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Citizenship Education and Ethnic and Cultural Diversity: a scoping study of SIRIUS Network countries on the education of children from a migrant background

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CITIZENSHIP EDUCATION AND ETHNIC AND
CULTURAL DIVERSITY: A SCOPING STUDY OF
SIRIUS NETWORK COUNTRIES ON THE EDUCATION
OF CHILDREN FROM A MIGRANT BACKGROUND

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INTRODUCTION

After World War II, many Western Industrialized countries became 'hosts' to large scale immigration from around the world. The figures for Europe show an even steeper increase of resident immigrants: The total number of non-nationals (people who are not citizens of their country of residence) living on the territory of an EU Member State on 1 January 2011 was 33.3 million, representing 6.6 % of the EU-27 population. More than one third (a total of 12.8 million persons) of all non-nationals living in the EU-27 on 1 January 2011 were citizens of another EU Member State.

In absolute terms, the largest numbers of non-nationals living in the EU were found in Germany (7.2 million persons on 1 January 2011), Spain (5.6 million), Italy (4.6 million), the United Kingdom (4.5 million) and France (3.8 million). Non-nationals in these five Member States collectively represented 77.3 % of the total number of non-nationals living in the EU-27, while the same five Member States had a 62.9 % share of the EU's population.

Table 1: Immigrants, 2010 (1) (per 1 000 inhabitants)
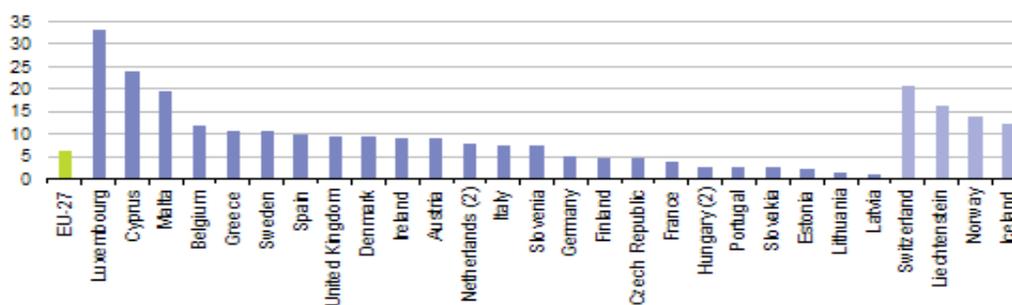
(1) Data on the number of inhabitants refer to 1 January 2011;
Bulgaria, Poland and Romania, not available.
(2) Data on the number of inhabitants refer to 1 January 2010;
data on immigrants to 2009.
Source: Eurostat (online data codes: migr_imm1ctz and migr_pop1ctz)

In view of the new world order where citizenship is no longer described in terms of national rights but entitlements, we explore the role of citizenship education programmes in SIRIUS network countries and look into ways of incorporation of ethnic and cultural minorities into what Soysal describes as '*postnational* citizenship where every person would have the right and duty of participation in the authority structures and public life of a polity, regardless of their historical or cultural ties to that community' (1994:3). We are particularly interested in the processes by which ethnic and cultural diversity is incorporated into the citizenship education programmes. One of the key questions that interest

us in this survey is the extent to which the linguistic and cultural experiences of the minority communities are perceived and implemented within the scope of citizenship education. This survey is essentially a scoping exercise to explore the range of approaches across the 12 SIRIUS network member countries to *the education of children from a 'migrant background'*. The Eurydice *Citizenship Education in Europe* survey report (2012) provides a useful overview of approaches to citizenship education, which it defines as education to ensure that young people become active citizens capable of contributing to the development and well-being of the society in which they live. Citizenship education then includes education about cultural diversity in society, and this forms a part of the Eurydice report, but our survey provides more detail on this specific aspect: that is both approaches to the education of 'minority ethnic', or 'migrant' children, and education about cultural diversity.

METHODS

The survey was composed using an online survey tool, and an invitation to participate sent by email to 12 SIRIUS members who are all professionals from different backgrounds with expertise in the education of migrant children in their respective countries. [In Norway the Ministry of Education was the respondent. In Spain a researcher and a delegate of UNESCO Catalonia provided the information. In the other countries the national partners sent the answers. In Germany the Bavarian regional government provided support with the survey. It was not possible to ascertain the specific role of respondents.

Respondents were urged to consult the relevant expertise in their country to assist in answering the questions. It is recognized that answers to this survey are based on evaluative judgments, but informed judgments made by those with professional knowledge in the field.

The survey used predominantly open questions and respondents were asked to provide as much detail as possible. The purpose of the exercise was to build a picture of the general terrain, and to act as an indicative barometer, in order to begin to make some comparative judgements across European countries, rather than to provide definitive legal 'facts' about migrant education.

The survey was completed by 13 Respondents representing 12 countries: Austria, Croatia, Cyprus, Estonia, Germany, Hungary, Latvia, Lithuania, Norway, Portugal, Spain, the Netherlands.

