also from eastern European countries.
The presentation we are about to do has the title "Citizens from different
cultural origins studying at Sebastião e Silva Secondary School". Our main
concern has been to help students, who come from other countries, to
recognize themselves, in spite of their differences, as equals, people who have
in principle and in fact the same opportunities.

Preparing this presentation, it became clear to us the great degree of
satisfaction of the students by being among us and how easily they
interrelated with all the others. Many of them expressed the wish that, once
back in Oeiras, we do the presentation at the school, open to the community,
and talk about what we have heard, seen, felt and learned.

Room B
Start session 15.00

Dan D. DAATLAND

University of Stavanger, Institute for teacher training and special pedagogics,
Norway
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=8

MOTHER GROUP AT BYFJORD PRIMARY SCHOOL, STAVANGER - PRESENTING A JOINT GROUP OF IMMIGRANT MOTHERS AND TEACHERS WORKING TOGETHER IN A SMALL PRIMARY SCHOOL WITH THE PURPOSE OF INVOLVING MOTHERS IN SCHOOL LIFE AND THEIR CHILDREN'S ACTIVITIES

1. Background

Byfjord School is a small primary school close to the centre of Stavanger. The school has for a number of years been directed towards taking part in projects that will innovate school life and the educational quality of the school. This is not least due to a number of dedicated teachers within the school, and a dynamic head master.

MIGRATION has been a theme in the school for some years. This was strengthened when the school took part in a Minervas project in the years 1998-2000 titled "ODL-Migration: Affirming Diversity Through Migration with schools in Portugal, Northern Ireland, Norway.

The interest for migration as a theme in education was strengthened by the fact that more and more immigrants had been arriving in Norway, similar to the situation in most other European countries. As a result more immigrant children arrived in the school.

School management and teachers were at the same time worried because contact between school and homes and families (immigrants) was not as good as it should be. Fewer immigrant fathers and mothers took place in school events and in parents-teachers meetings than native Norwegians, although the incomers' needs certainly were very high,

This certainly had a negative impact on the learning environment of

immigrant children. The challenge then was how to find a practical way of changing the situation

2. Identifying a project
The first stage in this process of change was to recognize more precisely what the problem (2) was. The following points were identified
- School and teachers knew too little about immigrant culture(s) and the home situation of the pupils
- Immigrants knew too little about Norwegian culture, which created numerous problems in their daily life
- (Some) immigrants "protected" their children against Norwegian every day life
- Total result: negative impact on integration and learning environment

3. Inviting experts in the field
With the help of invited experts the following was drafted as a starting point:
- Mother group as an idea for the project
- The group as an arena or meeting place of people

Earlier experience in the region (family programs) was presented by the experts. So was research on immigrant women and the question of integration.

4. Setting up of group
The most important aspects in establishing the group of mothers (with some teachers from the schools as members) was the following:
- Establishing a group of teachers to be part of the work
- Overview of mothers that might be contacted
- Deciding on aims and methods
- Securing financial support
- Securing backing from headmaster and administration
- Other support (municipal authorities, others)

5. A three year cycle
Three year project: Establishing a mother group. Both mothers and teachers in the group

Year 1: Get to know each other, feel secure

Year 2: Establishing a secure place for collaboration mothers - school
* About imm. cultures; about Norw. culture
* About school rules and expectations
* Gradually: more demanding themes for discussion

Year 3: More about mothers as a resource in school (also for Norwegians)

6. Schedule and structure
Meetings (1 per month)
Duration: 1,5 hours during school day
Group members:
* 10 mothers
* 4 teachers (1 of these Turkish teacher assistant)

Mothers to bring their small children along
Children + food = good framework for talking

Programme
Discussion themes autumn of 2001 (monthly meetings)
* School's expectation of mothers – mothers' expectation of school
* Preparing and organising United Nations Day
* Immigrant children and Norwegian children – in school and after school hours
* Summing up – plans for spring

Discussion themes spring of 2002 (monthly meetings - often with invited guests)
* Loneliness – how best to cope in a new situation (being immigrant)
* How to punish a child? (Use of physical punishment is illegal in Norway)
* Keeping my child out of problems – help from the police?
* Learning the language. Integration means learning Norwegian.

7. Evaluating the work half way through the project
Said by teachers:
* We have a greater understanding of different cultures
* We know that coping and capable mothers can feel lost in a "new" culture
* No mother has left the group! We feel we have created something worth working in

Said by mothers:
* We feel increase in confidence month by month
* Our ability to discuss has greatly improved
* Our children (pupils) are proud of us being active mothers in school life

Shared view:
- Group size: 10-12 optimal
- Ratio teachers/mothers: 1:3 works well
- Schedule: monthly meeting works well
- Food and children: works extremely well
- Content of meeting gradually more demanding: works well

Expert view (from outside):

- School in lack of resources:
- Too few hours allocated to teachers in the group
- Too little money for extra activities
  - The need of more expertise (if money is available!):
- In-service training courses for all teachers (whole staff)
- Particular study programs (in depth) for teachers in project group
- (Management in need of advice and support from municipality and external expertise
  - The necessity of taking time, of not hurrying:
- Project leader (teacher) visiting every home before start of project
- Reminders by telephone + oral messages (not only in writing)
- The role of the immigrant father: the need to talk to the husband

- New project: Father group? Has been discussed.
- More on research in the field is definitely needed.

Room B
Start session 15.30

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index.php?section=persons&id=8

THE JOSEFINE CAFÉ - PRESENTING A VIDEO + A METHOD CREATED BY GÖLIN KAURIN NILSEN, STAVANGER

Background

Kirkens Bymisjon (a public service to provide assistance and food for people in need) established The Josephine Café in 1921. The purpose was to create a drug- and alcohol free alternative in the town centre for people struggling with such problems. Little by little the café developed into a social meeting point, not only for the group of people for whom it was intended, but also for other marginalized groups.

In 1996 the café moved downstairs in the building it was located, a move that made it easier to access. The target group was foremost people with more time than money. The Bymisjon's has always wanted to have a focus on the different resources the guests bring with them, and use these resources in a way that can benefit the guests themselves and other guests as well as the café.

From February 2000 the café has been run as a co-operation project between Kirkens Bymisjon in Stavanger and Johannes Centre for Adult Education.

The Josephine programme

In Stavanger there are many immigrants with little or no schooling at all from their home country. Many of them have had a practical career from their home country, and Norway has not used their experience and competence well enough during the years. By tailoring practical courses especially for this group of immigrants, we hope to make their motivation increase and to better their chances to get a job. Research shows that the longer a person is without work, the more difficult it is to get back into the job marked. That is the reason why we should not wait too long before we combine the Norwegian language classes with participation in working-life.

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We have to use the experience the immigrants bring with them to Norway, as well as teach them about Norwegian rules and work codices. It is overall important to give the immigrants a true and realistic picture of what a job situation can be in their new country of residence.

Many immigrants have experience from various service professions, and they want to continue to qualify themselves in order to get a job. To work in the café will give them a practical training within such professions, and can help them to either get a similar job or to start their own business. The demand for Norwegian skills in order to get a job has escalated, but by combining theory and practice the Norwegian teaching and the practical training will go hand in hand. The participant will get an integrated offer that hopefully will be experienced as far more meaningful.

Usually, the immigrants first should go to a Norwegian class – and then try to get a job. Through the contact they then get with the Norwegian society, they will get integrated. Maybe it is time to ask: Is this really how it works? Maybe it is not one dimensional, but maybe it would be better to think about it as a circular development or a two dimensional development. If the development could work in two dimensions, the job training and the language training could support each other mutually. It is the hypothesis that such an organization would strengthen the motivation and better the results – for the individual and for the society.

This text summary is edited from "The Josephine Method", by Gölin Kaurin Nilsen, Stavanger, Johannes Centre for Adult Education, 2003".

The video was produced in collaboration with the Comenius 3 Network "MIR" (Migration and Intercultural Relations) and the Comenius 3 Network "ACODDEN".

Room B
Start session 16.00

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INTRODUCTION OF THE UNIVERSITY COURSE "PRINCIPLES OF MULTICULTURAL TOLERANCE" AND PRESENTATION OF PARADOXES OF MIGRATION IN POSTCOMMUNIST CZECH REPUBLIC AS VIEWED FROM AN IDENTITY PERSPECTIVE

Abstract

I would like to introduce new Czech university course "Principles of Multicultural Tolerance" and on framework of this course I would like to briefly outline some of the possible variables of migration phenomenon (specially in terms of Identity), in the Czech Republic. The demarcation of the new eastern border of enlarged European Union brings a lot of menaces and ambiguity that is, among others, connected mainly with migration phenomenon. How special and peculiar for the speed of the changes in Central and Eastern Europe. Since the date of the downfall of the Iron Curtain till nowadays, we have been able to watch a really post-modern story of a connection of the change towards democracy with the occurrence of many forms and types of migration at one place. This story creates a unique laboratory in the area between the rich West and the poor, unstable, and undemocratic East.

Text

After the year 1989 transforming countries of Central and Eastern Europe were coping with many new questions or redefined questions such a phenomenon of coexistence in multinational countries, looking for modus vivendi of life with native minorities, to clear up communistic myths and objectively analyse the history. At the same time postcommunists countries were confronted with many new challenges such as increasing migration, opening the world, global economy etc.