The United Kingdom is not represented in the SIRIUS network, so approaches in England, Scotland, Wales and Northern Ireland do not feature here. However, two members of the research team have expertise in approaches to the education of minority ethnicities in the UK, for which a great deal of literature exists, and this knowledge informs analysis of the data.

We used the Eurydice Survey report (2012) and its key principles in defining citizenship education and the four main aspects to be considered in developing an effective citizenship education curriculum: (a) political literacy, (b) critical thinking and analytical skills, (c) attitudes and values and (d) active participation.

Topic areas included clarification of terminology used in the different countries; 'models of cultural diversity adhered to; prioritisation of education about cultural diversity; content and delivery in the curriculum; specific targeted initiatives (including mother tongue instruction and instruction in the language of the state); reviews of curriculum.

Responses were collated using the software data analysis package SPSS, and findings are reported here in predominantly qualitative format given the small numbers of respondents. Some graphical representation is also provided.

We present our findings in four parts. In the first part we explore useful terms and expressions in each country and their approach to the education of children from a migrant background. In part two, we address the policies that are in place to teach about cultural diversity and report on how cultural diversity is incorporated into the school curriculum. In the third part, a description of programmes, policies and good practices is introduced. We specifically look at those targeted at specific cultural, ethnic and religious groups and explore initiatives involving language instruction and policies to partner schools with migrant communities and parents. To conclude, the future plans of each country are summarized. We end with an overview of our findings and contextualise these in a theoretical framework.

First we begin with an overview of the literature available about citizenship, citizenship education and citizenship education and diversity. Then, we will briefly address the approach to citizenship education in the different countries of the EU.

THE LITERATURE

Citizenship

Citizenship is a complex and controversial concept. The Erasmus Academic network CiCe (Children's Identity and Citizenship in Europe) refers to the characterization given by Heater and Oliver (1994) to describe it:

> "Individuals are citizens when they practice civic virtue and good citizenship, enjoy but do not exploit their civic and political rights, contribute to and receive social and economic benefits, do not allow any sense of national identity to justify discrimination or stereotyping of others, experiences senses of non-exclusive multiple citizenship and, by their example, teach citizenship to others."

Marshall (1964) conceptualized citizenship as developmental and showed that it has three elements: civil, social and political. Banks expands this conception and includes the cultural element. In Marshall's view citizenship "evolves to reflect the historical development of the times and expands to increase equality and social justice" (Banks 2008). Therefore, in a modern democratic state citizenship should include cultural and group rights.

Constructing the multicultural citizen

Quisumbing (2002) assumes that citizenship education is a lifetime and continuing learning process. It implicates the development of the whole person and not a finished product in a curriculum.

Grossman (2000) proposes a multidimensional model of citizenship education where there are considered personal, social, spatial and temporal dimensions in order to be a good citizen. The personal dimension is the capacity and commitment to a civic ethic, while the social dimension refers to the ability "to live and work together for civic purposes". The spatial dimension is the capacity to see oneself as a member of several overlapping communities. And the temporal dimension is to have a sense of heritage and to think in the future "in touch with the reality". To develop these dimensions the teaching should include civic, values and environmental education.

In *Global Trends for Civic Education for Democracy* Patrick (1997) conceptualizes civic education as an interrelation of three skills. One of them is civic skills that contain decision making skills, participatory skills and comparative international analyses of government and citizenship. Another one is civic knowledge, that is, the teaching of core concepts and the use of case studies. And last, civic virtues that

are learned using literature. All the components would be developed by an active learning and a co-joining of content and process.

Haste (2004) argues that traditional views of citizenship places it within the worldview of western 'stable' societies on individual cognition and argues that this is no longer sufficient to explain different concepts of citizenship that came into existence in the last decade from emergent democracies, from societies in transition, from the dissolution of the left-right spectrum and the changing perspectives of psychological theory that attends to language and to social and cultural context (p.214). In this respect she proposes that citizenship education should develop to utilize the linguistic and cultural experiences of learners to enable them to be critical and 'actively in dialogue' (p.420) as they construct and -co-construct with others – events and experiences to develop an identity which locates them in a social, cultural and historical context.

Biesta supports Haste's views suggesting that the prevailing approach to the teaching of citizenship is problematic because it focuses mainly on individual's knowledge, skills, behaviour and dispositions. He proposes a shift from teaching citizenship to learning democracy, so the focus would be on "young people-in-relationship and on the social, economic, cultural and political conditions of their lives" (Biesta 2011, *Learning Democracy in School and Society,* p.15). The focus is on educating cosmopolitan citizens who are confident in their own identities and work to achieve peace, human rights and democracy within the local community and at a global level (Osler & Vincent, 2002).

Banks (2008) endorses transformative citizenship education that recognizes and validates the cultural identities of the students and enables them to acquire the information, skills and values needed to challenge inequality within their communities, nations and the world.

To sum up; the emerging theoretical conceptualizations on citizenship education appear to be telling us that it is no longer possible to represent the changes in the new world order through focusing on the civic values and the psychological attributes (knowledge, skills and behaviour) of individuals alone and that learners' social and cultural experiences embedded in their individual histories need to be incorporated in the learning processes. In this 'new' emergent form of citizenship education the learners are perceived as collaborators actively constructing and co-constructing their learner identities in a multicultural and a multilingual world.

Citizenship education & diversity

The following premises were laid out in a workshop at the 9th European CiCe Conference about intercultural citizenship education:

> " Diversity and multiculturalism are essential in education and in growing responsible citizens. They help young people to know different views and to understand that beliefs are socially constructed. This is very important in order to enjoy diversity as an opportunity to learn and to work with others in a cooperative way. The cross-cultural competences that must be achieved by citizenship education are:

1. Learners know that each personality has cultural aspects, situations can be culturally ambiguous
2. Learners are aware of the rules themselves and other people apply and manage to move in a cultural ambiguous setting
3. Learners accept cultural diversity as a matter of fact; maybe even appreciate it as an enriching experience"

(Berg and Goncalves 2007, Cross-Cultural Learning and Citizenship)

There are many approaches to education in diversity. In the past, and still in many countries, the prevaling ethos to overcome the differences between cultures was *assimilationism*. It refers to the idea that minorities have to adopt the culture of the "dominant group" in the country in order to be good citizens and contribute to social cohesion so there is no space for diversity in education. However, in many places this model increased residential segregation as it enabled groups to maintain distinctive cultures (Marston and Van Valey, 1979). Lapeyronnie in his book *Ghetto Urbain* (2008) states that people who live in segregated areas in France feel ostracized by the government so they have organized a counter-society which protects them even though they are disadvantaged. Finally, Roof (1972) argued that the greater the physical concentration of minority groups, the more likely they will be perceived as a threat by some people from a local background.

On account of this, from the 1970s onwards the new trend was toward multicultural education. It aimed to change the school environment to reflect on the diverse cultures and groups within a society and within the nation's classrooms (Banks, 2008). This model proposed -at least in principle- that children from a migrant background would be 'integrated' into the mainstream school system with support in order to reach the standard of other students. The assumption here was that children from a migrant background would integrate and maintain their linguistic and cultural values as they did so.

Nevertheless, this model has been the focus of some critiques. It has been depicted as a feel-good celebration that encouraged citizens to know customs, traditions, music and gastronomy from the multiethnic society, ignoring issues of economic and political inequality (Kymlicka 2012). Critics also highlight the fact that not all traditions are worthy of being celebrated and some community leaders may use them to justify human rights abuses (Alibhai Brown 2010). Finally, there is the view that multiculturalism promotes the treatment of groups as fixed, sealed and static systems (Jackson 2011).

Therefore, in the last decades some other theories to deal with diversity in education have been raised. The commonality in their focus enables us to categorize them under the broader term *inclusion* as schools are perceived as institutions that welcome all student differences as constituting a relevant aspect of the curriculum and teaching methods.

In the context of a growing globalized, world many authors advocate for the enclosure of intercultural education as a cross-cultural competence in the school curriculum. UNESCO defines *Interculturality* as a dynamic concept and refers to evolving relations between cultural groups. It is "the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect" (UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions 2005, Article 8). Therefore, Intercultural Education is focused on global processes and migration. It aims to raise awareness of the mutual responsibility of global issues, to create

solidarity between cultures and to encourage them to take action to solve social problems (Bleszynka 2008).

The summary of the Eurydice findings on citizenship education

The report published by Eurydice in 2012 *Citizenship Education at School in Europe* reviewed policies and measures on citizenship education implemented in European countries. One of the main findings of the report related to the topic of citizenship education as covered by each country. It found a range of topics were incorporated into the citizenship curricula. The report also found that although the countries agreed on the need to include citizenship education in the school curriculum, the way they developed their teaching approaches changed considerably from one country to the other. In some countries it was offered as a separate subject, in others as a cross-curricular theme or integrated into conventional subjects.

In primary education, most countries approached citizenship education as integrated in another subject or as a cross-curricular theme. Where it is integrated within other subjects, citizenship education is most commonly included in history, social studies, geography, religious and moral education, ethics, philosophy, foreign languages and the language of instruction. Nevertheless, in secondary education nearly half of all European countries teach citizenship education as a separate subject. Finally the report highlighted that recommendations for the teaching approaches made by the central level authorities could give way to more localized approaches as schools are given more autonomy to devise their own methods for teaching citizenship education.

By examining the aims of citizenship education as set out in official documents, a wide range of expressions and terms for including it in the curriculum may be identified. However, there are more explicit references to certain concepts such as human rights, cultural diversity, tolerance, commitment and values, etc.

FINDINGS

Having explored relevant literature in the field we now present the findings of the survey. We start with useful terms and expressions adopted by each SIRIUS member country.

1. Useful terms and general approaches

The questionnaire uses the expression "children from a migrant background", according to EC Green Paper (2008) to refer to the sons and daughters of citizens living in an EU country where they were not born. Also the "second generation" is included in this term, that is, children who are descendants of "immigrants" (OECD, 2006). Respondents were asked to clarify the terminology used in their national context.