With these challenges school system were also dealing and are still dealing with these transitions. It is very demanding for teachers especially for teachers of social sciences. All subjects were redefined the biggest being with civics, where the curriculum was changed completely. Civic education has long

tradition in the Czech Republic, which dates back to before the Second World War. In recent years teachers of Civics had to come to grips with changes as previously mentioned and it seems they are still conquering challenges. With living in opened society they are discovering new topics and techniques of education. For example multiculturalism, gender studies and sexual education. Apart from these tasks they have to rehabilitate the subject itself. Because its reputation was damaged during communism.

I think one of the most important question of development of the school system in the Czech Republic is the question of multiple ethnicity. Not only because of the entrance to European Union, international migration and the fact that world is becoming "A Global Village" but also because once Czechoslovakia was one of the most heterogeneous countries in all Europe and nowadays the Czech Republic is in reverse – one of the most homogeneous countries in Europe. Before the Second World War in there were Czechs, Slovaks, Germans, Jews, Hungarians, Roma People, Poles and others. When today native minorities make up 2 % of population. And another 2% of foreign-born population. /But it can likely change again in EU/. As a result, especially after the split of Czechoslovakia Czechs can ask the famous ironic question of political scientist Petr Pithart "Are we finally alone?"

For this reason the course of "Principles of Multicultural Tolerance" was started by Ing. Alena Kroupová at Charles University in Prague. Her Human Rights Education Centre is continuously promoting the ideas of tolerance and human rights in Czech Educational System. It was designed for training of teachers and students of Pedagogical Faculty in Prague. With her help the course was adopted and enforced at the University of South Bohemia at Pedagogical Faculty – Department of Social Sciences in České Budějovice. Initial semester of the course in České Budějovice was in the winter term 2003. It is a two-semester course the curriculum is two lessons of lectures and one hour of seminar. In the first year 2003-2004 35 students, especially students of civics - 25 attended it).

Our Department of Social Sciences is the advisory board for Czech network of Comenius 3 program – Migration. We are closely cooperating with Czech-Anglo High School with Mrs. Eva Kordova, who helped with seminars of this course. Eva Kordova is national coordinator for the Czech network group.

Topics of the course "Principles of Multicultural Tolerance" at the University of South Bohemia

Winter Term:

- Multicultural and Intercultural Dimension of Education
- Multiculturalism – Definitions and Introduction
- Current Discussion About Multiculturalism
- Migration, Past and Current
- Refugee in International Law
- Migration and Culture
- Mgr. Eva Kordová Czech- Anglo High School – Experiences of Russian Speaking
- Students (Students from Belarus, Ukraine, Russia)
- Multiethnicity in the USA, "Melting Pot"
- New World - Canada, Australia, New Zealand
- History and Current Situation of Immigration to United Kingdom
- French model of Nation
- German model of Nation
- Globalization and National State
- Identity – National vs. European

Summer Term:

- Theories of Multiculturalism
- Human Rights, Past and Current
- Human Rights: United Nations, Council of Europe
- Czech Emigration after the Communist Coup in 1948
- Immigration to the Czech Republic after 1989
- Web Sources: Amnesty International, Human Rights Watch, Freedom House
- Multiethnical Society of the Czech Lands and Slovakia – Germans, Austrians,
- Hungarians, Poles, Jews, Roma People
- Pannel Discussion of Foreign lecturers at the University
- Foreign Exchange Scholarships – benefit and costs analysis
- Michael Hecht´s Communication of Prejudices – New Scopes of Tolerance: sexism, heterosexism, classism, ageism

My personal role for this course together with Associated Professor Miroslav Sapík is to guarantee the functioning of the course and to teach about migration. (Sapik´s issues are Roma People and Human Rights and Globalisation) The main tutor of the course and teacher of theories is Mrs. Alena Kroupová.

Bellow is a brief outline of my recent "research" in the field of migration, which is related mainly to the finding of paradoxes of identity, and migration.

I would like to mention one particular aspect of the enlargement of the EU, this being the impact of this expansion on the discussion of "European identity" that is so popular in Europe, particularly the strengthening (creation?) of this identity among the citizens of the EU states, which is surely so desirable in terms of the increasingly institutionally integrated Europe.

The first mention of European identity can be found in the verbal statements of the founders of the European Community in the 1950's, although this term does not figure in the official documents of the time. However, the issue of creating a European identity was discussed in a complex manner in the year 1973, when the *Document on European Identity* was adopted in Copenhagen, at the Copenhagen EC summit (StrÍth 2002: 388), which tries to define the relationship with the rest of the world as a prism of European identity. These actually represent the "other," the "they," which is so important for the construction of any identity, while foreshadowing the responsibilities of the member states and their position in global politics.

The role of the countries joining the Union again foreshadows the great changes, which took place in the recent past, and participation in the creation of a European identity is a potential new challenge for the countries of "New Europe." It is typical of the geographic area of the acceding countries that during the course of the Cold War, Central and Eastern Europe were considered to be a "different Europe" (Lesaar 2001:180). These are the countries joining the EU today, which were then perceived as the other party, against which integrating Western Europe (We) strove to define itself. Certainly, it is not directly valid that the game for European identity is a game with a null result, in which somebody has to be a victim. Nonetheless, the acceding countries could be sensitive to the application of this concept, and the countries directly neighbouring with the enlarged EU should not be seen as the hostile other because of their historical experiences.

In the end, I would like to remark that the countries of Central Europe acceding to the European Union, with an entire respect to the already adopted law norms and commitments, should try to define their own positions also in the migration sphere. They should search for a place in the European Union with consciousness of their own identity in this sphere, to realise the huge heritage of their own rich exile tradition from the times of oppression.

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University of South Bohemia in České Budějovice - www.jcu.cz

Room B
Start session 16.30

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VISUAL REPRESENTATIONS OF THE "OTHER" - THE SEMIOTIC ANALYSIS OF A NEWSPAPER PHOTOGRAPH (CASE STUDY)

Abstract
This paper concerns the ways of visual representation of the *Other* (ethnic minorities, subcultures, foreigners). The main task is to describe how the visual media (I am concerned mainly with newspaper photography) reproduce general stereotypes about the *Other*. The paper is mainly theoretic: it is based on the semiological approach, it deals with general mechanisms and logic of representation of the *Other*, and is not based on any particular research. The general mechanisms of representation are shortly explained on a photograph of Czech Romany people published in Czech print media.

Preliminary comments and general assumptions
In my short paper I am going to deal with ways of visual representation of the *Other*. I want to show the correlations among „the logic" of visual representation, the „logic" of stereotyping and the „logic" of perceiving the *Other*. The main tool of my analysis is a simplified version of the semiotics and structuralist conception of *difference*.

There are three main reasons why I realized to engage with upper mentioned correlations within the framework of the Ljubljana conference on migration and intercultural relations: First, my main research concerns are the media, the visual culture and identity. Second, in modern (or postmodern) societies we can hardly talk about any social, cultural or personal phenomena without considering the impact of the media. The media are not only the part of our everyday life, they are constitutive part of it; they do not only reproduce but also produce and construct our everyday reality. So, if we want to deal with the problematic of migration and intercultural relations, we cannot avoid dealing with the symbolic dimension of it. Third, in my view, to be a responsible and competent citizen in nowadays societies, it is necessary to know how media works and how they produce and deliver their messages.

This paper could be perceived as a specific form of my apologetics for the implementation of media education into all levels of educational system of Czech republic. A citizen without basic media literacy competence cannot be fully responsible for his/her public (and even private) behaviour. Because of the restricted place and time I have been given to present my paper, I am going to deal with the upper mentioned topic with several assumptions and simplifications, which should be in detailed analysis put to the question or be considered as mere hypothesis. These are as follows:

- As far as media and particular journalists try to avoid using stereotypes in written or spoken parts of their reports (and they are mostly successful in their effort as we can see for example on increasing quality of public service broadcasting), in visually based messages they quite often (unconsciously) produce and reproduce these stereotypes.
- The important point I have to mention is, that the selection of the photograph on which I am going to show the mechanisms of reproduction of the stereotypes could not be considered as characteristic sample of photographs depicting the *Other* people in the Czech print media. My choice of the photograph was random and I tried to choose only one photograph, which could be a good example of stereotyping. I do not claim there are only photographs of these types in the Czech media. Of course, we can also find many examples of photographs, which do not reproduce these strictly negative stereotypes, and even photographs, which try to construct, produce and reproduce positive images about the *Other.*

With respect to the just mentioned comments and assumptions I am going to simplify the following analysis as much as possible. My analysis is based on the semiotic approach to the sign and to the signification and representation. Semiotic approach is a very effective tool in analysing symbolic order of nowadays societies because it pays considerable attention to the social and cultural aspects of signification. There is no place to deal with terminology and theory of semiotics, which is complex and complicated and in the case of visual images quite uncertain. So I want to try to present elementary ways of semiotic thinking in broadly accessible way and I hope it would be understandable for those who have no preceding knowledge of semiotic approach.

From semiotics I borrow mainly two concepts: 1) multiaccentuality of signs and (2) the concept of two orders of signification. In other words, the first concept means that the same sign can generate different meanings in different contexts and in the dialog with different readers (for example, in some cultures white colour is the symbol of peace and good, in other cultures

the symbol of evil). The second concept, two orders of signification, is based on the Roland Barthes' theory of signification (Barthes, 1993: 109-159; Barthes, 1997: 169-175). There is always a manifest (denotation) and latent (connotation, myth) meaning in the message. In the case of photography, connotation derives from formal aspects of photography (composition, framing, colour, angle, tonality, etc.) and it refers to socio-cultural and personal associations of the sign. The denotation is a purely literal and universal meaning of the sign, mere mechanical reproduction of reality without considering their cultural and social meanings in the given context.

Other, difference, representation and stereotypes
There are a lot of theories explaining the *difference* and relating terms mentioned in the title of this chapter. I am going to deal with the structuralist explanation only. The term *Other* is closely related to the term *difference.* Stuart Hall noted, that the *Other* represents people „who are in any way significantly different from the majority – ‚them' rather than ‚us'." (Hall, 1997: 229) *Other* is everybody who differs from us in the way important in the given context. *Others* are citizens of other nations, *Others* are physically and psychically stigmatised people, *Others* are members of different social classes and so on. The *Other* „seems to be represented through sharply opposed, polarized, binary extremes – good/bad, civilized/primitive, ugly/excessively attractive, repelling-because-different/compelling-becasue-strange-and-exotic." (Hall 1997: 230) For our analysis it is very important that difference and binary oppositions signify, they speak and it is a fundamental and necessary way of receiving meaning from the signs and objects in reality.

As Ferdinand de Saussure (de Saussure, 1996) pointed out, signs has no essential or intrinsic nature, they have negative identity. Signs are defined not positively in terms of their content, but *negatively* in contrast to other items within the same system. No sign is meaningful on its own but only in (mostly binary) relation to other signs. For example, we know what the word „tree" means, not because there is some essence of „treeness" but because we can contrast it to other signs and concepts like bush, grass and so on. An important thing is, as Jacques Derrida (Derrida, 2000) shows, that almost all binary oppositions are hierarchical, it means, the one pole of the binary is usually the dominant and dominating one.

So, it is obvious, that the discourse of signification and representation, stereotypes and otherness are also structured by a set of binary oppositions. The most important and fundamental binary opposition is between nature and culture or between civilization and savagery. According to these key

oppositions we can classify almost every sign and object in our culture as belonging to one side of this opposition. Some of the best known and most mentioned are following binary oppositions:

> Culture X Nature
> Reason X Instinct
> Masculinity X Feminity
> Normal X Deviant, pathological
> Acceptable X Unacceptable
> Insiders X Outsiders
> Us X Them

By using these binary oppositions and assigning them to the groups of people we reduce these groups to their imagined essence, essential characteristics. And this is precisely the way how stereotypes work. Stereotype means reduction to a few essential, naturally seemed and fixed and simplified characteristics. Stereotyping as a signifying practice is central to the representation of the *Other*. „S*tereotyping reduces, essentializes, naturalizes and fixes „difference".* (...) It divides the normal and the acceptable from the abnormal and the unacceptable. In then *excludes* or *expels* everything which does not fit, which is different (...) *It symbolically fixes boundaries, and excludes everything which does not belong.*" (Hall, 1997: 258) Binary oppositions establish hierarchy and discrimination between we and *Other* and in this sense are very often employed through signifying practices of our culture.

The example of semiotic analysis (the case study of rubbish as metonymy for Romany people)
For the following short analysis of a newspaper photograph it is important that visual representation of reality (especially photography) works metonymically. It means, that photography always depicts only a limited part of reality. This part of reality is then considered to be a representation of the reality in whole. Photography is moreover iconic image and as such it seems natural and objective, and is easily interchangeable with reality itself. Everything what photography depicts seems to have „natural" meaning in both orders (denotation and connotation) of signification (Barthes calls this process of *naturalization*). Stereotypes work also metonymically; they choose one or a few characteristics of, for example, one member of a group of people and generalize it for all the members of this group. So, if we want to depict the relations between visual representation of the *other* and stereotypes, it is useful to pay attention to the binary logic and metonymic character of both these phenomena.

The photograph I have chosen for the analysis was printed in daily newspaper Mladá Fronta DNES on the 1st March 2003 on the page 2 (see photograph 1). The photograph illustrates one of the episodic events in the case of Matiční street in Ústí nad Labem. The case is known because of the quarrel concerning the erection of a concrete wall between family houses of white Czech majority residents and houses resided by Romany people. This quarrel started in the autumn of 1999 and since then has not been resolved. Media pay attention to this problem mainly unsystematically, do not try to find out the context and real purposes of the disavowal between Czechs and Romany people and of bad conditions Romany people live in. From time to time they only pay attention to media attractive occasions such as occasional conflicts (for detailed analysis of the case of Matiční street see for example Pospíšil, Šimáček, Vochocová, 2003). Our photograph is an example of one of these occasions when the mayors of Ústí nad Labem came accompanied by the police and journalists to Matiční street for an inspection.

Photograph 1: 1. 3. 2003 –
Photograph: MAFA, Martin Adamec

There are two main signs on the photograph: the rubbish on the ground and the figure of mayoress standing above the rubbish and observing it. This picture is really cruel and oppressive example of stereotypizing the *Other*.
There are no Romany people on the picture but they are metonymically represented by the rubbish lying on the ground. The manifest meaning (denotation) is very simple and innocent: rubbish on the street observed by a person. The latent meaning (connotation) is extremely ideological, oppressive and stereotypical. The metonymic representation of Romany people through rubbish starts playing the chain of binary oppositions which are communicated by this picture and which lead to the construction of the myth of gypsy:

    Culture X Nature
    Tidiness and cleanliness X Untidiness, rubbish, waste
    Peace and stillness X Perturbance and disorder
    Safety and security X Danger and menace
    Order and law X Breaking of the order and low
    Inside mainstream society X Outside mainstream society
    White X Black
    Us X Them
    Me X Other
    Good X Evil

Photograph 2: Photograph: Martin Parr
New Brighton, from the cycle Last Resort 1984-86

Romany people are depicted here as dirty, untidy and dangerous (rubbish is perceived as a danger in nowadays societies). Majority is metonymically represented by the mayoress and her figure co notates tidiness, order, law and supervision. She observes all the mess (Romany people) on the ground with paternalistic gaze. Romany people are infantilised, the mayoress is like mother who just catched little children in their untidy room. In this photography the *difference* is represented as *Other*, and the *Other* is essentialized through stereotyping. Meaning is organized along sharply opposed binary oppositions. This photograph is a perfect example of the story about Us and Them, Me and *Other*. There is a notion of dominance, of hierarchy, and of confrontation. We should control and command this rubbish if we do not want to be threatened by it.

This interpretation of latent meanings in the photograph can be very well grasped if we compare it with other photographs depicting similar objects in reality. To illustrate multiaccentual meaning of the sign and of the dependency of the meaning on the context in which it is produced, delivered and read, I have chosen a photograph from a British photographer Martin Parr (see photograph 2). The key sign in this picture is also the rubbish, but in this sense it is metonymy of something different, it has different connotations. It refers to dirtiness of big cities, it is about dangerous aspect of living in large cities, it has also environmental and civilizational connotations, it is the critique of consumer society. The mother and the children depicted in the picture only accentuate these connotations because childhood and motherness are perceived as something clean and innocent. Another important thing is, that the father, who should take care of his family, is depicted without his head. The problem of waste in large cities is very hard or even not solvable, the reason and power can do very little in this sense. The mayoress without her head on the former picture is unimaginable because she has to control and command. And finally, there is a black pair on the picture, but without

ethnocentric connotations. The black pair belongs to the middle class, which forms a majority and mainstream culture regardless ethnicity of its members. This middle class as such is threatened by dangerous life in the city, but it is not seen as the source of this danger.

Conclusion

Media are not only sources of information about the *Other*, they also shape our feelings, attitudes and ways of our often stereotyped perception of the *Other*. Migrants and other *Others* are always more or less unknown and strange, they are different, and we are very prone to perceive them in stereotyped mood. Meaning has always potential to float and not be fixed. But stereotypes can grasp these floating meanings. They are sets of fixed meanings and in this sense they make us blind. Walter Lippmann (Lippmann, 1960) called those part of reality concealed by stereotypes „blind spots". The meaning of the text is never given, it is negotiated. But stereotypes have the power to fix it. In my view, it is very important to know about media mechanisms of marginalisation, stigmatisation and stereotyping unless we want to be manipulated into xenophobic thinking and discriminating behaviour. We have to learn how to defend ourselves against occasional unprofessional and intolerant newspaper presentation of the *Other.*

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Room B
Start session 17.00

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READY FOR THE RIGHTS OF CHILDREN
IN MY AND YOUR WORLD

The relationship between "The United Nations Convention on the Rights of the Child" and MIR
The convention on the Rights of the Child has 54 articles (11 articles are about how adults should work to realise the rights of the children). Each article outlines a different right. They cover four different groupings of rights:
- survival,
- protection,
- development,
- participation.

The Convention of children's rights ensures that each child is treated equally and fairly. We know that in reality there can be great differences in the treatment of children. For example, the conditions of life for native and migrant children of the same European town or of the same school or the pupils of the same class differ greatly. Seen from this point of view the topic "The rights of children" is a part of migration and intercultural relations.

What has taken place in the project "Ready for the rights of children in my and your world?"