In some countries, such as Croatia and The Netherlands, the terminology adapted is similar to the EC Green paper; however, these terms change in other states due to different contexts and circumstances.

In Hungary and in Spain, for example, they use identical terminology, but they also have specific terms for the Roma minority. In Hungary they refer to "children belonging to different Roma communities" and in Spain "Roma people" or "ethnic minority".

The expression "children from a migrant background" is commonly employed in many countries, as in Germany and Austria. In the former, they also use "migration history", "Turkey-originating", "Sinti and Roma" and "national minorities". In Austria "bicultural children" applies to children with one parent born abroad, and there are also several recognized ethnic, linguistic and religious minorities. In Cyprus, a term similar to the EC Green Paper's is being used: "students with migrant background"; and Portuguese, likewise, adopt the expression "immigrant descendants" and "migrant origin".

As stated by the respondents, some countries take into account children's mother tongue to define this population, for example, some schools in Austria, "students with another first language that German", Cyprus : "Other language speakers", Norway: "Language minority children", and Estonia: "students whose mother tongue differs from the language of instruction" or "linguistic minorities".

Finally, in Latvia and Lithuania they speak about "third-country nationals" and in Estonia only the terms "students whose mother tongue differs from the language of instruction" or "linguistic minorities" are used in formal documents. Moreover, in Lithuania the term "foreigners" is also common and in Latvia they refer to the children of Latvian migrants born abroad and returned to Latvia as "re-emigrant".

2. Models of citizenship education

The SIRIUS national partners were asked to encapsulate their country's current approach to the education of children from a migrant background. They were provided with the following contrasting models, drawn from the literature:

- **Assimilation** (children from a migrant background are expected to fit into the existing provision with no adaptation to specific needs)
- **Integration** (children from a migrant background are expected to fit into the existing provision but with some support and provision to assist them to do so)
- **Inclusion** (the school is a space that welcomes all the differences, and diversity is a richness that constitutes a relevant aspect of the curriculum and teaching methods)

As outlined in the literature, the 'Inclusion' model is also conceptualised in some contexts as 'Multiculturalism' or 'Interculturalism'.

Most respondents indicated the Integration model in effect in their country, that is, children are expected to fit into the existing provision with some support and assistance. Nevertheless, Hungary, Cyprus, Estonia and Portugal differ on the model and give details about their country's situation. Of course, these categories are crude and the evaluations represent the views of the respondents but nevertheless provide some indication of prevailing national approaches and a useful starting point for further discussion and analysis.

Assimilation	Integration	Inclusion
••Hungary	••Austria ••Croatia ••Germany ••Latvia ••Lithuania ••Netherlands ••Spain	••Cyprus ••Estonia ••Norway ••Portugal

The respondent from Hungary states that from 2003 to 2012 there was a desegregation policy with a network of services for enhancing institutional development for Inclusion, but, the respondent states that 2013 has seen a subtle move towards Assimilation in new education policy. In Estonia, students whose mother tongue is not Estonian are required to fit into the established system. If they arrive from other countries they get additional support to learn the language and can use other support services (e.g. school psychologist, social pedagogue). The respondent remarks that according to national legislation and strategies, the goal is to approach the education of children from migrant background from an inclusive

point of view, but in practice there are sometimes problems in implementing it, in the same way as for other students with special educational needs. Currently, all the targeted measures addressing students with a migrant background are determined by schools. Therefore, the range and quality of support mechanisms depends on a particular school and the competence of its staff.

In Cyprus there is a new introduction in the curriculum to enable a shift from Integration to Inclusion. In Portugal the prevailing model is termed *Interculturality*. Following an inclusive model, it refers to a diversity management policy that aims to "state the principle of interculture, guarantee social cohesion, accept the cultural and social specifics of differing communities and underlie the interactive and related character between communities; supporting mutual respect and obeying the laws of the host country" (National Plan for the Integration of Immigrants, 2010). Additionally, the High Commission for Immigration and Intercultural Dialogue, *ACIDI*, aims to promote full inclusion of migrants and other minorities based on an intercultural model, respecting their cultures.

In the Netherlands the current situation is that at the policy level, no distinction is made between students based on ethnicity (e.g. additional funding in schools is based on the educational level of the parents). The national educational priority policy included the criteria of ethnicity for decades. From August 2006 onwards, however, only the socio-economic status (SES) of the parents (in terms of their level of education) has been taken into account. The respondent reminds us to keep in mind that especially in the bigger cities there is a considerable overlap between the group of parents with a minority background and parents with a low level of education. This implies that parents with a minority background are overrepresented in the group of parents with a low educational level.

3. Policies

In the survey we asked respondents to evaluate how high a priority teaching about cultural diversity is in their country. The priority to teach citizenship education about cultural diversity differs significantly between countries. Below we describe the situation in each of the respondents' countries and give some examples of policies that are in place.