The participants
Seven teachers of Lebenskunde (knowledge of life) working in schools of different parts of Berlin and about 130 pupils participated in the project. There are great differences between the schools with reference to social and ethnic

backgrounds. The pupils were between 10 and 12 years old. Perhaps you are wondering why the project was carried out only in Berlin. Originally I wanted to implement this project with teachers from countries of our network MIR. Unfortunately there was no interest when I presented the idea of the project last year in Girona. So we started the project in Berlin.

The main objectives
The main objective of the project were:
- to inform pupils about the rights of children,
- to show them that respecting their rights is equally important to respecting other people´s rights,
- to enable them to differentiate between wants and needs,
- to help them to become aware of which rights are realized and which are not in their own lives and those of other pupils.

For reaching this objective:
- We enable them to create and prepare an activity referring to the rights of children.
- We give them the opportunity to take part in the joint event "Ready for the rights of children".
- We help them make a concept for an election concerning the Rights of the child (they chose the most important 10 rights).
- We enable them to carry out the election concerning the Rights of the child during the joint event.

How did we implement these aims?
The teachers worked with various media for example:
- The little red book "The rights of the children" of Captain Dork. Captain Dork is an adult who is transformed in a child. He travels throughout the whole world and helps children to realize their rights.
- There are some short video clips with Captain Dork. They present different situations in which the right of a child is damaged. For example: a girl is beaten by her mother, a boy helps his grand-parents at the market selling fruits and vegetables instead of going to school.
- *Captain Dork always shows the children how they can help themselves.*

The pupils were informed about the rights of children by means of different methods:
- One class painted murals concerning particular rights of

children. They were exhibited in their school and presented at our common event "Ready for the rights of children".

- Another class fit out boxes with a children's right. They presented them at the common event.
- Another class created an activity after realising the difference between wants and needs. They called their activity "Fish a box and you can find a want or a need".
- All groups created additional activities for the joint event "Ready for the rights of children". These included:
- "Make your own paper bag" is an activity in reference to the § 32 "The children are protected from work that is dangerous, or that might harm their health or their education. In this activity the children made paper bags out of newspapers.
- "Open the doors for the rights of children" is a game in which the player had to find pairs of similar presentations of a children´s right on different boards. The presentations were covered by "doors".
- "Knock down the violation of the rights of children" is also a game: children knocked down tins "containing" examples of the violation of a children´s right.
- "Make your own book of the rights of children": The children chose the rights most important for themselves and made their own "Captain Dork" book.
- "Make a button with your name" With reference to § 7 "All children have a right to a legally registered name and nationality" the children produced a nice button with their name.
- "The wall of the Rights of children": The wall consists of 18 "stones". Each stone in the wall presents a right of children. The referring article of the Convention on the Rights of the Child is written on the back of the stone.

Organization of the joint event "Ready for the Rights of children"
The joint event was arranged in three parts: opening, market of activities and presentation.

Opening. The speakers of every class introduced their schools, their class and their activity in the event. Also some specialists and artists introduced themselves and their activity:
- a mime artist
- a circus artists
- a specialist for pearl jewellery (in reference to children work).

All pupils received as "guide" for the market of activity an activity card. On this card all activities were listed.

Market of activities. On offer were:
- The prepared activities by the classes see above.
- The production of pearl jewellery. (In some countries of the world children are employed in factories where pearl jewellery is produced.)
- Participation in the election concerning the rights of children. The children choose the three most important rights in the Convention on the Rights of the Child. In this case a delegate of the German association "Deutsches Kinderhilfswerk" carried out the election because the teacher became ill for a long time.
- Information by the delegate of "Deutsches Kinderhilfswerk" about possibilities how children can contribute towards the realization of the rights of children, for example setting up a playground in a residential area.
- Completion of a statue of two children, titled "Children life is o.k., if ...".
- Preparation of a circus presentation.
- Preparation of some rights of children by mime.

All pupils were occupied in the market of activities. Some of them presented the prepared activity of their class. Others choose an activity and received a certification on their activity cards. At the end all pupils had done the activities, which were listed on the activity card.

Presentation
- A delegate from UNICEF performed the "great brother" of Captain Dork and
  told the children a story of a boy who lived in India. In this context he described the organisation UNICEF.
- The results of the election concerning the rights of children were presented.
- The pupils of the circus workshop gave their presentation.
- The pupils of the mime workshop showed some Rights of children. The audience had to find out the solution.

Links to the Convention in various languages, including the child-friendly versions in Dutch, English, German, Norwegian and Slovak can be found on the web-sites of UNICEF: www.unicef.org/magic/briefing/uncorc.html.

Room B
Start session 17.30

Paula BURNSIDE
Cookstown Primary School (SELB), North Ireland
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=164

TOPIC OF THE IRISH POTATO FAMINE
AND ITS EFFECT ON EMIGRATION

Pupils in Cookstown Primary School study the topic of the Irish Potato Famine in Year 7. (10 to 11 year olds) Through the Comenius Migration project, I have developed these lessons to explore how the famine impacted migration at that time, in the mid 19th Century. Over one million people died during the Irish Famine and a further million emigrated. Pupils investigated where the emigrants settled; and using the internet they found Irish famine memorials erected in America, Canada and Australia as well as at home in Ireland. Next, students searched 'Ship Passenger Lists' for the names of inhabitants from their own locality (Cookstown), and they visited areas of local interest including the Paupers' Graveyard and the site of the old Fever Hospital. For the final stage and main part of the project, the class (30 pupils) was divided into groups and given 6 different role play scenarios on the theme of emigration. Each group wrote their own playscript, dressed up in Victorian-style costume and performed for the camera at various locations throughout the Ulster American Folk Park in Omagh. Back in class pupils edited the film footage on the class computer. Three of the pieces are available to view on line on the SELB website on www.selbprojects.org/cookstownps/ p7video_page.htm

Photograph 1 and 2: A group of year 7 students perform for the camera

Room B
Start session 18.00

Martha GUITART
IES la Garrotxa, Spain
http://www.migrationhistory.com/comenius/
index.php?section=persons&id=317

THE CAVEC PROJECT

The CAVEC project is intended to react to a new socio-cultural reality in Catalonia. The arrival of a high number of immigrants in the region makes their total integration vital and the main requirement for integration into a destination society is a knowledge of the language, in this case Catalan. Faced with this necessity, the CAVEC project intends to create an association for the promotion of the learning of Catalan language and culture. This is done through an existing resource that is considered both unifying and socially inclusive, that of television. All you need to know about this project it will be found in THE CAVEC PROJECT web blog.

Objectives

The distribution of methods of teaching foreign languages
One of the main objectives of the CAVEC association is the distribution of certain methods of teaching and learning foreign languages, specifically methods of communication and a focus on task work. This distribution is in response, on the one hand, to the fact that these methods can be adapted to suit newly arrived pupils. And on the other hand, they are rarely employed in the teaching of the Catalan language in compulsory secondary education.

Televised resources and the creation of didactic materials
A second objective of the CAVEC association is the creation of didactic materials which, alongside the methodologies already mentioned, will use televised resources as a source of 'real-life´ language. This will consist of using programmes from Catalan public television in the classroom and producing didactic materials based around them.

The use of new technology to ease the accessibility, distribution and evaluation of the materials
A third aim is to create a Blog: a collaborative web-space where it will be possible to share ideas and opinion as well as find classroom resources and a list of interesting links for teachers. Therefore, it will be possible to communicate and express oneself to everybody.

Methodology

Communication methods
At present, the teaching of Catalan is based almost exclusively on first-language teaching methods, which concentrate, perhaps too much, on the description of the language and leave little room for error. The association promotes the importance of employing communication methods. The focus on communication is integral and its main aim is to prepare and encourage learners to make full use of their limited communication skills in the second language in order to participate in real communication situations. We suggest five guidelines to help us to understand and define this focus:

- Extension of fields of ability: communicative competence consists of four fields of knowledge and ability: grammatical, socio-linguistic, discursive and strategic. There is no evidence to suggest that grammatical knowledge is more or less useful for effective communication than socio-linguistic, discursive or strategic capabilities. The principal objective is to allow the integration of all types of capability.
- Necessities for communication: the focus on communication must respond to the needs and interests of the learners.
- Real and hypothetical interaction: the learner must have the opportunity to participate in hypothetical communicative interaction with speakers of a higher ability in order to be able to respond to the necessities and areas of interest of authentic second language situations.
- The abilities of the learner in their mother tongue: Optimum use must be made of this, primarily in the first stages of learning the second language. The pupil will have developed a mass of tactics in the use of his/her own language and these are the same as those abilities needed to use a second language.
- A focus across the curriculum: The main aim of a programme geared around communication in a second language must be that of providing pupils with the information, the practice and the experience required to satisfy their communication needs in the second language. Moreover, it would be necessary to instruct on the linguistics and the culture of the second language relating these as much as possible to other school

subjects to encourage a natural absorption of the second language and culture.

The focus on task work
We believe that the methodology employed should be that of a foreign language learning/teaching, which gives priority to the oral before the written, and respects the different levels of interlanguage. Because of this, we strongly support a focus on tasks, which require the learner to act, solve a problem, carry something out, achieve an objective etc. These tasks will bring the strategies of communication to their attention.

The use of Catalan public television as a linguistic source
An essential element of communication methods is the use of real language as a language learning resource. Public television allows us to record and play back programmes in which this type of standard Catalan is used in real situations, which is therefore adapted to suit different didactic needs.

Preparation of a lesson
Before beginning:
- It must be remembered that CAVEC is not aimed directly at pupils, rather it is a resource produced with teachers in mind.
- It is not a complete programme for learning Catalan. CAVEC is another resource that can be used to support any other programme, course or system for teaching/learning Catalan.
- It is not about watching a television programme and answering a list of questions about it. That, however, could be one of the activities to select (with higher level students). Nor is it about doing one intensive piece of work in a single session on everything that makes up the entire programme. It is about, as is explained later on, placing the television programme within a definite theme of work and focusing ourselves on this aspect.
- It is important to work with current televised resources rather than those intended specifically as educational materials. We will use short fragments of recordings. By this we mean using complete programmes in an abbreviated format or individual parts of longer programmes. The recordings can be played with image and sound, with sound alone or with image alone depending on the activity we have chosen.

Preparation of a lesson
- First of all we go to the *blog* and choose which of the proposed television programmes we want to work with: *Info K* (K news), *Cuina per solters* (Cooking for single people), *El temps* (Weather), etc.

- Once the programme is chosen, we see the list of suggested activities. It is not necessary to do all the activities available. We have to select which is/are the best fit what we want to work on and the level of our pupils.
- We recommend one or two activities per session. It is worth doing them little by little, studying each activity in-depth rather than doing many and only scratching their surface.
- In the margin of each activity you can find an indicator of the level for which it is intended. These indicators are a guide only.
- Next we record an episode, a fragment or all of the programme we have chosen. It is not imperative that it is a recording from that same day, but do ensure it is reasonably recent (from the day before, from that week).
- Remember that the beauty of this method is its being up-to-date and current, which is evident to the pupils. Therefore we need to use the television of the moment and not video from a long time ago.
- Finally, we consider integrating the chosen activities into the session with the pupils (how we will begin, what material will be necessary, how long do we think each activity will last etc.)

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PRESENTATION OF SCHOOL PROJECT "DEAR FAMILY" AND TEXTBOOK "RESTLESS HEARTS"

In this school year we started under Comenius – MIR with a new project, which we called "Dear family". We have started to research migrations from Slovenia by cooperating with pupils, who have relatives in foreign countries. Through different resources like letters, greeting cards, photos, videoclips, etc. we made investigations of their lives. During these researches we found out, that one of the cooperating pupil 's relative from Australia, is a very known and respected poet and writer. His name is Ivan Lapuh. He published a book in Melbourne, that he wrote in Slovene language. Now we are preparing a recital of his poems.

At the end of the workshop a new bilingual (Slovenian and English) workbook for teaching of civic education titled "Restless Hearts" (authors: Oto Luthar, Breda Luthar, Tanja Petrović, Zora Stančič, Irena Šumi) was presented by Jernej Mlekuž.

Special session titled "The regulation of the schooling for immigrant children and children of ethnic minorities in different European countries" was meant to bring together teachers, experts and researchers from different European countries for two purposes: first, to present the legal and normative regulations concerning the schooling of immigrant children and children of ethnic minorities in each country; and second, to critically evaluate different approaches and practices. Participants were also asked to share their personal views and interpretations of the schooling of two mentioned groups of children from the perspective of non-discrimination and equity.

The participants in the Round Table came from Scotland, Sweden, Norway, Czech republic, Austria, Slovenia and Australia. Geri Smyth from Scotland presented "Multilingual conferencing: one city's response to educating refugee pupils"; Bertil Nilsson from Sweden informed us about the URBACT network project; Barbara Friehs outlined the "Schooling of immigrant children in Austria"; Bodhild Baasland discussed the regulations of "Education for minorities in Norway"; Alena Kroupova from Czech Republik participated with "Looking for equality in a multicultural society (problems and solutions)"; Irena Lesar talked about "(Ir)responsibility of Slovenian teachers toward children of immigrants from former Yugoslavia"; and Silvia Zele presented "The teaching of English as a second language (ESL) in the Victorian state high school system".

Alena KROUPOVÁ
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LOOKING FOR EQUALITY IN A MULTICULTURAL SOCIETY (PROBLEMS AND SOLUTIONS)

First of all we must take into account that development of the multicultural society in the CR during the last fifteen years is in a permanent movement. This concerns all spheres: practical (movement of people), legal (adjustment of original legal norms), social (sharing the space, work and its outcomes) etc. Let us look e.g. on one issue concerning migrants. In our legal order it is not quite clear **how to define migration,** e.g. anybody living outside his/her country of origin for more than a year becomes an international migrant? Or he/she may be a student, a tourist? As a result we recognize migrants and foreigners and sometimes there is no border between these two groups. Just the same is with the number of migrants - there is a lack of reliable data (from the Foreign Police), and the available data is often incorporable.

A similar problem we have concerning the number of the members of national minorities. According to the law, the citizens of the CR can declare their nationality whatever they want. But this can bring problems for **safeguarding equal human rights to education**. E.g. – in the outcomes of the census 2001 (there was no consensus which standards shall be used in identification of minority) – it is state that there is a Roma population of 12.000, a realistic estimate might even be as high as 200 000.

Rights to education
The topic of the Round table brought together experts from the sphere of theory and research, as well professionals from the sphere of action. All of them are connected or involved in the issues of contemporary education in the multicultural society. It is without any doubt that education is playing a crucial role in human behaviour, mutual understanding and interpersonal relations which effect stability of multicultural societies, European Union among them. In my contribution I would like to share with you some problems and questions concerning equal right to education and as well some experiences,

outcomes of our educational practice and surveys, results of monitoring and evaluations, which we have gained during last three academic years. Concerning education of minorities there are three crucial obstacles, which limit implementation of equal rights (guaranteed by the Constitution) into the educational systems in the CR:

- Sometimes unknown culture of migrants and foreigners.
- Poor knowledge of their mother tongue – lack of native speakers as interpreters.
- Limited preparedness of national teachers – poor knowledge of foreign languages.

To find positive solutions of these problems we see in:

- General preparation of teachers for education in multicultural classes.
- Preparation of assistants to teachers for children from national minorities
- Preparation of educational affirmative actions for children from national minorities.

Preparation of teachers - main educational activities of Human Rights Education Centre (HREC)

Preparation of student - teachers for their activities in multicultural classes: In the school year 2001/2002 HREC introduced into the pre-service studies for student-teachers at Charles University in Prague the subject **Principles of multicultural tolerance.** From the year 2004, the subject is taught also at the South Bohemian University in České Budějovice and at the University of Ostrava. Its contents were in the academic year 2004/2005 widened by the aspects of "mass medial" literacy. The current aims of the subject are:

- to give students the possibility to participate in activities focused on non-conflict cohabitation of different cultures,
- to learn the principles of civic legal consciousness,
- to promote students' interest in active and positive understanding and acting in their future professional and private lives.

Allow me to mention several themes of lectures during the academic year 2004/2005:

- Introduction in the philosophy of human behaviour, humanitarian legislation, human rights, disadvantaged and violated groups of inhabitants,
- multicultural societies, principles of tolerance, intercultural approaches and decisions,
- possibilities and forms of mutual understanding, state of law, sub-national community, culture of peace,

- conflicts and their resolutions, crisis intervention, non-violent conflict resolution, safety and solidarity,
- refugees, asylum-seekers, migrants, creation of equal opportunities (on the labour market), globalisation,
- social and cultural needs, cultural anthropology, world religions
- "watching dog" – the role of the media, changing role of teachers – mass medial literacy.

The subject links together the issue of multicultural education, education for tolerance, human rights and democracy, the innovative changes of studies, the contents of educational programmes and training of communicative and methodological abilities. Thus, it creates prerequisites for visible progress in teacher's studies particularly in multicultural society.

Preparation of assistants to teachers for children from national minorities Example of good practice: Training course for the preparation of Roma auxiliary educators – teacher's assistants. **This example of good practice is organised in cooperation with the NGO Humanitas – Profess, HREC serves as a professional guarantee.**

Czech legislation stipulates equal rights to education for all children. In reality the situation is not as simple as it may seem. In particular, as to the children from Romany ethnic, some of their parents often do not consider school education as important as majority population does. Therefore untraditional ways for raising interest in education are needed, both for children and their parents. This role can fulfil people of Romany origin. **Romany auxiliary educator - teacher's assistant** is a person, who works as an assistant of the teacher, generally at preschool facilities and primary schools. This person can above all help the children get accustomed to basic hygienic habits and basic school rules. He/she can initiate efforts to improve the communication between parents and school.

The course is organised as a 10 days residence seminar. Total number of participants in the course is 20, number of lecturers is 10 persons (two of them of Romany origin). Main activities focus on improvement of **communication skills, particularly in the Czech language** – including literacy skills of reading and writing. Creation of the atmosphere of mutual confidence between learners and lecturers as well as feeling of security was the precondition for successful training process. At the very beginning the attention was given to finding whether the participants of the course are able to follow spoken information and instructions, so that they can communicate effectively their

replies and opinions. The course continued in reading aloud simple texts and discussing about the contents in order to be sure that each learner understands the sense of the text. While the abilities in reading were more or less sufficient, written form of communication will require a great deal of improvement.