No priority	Low priority	Medium priority	High priority
••Hungary ••Germany ••Spain	••Latvia ••Netherlands	••Cyprus ••Estonia	••Austria ••Croatia ••Lithuania ••Norway ••Portugal

In Spain, Hungary and Germany teaching about cultural diversity is reported to be no priority. In Spain, the Educational Law (*LOMCE*) introduced citizenship education as a compulsory matter in schools in 2006. However more recently citizenship education is no longer a compulsory subject, and diversity has been de-prioritised. Still, some local and autonomous governments keep developing programmes of education about diversity. The Government of Catalonia for example introduced the *National Accord about Immigration* that aims "to promote coexistence in a plural society that shows its cultural diversity" and to adapt public services towards plurality. In addition, the same local administration conceived of the *Citizenship Immigration Accord* in order to endorse the integration of migrant people in a plural society. In Hungary and Germany education about diversity is not a national priority. In most of the universities of Germany, there are, nevertheless, courses about cultural diversity available for training teachers. The Hungarian respondent details that "diversity is part of the national curricula but policy is focused on nationalities instead of cultural diversity".

Unlike in Spain, Hungary and Germany, in Austria the topic has lately gained much importance due to the introduction of the State Secretary for Integration in the Ministry of Interior. Even though the Ministry has mainly focused on assimilation and migrants learning German, the State Secretary is enforcing 'intercultural learning' through campaigns and competitions in schools. For example, there is the *Fairness Award* and *Viel-falter*, an initiative to support and make visible projects for the general public that emphasize the potential of cultural diversity and multilingualism in schools.

In Portugal, Croatia, Norway, Estonia and Lithuania teaching about cultural diversity is a high priority in the National Curriculum. In Portugal teaching about cultural diversity is also a very relevant policy priority clearly reflected and mainstreamed in the *II Plan for Immigrant Integration*. Furthermore, in 2012 the Ministry of Education reviewed the curricular structure that puts an end to civic formation as a mandatory subject and reinforces the "transversal character of Education for Citizenship" in all disciplinary areas. The Croatian Ministry of Education has passed a *Law on Education in Primary and Secondary Schools* where minority pupils' sense of national belonging and preservation of historical and cultural heritage and national identity is recognised. They have built citizenship education curricula around this. The Ministry of Children, Equality and Social Inclusion of Norway developed the *White paper 6A*, a comprehensive integration policy, and the Ministry of Education and Research commissioned a report on multilingual children, youth and adults in the education system.

In Latvia the teaching about cultural diversity was reported to be a low priority and in the Netherlands also. However, in Latvia, there are two national policies: the action plan for the promotion of social integration in education, and the national guidelines for civil society, national identity and integration policy. At the same time, since 2006 Dutch schools need to address *Active citizenship and social cohesion* by law but the national priority is on basic academic skills.

4. Curriculum

Next we address how the respondent countries approach the teaching about cultural diversity at school. First, we describe the objectives, after, how the provision is established, its location in the curriculum, the hours devoted to it, the material available and, finally, the review of the measures.

5. Objectives

The national partners were asked about the key objectives of education about cultural diversity in their countries and four main objectives were proposed in order to evaluate their priority. As mentioned in the earlier section of this report we adopted the Eurydice Survey Report (2012) and its key principles in defining citizenship education.

Political Literacy

Developing political literacy, that is, the knowledge of basic facts about cultural diversity and migration and understanding of key concepts is a high priority in Norway, Croatia and Lithuania and a medium priority in Spain, Estonia, Portugal and Latvia. In Hungary, Cyprus and The Netherland is a low priority and in Austria and Germany it is not a priority at all.

Norway Croatia Lithuania

Spain Estonia Portugal Latvia

Hungary, Cyprus Netherlands

Austria Germany
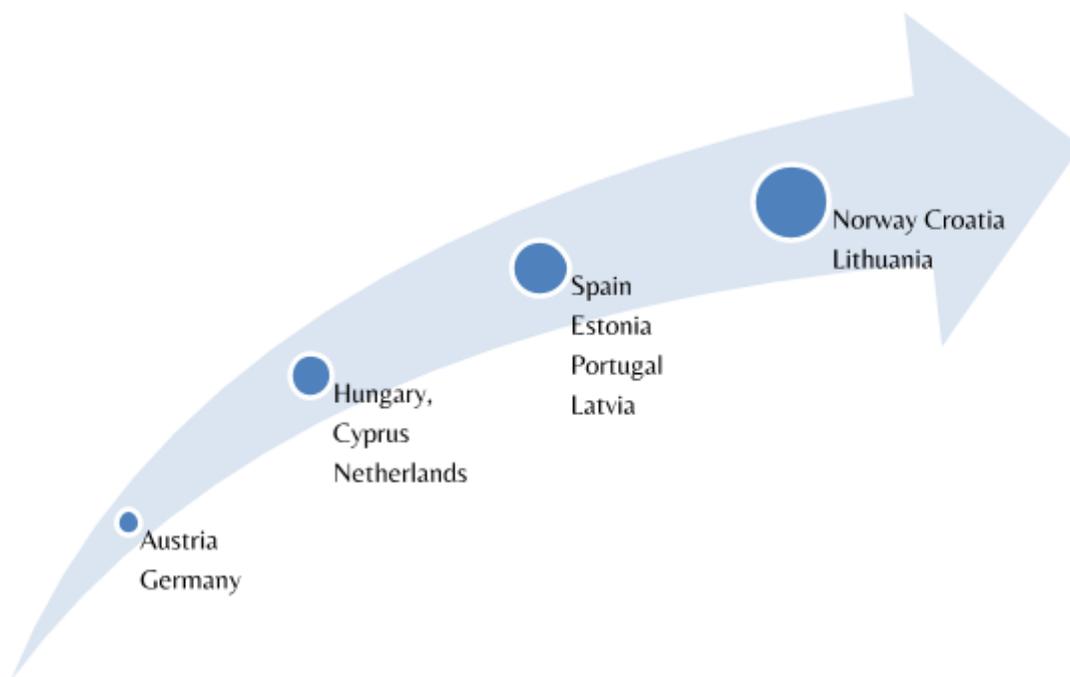
Critical Thinking and Analytical Skills