Working methods: Learning to learn, individual learning, working in small groups (playing theatre, games, discussions, creating project, resolving conflicts in a non-violent way), visit at schools, participative method in the plenary, daily evaluation and self evaluation, e.g. by using a special disc when every participant could express his/her opinion, satisfaction or requests. At the end of the course every participant had to write the final seminar study and undergo an individual final exam. Then he/she has got the certificate entitling him/her to employment as the teachers auxiliary assistant. Main purpose of this activity: overcoming of the lack of interest for education among Romany communities; raising educational level of Romany citizens as a background for their higher employability and promoting esteem for education within Romany population in general. Training and preparation auxiliary assistants in adequate number. The target group there are Romanies who are interested in employment as auxiliary educators – teacher's assistants. Basic school education is a prerequisite for participation in the training course. There is no age limitation – the majority of applicants are long-term unemployed people. Recruitment is organized by district social Romany representatives in co-operation with headmasters of the schools. This activity contributes to reducing local Romany unemployment, creating better conditions for Romany children in particular at the pre school facilities and the first grades of primary school. In the CR during **last 5 years more then 250 Romany auxiliary educators- teacher's assistants passed through these training courses.** In the future we will recommend implementation of this activity with necessary adjustment into formal educational system as a form of lifelong education for members of different minority groups.

Research background for further affirmative actions
HREC started a deeper research on **Equality in a multicultural society**. Several of its current ideas and outcomes I will now try to share with you.
• We live in an increasingly diverse and multicultural world – we belong to different cultural, ethnic, religious and linguistic group, but we share one planet – on which each segment tends to regard its own values, its own needs. **Although democratic society has a duty to treat all its citizens equally, its ability to do it is necessarily limited.**
• Some of the former philosophical studies understand that human beings

are deemed to be equal because of their shared similarity. **Equality is taken to consist in treating them in more or less the same way and giving them more or less the same body of rights.**

- We cannot ground equality in human uniformity because **equality is no more important than human differences**. It means that **human beings can be treated equally in those respects in which they are similar and not in those in which they are different.** (A theory of equality grounded in human uniformity is both philosophically incoherent and morally problematic.)

- Equal rights do not mean identical rights, for individuals with different cultural backgrounds and needs, they might require different rights to enjoy equality. **Equality involves equal freedom or opportunity to be different, and treating human being equally requires to take into account both their similarities and differences.**

- In a **culturally homogenous society,** individuals share broadly similar needs, norms, motivations, social customs and patterns of behaviour. **Equal rights here mean more or less the same rights, and equal treatment involves more or less the identical treatment**. In a culturally diverse society, once we take cultural differences into account **equal treatment would mean not identical but differential treatment**, raising the question as to how we can ensure that it is really equal across cultures and does not serve as a tool for discrimination or privilege.

- Taking cultural differences into account, it seems **that different treatments of individuals or groups are, equal if they represent different ways of realizing the same right, opportunity or, whatever other respect.** In a multicultural society one might sometimes need to go further and grant not only different but **additional** rights to some groups and individuals.

- Since **multicultural societies** represent inter-play of different cultures they **cannot be managed from one of them.** The **multicultural perspective is composed mainly of the safeguarding of cultural diversity and intercultural dialogue.**

- Last but not least. A multicultural society cannot be stable and last long without developing **the common sense of belonging among its citizens.** **The sense of belonging** cannot be ethnic or based on shared cultural, ethnic or other characteristics (which is for the multicultural society too diverse), but **political in nature and based on the shared commitment to the political community.** In this light the **Charter of basic rights of the European Union** may be the key opening the door to the European identity.

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(IR)RESPONSIBILITY OF SLOVENIAN TEACHERS FOR THE MIGRANT CHILDREN FROM FORMER YUGOSLAVIA

In the 90s of the last century, education in Slovenia had seen dramatic changes both in the sphere of the school system, including education management and the scope of choice, and in the sphere of redefining the educational function of school. Contemporary school presents teachers with new and relatively high demands, which should contribute towards democratisation of relationships and social justice in school.
From the aspect of learning outcomes, teachers are required to offer differentiated and individualised lessons, which should enable students to acquire as high levels of knowledge as possible.

From the developmental aspect, they are required to include all students who should with maximum assistance achieve at least minimal levels of knowledge. Thus, the teacher is expected to be willing to build a class community of individuals who show solidarity and responsibility towards each other, who are able to show respect for and acceptance of difference, and are thus developing their skill to constructively participate in a society of different human beings.

We were interested to find out how teachers dealt with the fact that there were a considerable number of children in schools in Slovenia who were different by their ethnic, cultural and linguistic background. We made an effort to get an answer how teachers see their role and understand their responsibility for the school results and the social inclusion of migrant children from former Yugoslavia, who represents the majority among the one tenth of non-Slovenians.

In the years 2003/2004, we asked a representative sample of primary school teachers to fill in our questionnaire titled 'Teacher's on Groups of Children in Primary School in Slovenia'. (The questionnaire is a part of a larger research project titled 'Fairness and Justice in Educational Systems - Comparative

Aspect (core research project by the Ministry of Education and Sport), project leader Mojca Peček Čuk.) In this paper we will present partial results of the questionnaire, namely the part in which we asked teachers about their views on the factors affecting the school results of migrant children from former Yugoslavia and on the factors affecting migrant children's social inclusion in the class.

We asked them whether in their view the listed direct factors (*Child's ability* and *Child's activity, Teacher's teaching method* and *Atmosphere in the classroom, Family culture and the way of life* and *Family socio-economic status*) affect the school result of migrant children from former Yugoslavia. If they answered YES, they were further asked to decide on the degree to which the factor was important.

Teachers seem to believe that more than half of the share of responsibility for the migrant child' school results is on the child himself, while the factors related to the classroom hold less then a quarter and the family circumstances hold a bit more then a fifth of the total share. Between 10 to 20% of all teachers do not think that the classroom plays any role in the migrant children's school results at all.

It should be noted that in the questionnaire we also asked teachers about the factors affecting school results of 'ordinary' children in primary school in Slovenia, which showed very similar results to those presented above. This means that teachers see the same factors playing equally important role in the school results of both the migrant and the 'ordinary' children, and hence we cannot conclude that they see migrant children as an exception.

For the second question, how teachers see their responsibility for inclusion of migrant children, we offered them 16 (Likert type) statements. We asked teachers to choose the level of their agreement with the listed statement. The frequency structure of the level of agreement by teachers with the listed statements show us that teachers in their work do not differentiate between migrant and other children, they have similar expectations from both and they see migrant children as helpful in teaching everyone tolerance. They seem to have a similarly constructive opinion about the migrant and other parents. They are undecided in regards to how migrants' culture and language affect the migrant children's school success, to what degree the migrant child is responsible for his own inclusion in the class, and to what degree Slovenian parents are happy with having migrant children in their child's class. The common denominator to all these correlations could be an insufficient role of the key actors in the child's inclusion in the class and intolerance. It is

interesting to note that all factors point to a distinct degree of leaving migrant children to their own devices and a certain degree of migrants' undesirability among Slovenian parents as well as among teachers. This means that it is very likely that teachers do not see their role in shaping up the class as a community of interrelated individuals and thus fail to take the opportunity to teach the class how to include those children who are different.

Our research study shows that teachers in primary school in Slovenia have a very slight feeling of responsibility for the school results as well as for the inclusion of migrant children in the classroom. This situation is worrying as it means that the discussion on how to achieve the educative goals of school in Slovenia needs a more systematic approach and should provide teachers with models on how to realise them. It is also very important that this new knowledge is included in the future teacher training in Slovenia.

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THE TEACHING OF ENGLISH AS A SECOND LANGUAGE IN THE VICTORIAN STATE HIGH SCHOOL SYSTEM

Migrants from Non-English Speaking Backgrounds have come to Australia in large numbers, especially in the period after World War 2. The various Education Departments of the Australian States and Territories have developed a number of policies and strategies to assist migrants to learn English and gain an education which would allow them to become productive members of Australian society.

This paper will focus on the teaching of English as a Second Language (ESL) in the government funded secondary school system in the state of Victoria in the period from the 1960s. The cultural, religious and language backgrounds of the clientele of English as a Second Language courses have changed regularly over the last 40 years depending on immigration policies and world events. The expectations regarding what schools should provide for ESL students has also changed as educational theories and policies have been developed.

As a daughter of Slovenian migrants I was not aware of any special assistance available to non-English speakers at primary or high school when I was a child during the 1960s and 1970s. However the situation changed in the 1980s. While I was at college there was a new area of study called 'Studies in teaching English to Migrants'. Other Universities ran similar courses with other names and it became a rapidly growing field of education.

From the 1980s to the present day, schools have had access to extra funding to provide special courses or assistance to students of Non-English Speaking Backgrounds. NESB students are born overseas or have parents who are born overseas. This group is further split into categories with different levels of funding. Definitions for each category are currently published in the document 'English as a second language in Victorian Government Schools 2003'. Schools are required to fill in surveys twice a year to receive the funding and must provide details of the assistance they provide the students. The

majority of assistance is provided in one of two ways; either direct intensive instruction whereby ESL students are placed in groups to receive intensive English lessons, or by means of Team Teaching/support teaching. Both of these methods of delivery can be effective depending on the students and teachers involved. Schools can select the method by which they will deliver ESL assistance to best cater for the needs of the students they have in their school.

Extra funding in a separate category is also available to schools to provide English language assistance to students of Aboriginal or Torres Strait Islander background. These students may have been brought up in communities with their own languages, most of which have no written alphabet, and therefore they may need specialized assistance to master academic English.

Since the 1990s there has also been a new, growing category of ESL student, the full fee paying student who has come to Victoria as part of the International Student Program. Victorian schools may now charge fees for students from overseas who wish to apply to enrol in their school. These students are from wealthy backgrounds and their parents have elected to provide them with an Australian education for various reasons.

The Department of Education and Training (the current name for the government body which manages the provision of state school education in Victoria) also provides other types of assistance to cater for the needs of ESL students within schools. Professional development of teachers is provided by the Languages and Multicultural Education Resource Centre (LMERC), the translation of various common school forms into a number of languages is provided, and telephone interpreting is available for discussions with non-English speaking parents.

The Victorian State School system also has a Multicultural policy to promote multicultural values and attitudes in schools and create an environment where diversity is respected and valued. This is in an effort to combat cultural exclusion, prejudice and discrimination that can be directed at staff as well as students.

As previously stated the teaching of ESL students in Victoria has undergone a number of positive changes since the 1960s. I have no doubt that ESL teaching in Victoria will continue to develop as more knowledge about effective teaching practices becomes known.

Acronyms and jargon

AMES: Adult Multicultural Education Service

ESL: English as a Second Language

LMERC: Languages and Multicultural Education Resource Centre

Mainstream: Refers to general classes catering for general students

NESB: Non-English Speaking Background

TESOL: Teaching English to Speakers of Other Languages

References

Application for Enrolment at a Victorian Government School for Full Fee-Paying Overseas Students, Department of Education & Training, Victoria, 2004/5, (www.study.vic.gov.au)

English as a second language in Victorian Government Schools 2003, Department of Education and Training Victoria, Victoria, 2004 (www.sofweb.vic.edu.au/lem/esl/index.htm)

Further Guidelines for Teachers of Asian Refugees', Commonwealth Department of Education, Canberra, 1983.

International Education in Victoria, Department of Education and Training, Victoria, (http://www.det.vic.gov.au/det/inted/index.htm)

Multicultural policy for Victorian schools, Department of Education MACLOTE and ESL 1997, Victoria, 1997 (http://www.sofweb.vic.edu.au/lem/multi/mpol.htm#policy)

Resource Gateway: for teachers working with refugee young people in Victoria, Refugee Young People and Transitions Working Group of the Victorian Settlement Planning Committee, Victoria, 2004 (http://www.immi.gov.au/settle/publications/resource_gateway_2004.htm)

FILM FESTIVAL

A Film Festival on migration topics made by European schools and partners of the MIR Com 3 Network was held on April 13th from 5 p.m. till 7 p. m. During this pre-conference event there were presented 7 movies from Germany, Portugal, Sweden and Slovenia; in all these movies migrant children were the main players or the focused theme. The movies were very different. Some were to a high degree made by the pupils or children themselves, in others the pupils were only subjects. Some were a kind a documentaries, others were more performed, fiction-like movies. Some were more a kind of a lyrical videospots, others more epic, storytelling. But all were, withouth any doubt, inventive, fresh and creative. The movies shed interesting light on migration and educational challenges; the movies proved that pedagogical possibilities are still too neglected among educational authorities.

A map full of secrets
Author and project cordinator: Bernhard Stolz
Presented by Bernhard Stolz
2004, Humanistic association Germany, Berlin, Germany
Duration: ca. 17 min

In summer 2004 more than 100 students from Berlin primary schools met at the Eiszeit-cinema to present their own productions with one focus on migration. The children presented their cultural background involved in a little story. All the films were developed in a subject called Lebenskunde. It is offered by a voluntary organisation, and deals with ethic and social learning. We present the atmosphere during the event, and one contribution - a film where pupils find "A map full of secrets".

A view to the other (title of the school media project)
Author and project cordinator: Britta Müller
Presented by Britta Müller
2003-2005, Institute of Youth Film Television Berlin Brandenburg, Germany
Duration: ca. 15 min

PRECONFERENCE EVENTS is displayed vertically in the left margin.

The intention of the project was to inspire people to reflect upon other peoples perceptions of everyday life, especially the effects on different cultures living together. The students taking part were aged 14 to 16 and attended a secondary school in Berlin Kreuzberg, a district with many migrants. During the project five films were produced, where the students deal in different ways with their social environment and the problems existing there. All five films are presented on an internet platform, which was developed for the project. We will show you some examples.

Ludoteca - a smile in the getho
Project coordinator: António Ponces de Carvalho
Director/Editor: Filipe Branco
Presented by Jaime Santos & Rita Rodrigues
2004, Jardins-Escolas João de Deus /E.S.E. João de Deus, Portugal
Duration: 10 min

Since 2002, the Associação de Jardins-Escolas João de Deus / Escola Superior de Educação João de Deus (AJEJD/ESEJD) has been developing a pioneer project aimed at implementing mobile educational play centres (specially equipped caravans) to be used in Lisbon's poor building estates. This project gives children and youth in risk of exclusion the possibility of occupying their spare time with pedagogical and didactical activities.
The programme is in activity every working day afternoons in two caravans properly equipped with books, videos, games (table, ground and computer based), and other audiovisual facilities. Each pedagogical team is composed of specialists in education and psychology. These experts work according to the Joao de Deus' pedagogy. The aim is to increase children's confidence in school and learning, as well as dealing with the issue of absenteeism and social exclusion. The AJEJD/ESEJD tries to give an answer to UNICEF demanding on involving world ONG's specialised on education in developing a better world for children and youth, by fighting the violence and social exclusion.

Who am I? Parental guidance and support
Project coordinator: António Ponces de Carvalho, Portugal
Director/Editor: Filipe Branco
Presented by Jaime Santos
2005, Jardins-Escolas João de Deus / E.S.E. João de Deus / OMEP
(Organization Mondiale de l'Education Pré-Escolaire), Portugal
Duration: 5 min

In 2004 the Associação de Jardins-Escolas João de Deus/Ese João de Deus, supported by OMEP, began to work for citizenship rights implementation in poor residential areas in Lisbon suburbs. These institutions are developing an action-research project to create a social network for helping parents reorganizing their families and fighting domestic violence. The aim is to help children and give them self-respect.

Last minute report
Authors: Eni Viegas, Nídia Viegas and pupils from 3rd and 4th grades Primary School João de Deus - Faro (Jardim Escola João de Deus - Faro), Portugal
Duration: ca. 10 min

This short film tells us the story of a journalist who is invited, or even better, forced to make a report about the Algarve in 24 hours! During his way to the South of Portugal, Algarve, he meets several people helping him make the first contact with the region. Will the report be ready in time or will he be fired?

The others: The same?
Authors: Roger Sjunner and students from grades 6 through 8 at Lindängen School, Malmö, Sweden.
Edited by Roger Sjunner
Presented by Roger Sjunner
2005, Lindängen School, Malmö, Sweden
Duration: ca. 10 min

This film is a collection of short interviews – conducted in early 2005 by students of 12-15 – with students, teachers and walkers-by of immigrant and non-immigrant backgrounds. Part 1 of the interviews raises questions about who is really an immigrant, and who is just plain Swedish. While some consider it self-evident that being born in Sweden makes a person Swedish, others realize that people born here have not necessarily a feeling of Swedish identity. Part 2 concerns people's views on migratory possibilities in their own lives. Will they stay where they are for the rest of their lives? Have they thought about moving elsewhere? In part 3, the interviewers ask the difficult questions, such as: what do you think of immigrants? What do you think of 'non'-immigrants? The one thing all replies have in common is that we are all pretty much the same, immigrant or 'non'-immigrant. Altogether, the pieces of the film give a fragmented but valuable image of Swedish everyday thoughts about who is who, and what is expected from 'us' and 'them.'

This is us
Duration: 10 Min
Director: Barbara Klembas and Milena Murovec
Cameraman: Jože Košak
Narrators:Ernest Adrović, Erin Agić, Elvis Beganović, Amel Begić, Maja Behrić, Darko Jošić, Nina Kandić, Milan Kondić, Sibela Murić, Martin Nahtigal, Lucija Novak, Ervin Parić, Edita Ramić, Linda Rexhepi, Škurta Avdijaj and Urša Žuna
Directors: Barbara Klembas and Milena Murovec
Presented by Barbara Klembas and Milena Murovec
2005, Osnovna šola Oskraja Kovačiča, Ljubljana, Slovenia

About 800 pupils attend Oskar Kovačič Elementary School which is situated at the edge of the Ljubljana moor. Their ages are from six or seven to fourteen or fifteen. The majority of them are the Slovenians, but about 20 % are of other nationalities and religions. Mostly they come (or at least their parents came) from the Balkan states which used to be parts of former Yugoslavia. Quite often one can feel great disagreement between the two sides – the Slovenian pupils and those of other nationalities and religions. Both sides are narrating how they feel about each other. Graffiti make them aware of the intolerance they show, and the violence, which is shown towards other nationalities and religions. The Slovene, the Muslim and the Orthodox pupils are all responsible for so many individuals or groups being insulted, misunderstood or threatened so often. At the end the children ask themselves what to do in future: return for the birthplace of their parents or stay in Slovenia and create their own families.

**Invitation to take part in contact seminar (Comenius)
April 14-16, 2005**

RELEVANT ACTIONS:
Comenius 1 and Comenius 2.1

THEME
Theme: Migration and Education
How education deals with the challenge of migration to Europe.
Use of creative pedagogy in intercultural education. Integrating arts and social sciences into practical work packages.