Acquiring critical thinking and analytical skills is a high priority for Norway, Estonia and Croatia; a medium priority for Hungary, Cyprus, Lithuania and Latvia; a low priority for Spain, The Netherlands and Portugal; and it is not a priority at all for Germany.

Norway
Estonia
Croatia

Hungary
Cyprus
Lithuania
Latvia

Portugal
Netherlands
Spain

Germany
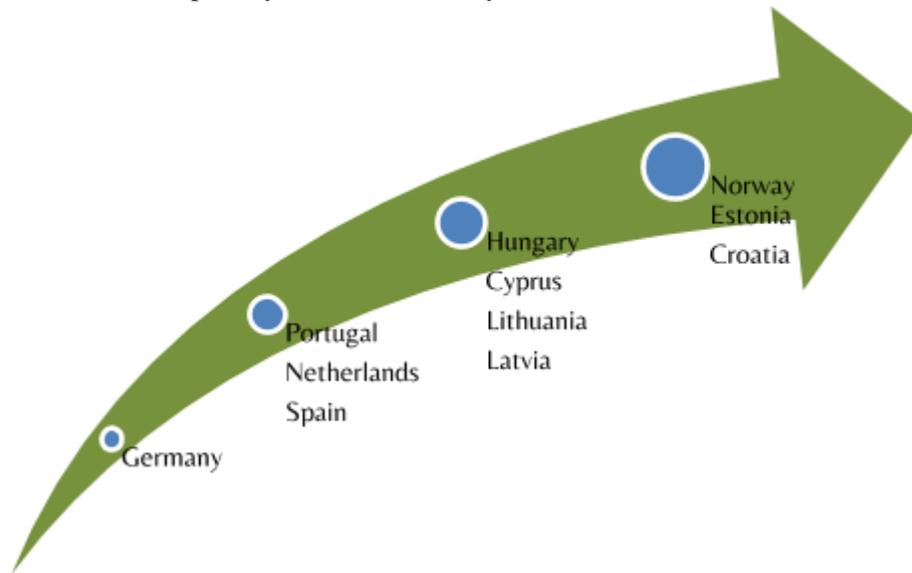
Developing Values, Attitudes and Behaviours

Developing certain values, attitudes and behaviours such as a sense of respect, tolerance and solidarity is a high priority in most of the countries. However, in Spain, in The Netherlands and in Germany it has a medium priority and in Austria a low priority.

Norway
Estonia
Croatia
Hungary
Cyprus
Lithuania
Latvia
Portugal

Spain
Netherlands
Germany

Austria
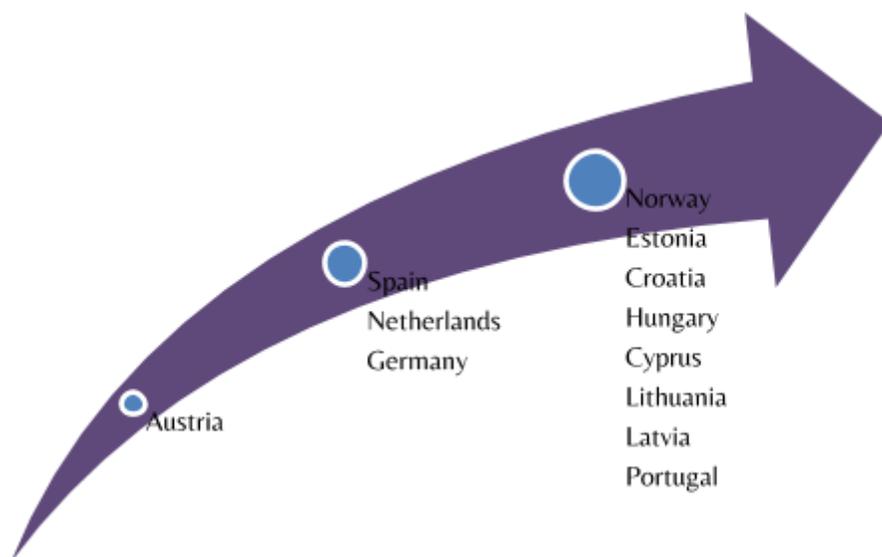
Active Participation

Encouraging active participation and engagement at school and community levels with regards to cultural diversity and minority rights is a high priority only in Norway, Estonia and Croatia; it is a medium priority in Hungary, Cyprus, Portugal, Lithuania and Latvia; a low priority in Spain and Germany and it is not a priority in Austria and The Netherlands.