ORGANISING OF EVENT
Organising body: COMENIUS 3 NETWORK MIR: MIGRATION AND INTERDCULTURAL RELATIONS
101605-CP-1-2002-1-NO-COMENIUS-C3
Venue: Ljubljana, Slovenia.
The Seminar is organised into a separate Contact Seminar Day (Wednesday April 13) and participation in the following MIR 3rd Annual Conference with lectures, workshops and round table discussion of the theme of MIGATION AND EDUCATION. The situation in Europe is dealt with through presentations from teachers from 10-15 countries. The situation in the host country of Slovenia will have particular attention (lectures).

CONTACT SEMINAR AND FILM FESTIVAL DAY (APRIL 13 WEDNESDAY)

9.00-9.30	Registration
9:30-10.30	Opening session
	- Welcome by the Slovenian National Coordinator
	- Important to remember when doing an application.
	- Most important rules and regulations under Comenius
	- Relationship between Networks and Projects
10.30-11.30	Projects presentations
11.30-12.00	Coffee break
12.00-14:00	Projects presentations and group work
14:00-15.30	Lunch
15.30-17.00	Group work

17.00-20.00   Presentations of films on migration topics made in different European schools

20.00-   Contact seminar/film festival dinner with music

CONFERENCE PROGRAMME APRIL 14-15

Invited speakers are well known researchers and contributors in the field of migration, ethnic relations, inteculturality and education in Slovenia. There will also be a round table about the regulation of the schooling for immigrant children and children of ethnic minorities in different European countries. - In addition there will be contributions from partners and members of the MIR Comenius 3 Network in workshops and group work sessions. (Prior to the conference one day Contact Seminar for the setting up of new projects and the migrant film festival will be held.)

LECTURES (the Slovene case)

- Anton Gosar: Sociogeographic and cultural impacts of migration from the area of former Yugoslavia: The case of Slovenia
- Božo Repe: Historical consequences of the disintegration of Yugoslavia for Slovene society
- Janja Žitnik: How does it feel to be a child of a second-rate citizen?
- Mojca Peček Čuk: What kind of school is fair for immigrants? Teachers' views
- Špela Razpotnik: Patterns of exclusion: Ethnic adjustment of young second generation immigrants from the former Yugoslavia in Slovenia
- Anica Mikuš Kos & Vahida Huzejrović: Schooling of refugee children in Slovenia

WORKSHOPS/CONTACT SEMINAR GROUPS (the European case)

- presentations by participating teachers in parallel sessions (15-20 workshops)
- project ideas are elaborated on

ROUND TABLE (the European case)

The regulation of the schooling for immigrant children/children of ethnic minorities in European countries

(Copy to National Coordinators in the MIR Com 3 Network)
(Copy to local organizers)

To participants in the MIR 3rd Contact Seminar - information concerning the contact seminar. Ljubljana, April 2005

Dear participants the seminar,

In order to make the Contact Seminar in Ljubljana more efficient we would like to send you some practical information and kindly ask for feedback on questions connected to the contact seminar.

(A) What is the purpose of the Ljubljana Contact Seminar?
- enhance the creation of new Comenius projects (Comenius 1, Comenius 2) **primarily in the thematic area migration and intercultural relations** (the theme that the MIR Com 3 Network is working on)
- enable new teachers, both in primary and secondary school, teacher trainers, and other members of staff to be involved in Comenius projects
- create collaborating networks of teachers and other members of staff on a project topic of common interest
- enhance the follow-up of new projects (see further down on 'what to do after the contact seminar')
- inform about existing projects and networks close to the idea you are working on

(B) What to think of (and do) before the contact seminar starts:
- To make certain that the short time we have for group work during the Contact Seminar Day (Wednesday), we would very much like to have as much information as possible about what you think you will use the contact seminar for. This could either be a list of ideas that your feel will be the area of interest for your institution, or information about past experience in Comenius projects. We will use this information to make a kind of 'idea map' that will be sent to you all before you leave for Ljubljana. The deadline for having this information will be middle of March. We have enclosed an example from last year (Eva Ellerkmann).
- In addition to this we will strongly recommend that you to update your personal profile on the MIR-web site (picture of yourself, information about your institution and perhaps a short list of the your institution's fields of interest if you belong to a PARTNER or MEMBER institution. Go to **persons** in the **open section** of MIR's WWW-site and look at *Marija Boh* from Slovenia, and then her institution, *Gimnazija Vic*, as an example. If you have problems with this, please do not hesitate to contact us for assistance. We can also put information from e-mails directly on to your personal profile.

- In order to make yourself **"visible"** during the contact seminar, we strongly recommend that you bring information material about your institution, and even of your town/country, either as small brochures or as large posters.

(C) What to think of (and do) during the contact seminar:

Seminar programme and other details:

- You should always consult the EVENT menu in the OPEN SECTION of the MIR WWW-site for this:
- http://www.migrationhistory.com/comenius/ index.php?section=events&id=21
- It is important to realise that the full Contact Seminar is the Contact Seminar Day (Wednesday) and the possibilities offered to continue your work during the following Annual Conference Days (Thusday-Friday) and wrapping up on Saturday morning.
- Make use of all these days to ensure that you do not leave Ljubljana without having a strong start for a new project.

(D) The more "unofficial" part of the contact seminar:

- get acquainted with the other participants. Feedback from partners in former projects say that a physical meeting is vital for successful cooperation in the project.
- debate and discuss with peers various relevant issues in the field of migration and intercultural relations.
- familiarise yourself with best practices and projects
- find partners for the development of collaborative projects
- share experiences and exchange views with partners from other countries. Flexibility is a key word in the creation of partnerships. It is easier to agree on a topic when the topic is rather broad and gives a variety of options for the implementation for each of the partners.

The success of the seminar mostly depends on you, the participants. We, the steering group, can only help to create the best possible conditions for meeting and discussing. Remember that you are the selected happy few who are given an opportunity, and then have the responsibility to see that there is a concrete return to the time and money invested.

At the end of the Contact Seminar you will all get a form where you add information about what project plans you have made during the Contact Seminar. This will be very important information for both you and us. The form will be ready for you in.

(E) What to think of (and do) after the contact seminar:
- follow up the plans made at the contact seminar.
- inform your institution about the established contact and the project plan
- inform your National Agency about the project plan
- information and outcomes (title, main objectives, activity plan etc.) from the contact seminar has to be made available as soon as possible.

(F) What the Mir Comenius 3 Network can offer for newly initiated projects:
- monitor the initiated projects with its experience with different Comenius actions
- have an open link to all member and partner institutions of the Network
- invite all new projects to use the web page: www.migrationhistory.com/ comenius, where there is a specific section for 'Projects'. The web page can function as a meeting place for the participants of the project, and also as a market place after the contact seminar for those who would like to know more and perhaps join the initiated project. We hope that the web page can offer a good start for the newly established projects.

The partners in the newly established projects can attend to some of the MIR Comenius Network's events and meet with partners in connection to this. The closest event will be the In-Service Training Course in Oldenburg/Bremen (Germany) October 17-21 2005. You can ask your National Agency for a support through Comenius 2.2.c scholarships.

Contact Seminar Ljubljana - information April 8, 2005

(1)   From Director Hans Storhaug of the Norwegian Emigration Centre we have received two project ideas related to "Traditions in Migration".
MigrationTrad1.doc
MigrationTrad2.doc
http://www.migrationhistory.com/comenius/ index.php?section=persons&id=129

(2)   From Branko Marcetič of Ekonomska in trgovska sola Brežice we have received one suggestion for a project titled "Tolerance".
http://www.migrationhistory.com/comenius/ index.php?section=persons&id=221

(3)   You should also look into project ideas that have been listed on this WWW-address:

http://www.migrationhistory.com/comenius/index.php?section=projects

Some of these project ideas have started up or are in the process of being started up. Others have remained as ideas and need some more impute to get going!
You can click on the project name + see what institutions and persons that have been involved. You are free to contact them before and after the Ljubljana Contact Seminar.

It might just be a good idea to check with the list of participants to see who of these people will come to the seminar this year.
http://www.migrationhistory.com/comenius/
index.php?section=events&id=21&registration=list

Participants of Ljubljana Contact Seminar - last information

Before the starting up of this Contact Seminar we have sent you the following documents:
1. Programme + general description (WWW-site)
2. "Information concerning the Contact Seminar in Ljubljana (2 p)
    - What is the purpose of a CS?
    - What to think of (and do) before the CS starts?
    - What to think of (and do) during the CS?
    - The more unofficial part of the CS
    (really about what to do in practical terms)
    - What to think of (and do) after the CS?
       - What the MIR network can offer?
3. Follow-up information (dated April 8) with references to project ideas this year and the year before + project ideas registered in the MIR database + with www-addresses to help people get aquatinted before the start of the Contact Seminar + help people working after the Contact Seminar.
4. Project idea Branko Marcetič (2005)
5. Project idea 1 Hans Storhaug (2005)
6. Project idea 2 Hans Storhaug (2005)
8. Project ideas from Girona (2004)
9. Project Idea Form (empty)
10. Project Idea Form (filled in)

LECTURES

WORKSHOPS

ROUND TABLE – SPECIAL SESSION

FILM FESTIVAL

CONTACT SEMINAR

9 789616 568227