Besides these four objectives some partners set out their country's position. Thus, in the Netherlands the attainment targets include references to a multicultural and plural society, such as the role of religion, history and motives of migration, respectful behaviour, developments in society regarding culture and the effects of globalization. In Portugal, the national expert expressed that the principal objecti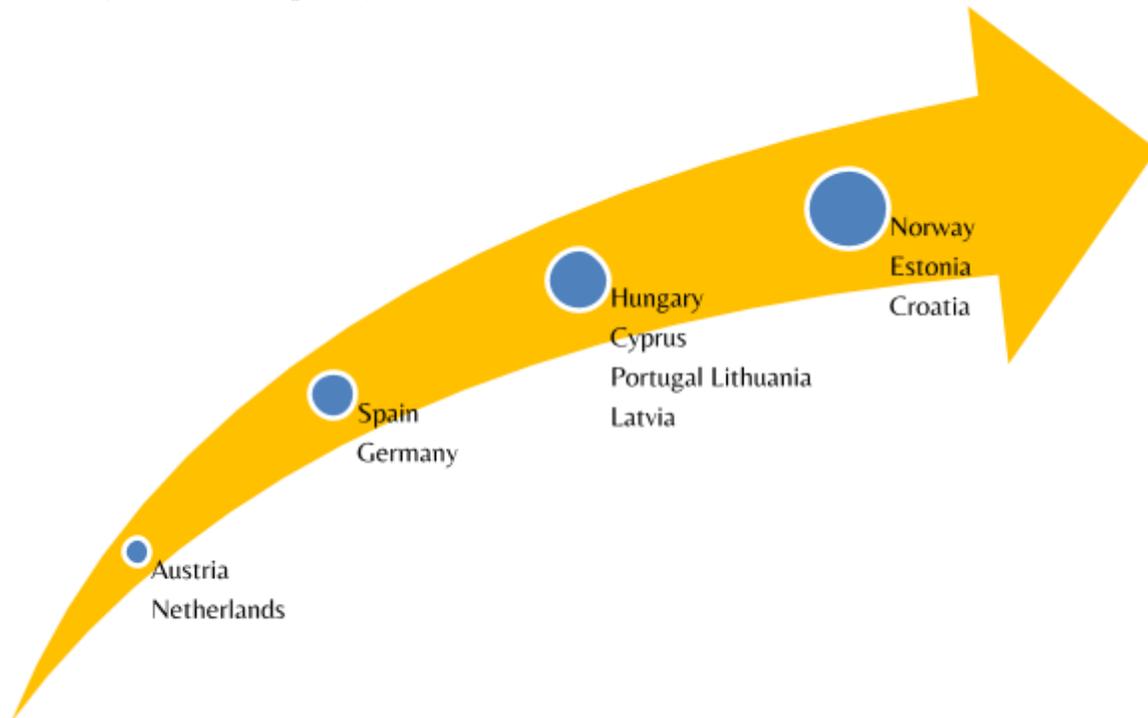ve is to approach diversity in an embodied and comprehensive day to day practice instead of the current "rather folkloric way". For that, a strong focus on values such as tolerance, respect, and solidarity is enhanced.

In Austria, cultural diversity teaching is perceived better anchored in teacher education and training. And in Lithuania, *Social and Civic Education* is regarded as a high priority and is implemented across all disciplines, activities of non- formal education, and school self-government in primary and lower secondary.

6. Provision

Germany

Germany is the only country where there is no legislated provision to teach young people about cultural diversity in school education. This largely depends on schools that have autonomy to decide how to approach it.

There are some interesting projects to be mentioned. On teacher training, the Centre for Applied Political Science in Munich offers seminars to learn about cultural diversity and promote racism prevention strategies within the project *A world of diversity*.

Is there provision to teach all young people about cultural diversity in school education?

Directly addressed to the children from a migrant background there is a national network of intercultural gardens called *Stiftung Interkultur*. One education centre in the region of Augsburg, *Frohsinn*, also offers linguistic and educational support for that collective and fosters intercultural skills and the acceptance of other cultures.

Regarding religious minorities, there are Islamic Religion and Religion and Ethics classes in some *Länder* (federated and partly sovereign states), for instance, in Bavaria, Islamic Instruction is a compulsory elective subject in various primary and secondary schools.

Croatia

In Croatia, at the moment, in primary and secondary catholic religion is as an optional subject, and in secondary, students can choose Ethics instead, but teaching about cultural diversity depends on the school. However from 2014 onwards citizenship education will be experimentally introduced as a core subject in the school curriculum. The national Law on Education in Primary and Secondary Schools introduced measures to preserve minority pupils' sense of national belonging and historical and cultural heritage. The Ministry of Education develops programmes for Roma people and National Minorities. There are educational programmes for Roma children too run by NGOs.

Portugal

Portugal has developed an Intercultural policy strategy that gives high importance to curricular adaptations depending on the local recognition of the need for intercultural education within a school. The area of education of the *II Plan for the Integration of Immigrants* involves several measures related to the education of children from migrant background and cultural diversity teaching at schools.

The *Entreculturas* Board is a Multicultural Education Programmes coordinator created in 1991 under the frame of the Ministry of Education. Through specific legislation the mentioned body has given autonomy for schools to conceive an educational programme adapted to their needs with the principle of inclusion, and focused on introducing sociocultural mediators and arranging a mentoring strategy. The same national body also built alternative curricula applied to specific groups of students with the integration of Education for Citizenship in all the areas.

The Netherlands

The Netherlands has (national) rules and regulations that identify (compulsory) attainment targets or core objectives for primary and (lower and upper) secondary education. Teaching about cultural diversity *was* part of the cross-curricular attainment targets and *is* part of the attainment targets for social studies and for citizenship education.

The targets mention, among other things:
- Knowledge about the (development of) the multicultural society; cultural differences and similarities;
- Basic citizens' rights in a society characterized by plurality (the *pluriform* society);
- Learning to be respectful of the opinions of others.

Although the targets are compulsory, it is up to schools and school boards to decide how much they want to work on the targets. The Education Inspectorate developed a framework for supervision in order to evaluate the results in schools. The framework contains, among other things:
- Diversity in society
- Basic values and competencies with regard to participation in a democratic state

- Schools need to practice citizenship and integration, offer a learning and working environment in which citizenship and integration are visible, and offer students the possibility to practice citizenship and integration

Austria

In Austria, instruction on intercultural education is compulsory for all teachers and the Ministry for Education stated some educational principles in order to support mutual understanding, recognize differences and commonalities, and overcome prejudices. There is no control on the way the schools implement it in practice. The Education Ministry run a schools campaign called *Interculturality and Multilingualism-an Opportunity*. They give financial support to projects dealing with diversity of cultures and languages in schools. The networking meeting *Diversity is a Chance!* run by the Intercultural centre and Islamic school for social work in Vienna in June 2013 was about projects and initiatives that recognize linguistic and cultural diversity. There is also the *Schools without racism* project, involving seminars, lessons and workshop to raise awareness of pupils concerning any form of discrimination, develop strategies against racism, experiment with tolerance base manners, and encourage democracy in schools.

Hungary

Cultural diversity is part of the core curricula and therefore it is compulsory, yet, the national partner come to the conclusion that in practice, it is only about the knowledge of some cultural traditions.

Cyprus

Educational Priority Zones are implemented (ZEP). This policy is part of a strategy instituted in some European countries in order to fight school failure. The ZEP schools are located in downgraded areas and the majority of the students come from families with low socio-economic and education level. Two of the basic principles established by the Ministry of Education and Culture in Cyprus are advancing oral and written skills, and the development of cultural activities.

Spain

In Catalonia, the local government has the *National Pact on Immigration*, the *Citizenship and Immigration Plan*, and issued a guide to help to deal with religious diversity in schools. The Education department posts information about interesting experiences on teaching about diversity in schools on its webpage (www.xtec.cat/web/projectes). Addressed to Gypsy children, there is an official programme called *School promotion of the Gypsy people*, and NGOs like *Gypsy Secretariat Foundation* that also work with this collective. With respect to refugees and asylum seekers, UNHCR, the United Nations' refugee agency, carries out programmes to sensitize the population about their situation.

Lithuania

The European Fund Programme for integration of third-country nationals seeks to encourage cooperation and intercultural dialogue, reveal positive aspects of migration and inform about the problems migrant people face. Furthermore, two projects are being carried out: The *Labyrinth of diversity* that aims to increase awareness and tolerance to third-country nationals in Lithuanian society. And *Intercultural Education* that provides education for returning Lithuanians promoting a flexible attitude towards cultural diversity in schools.

Latvia

There is a national Action plan for the promotion of social integration in education and the National guidelines for civil society, national identity and integration policy. The respondent mentioned the project *Compass for living in Latvia* produced by *Workshop of Solutions* as an example of a good practice. It is a guide for students who live outside the EU and plan to study in Latvia.

The General Part of the National Curriculum for both Basic Schools[1] (grade 1-9) and Upper Secondary Schools[2] (grades 10—12) which serve as the basis for the school curriculum emphasize the values of *cultural diversity and tolerance* along with related competences. In addition, *cultural identity* is a cross-curricular topic.

Primary Level

Cultural diversity is located in the National Curriculum in the general part and in the syllabus for Social Studies. As cultural identity is one of the cross-curricular topics[3] it can be concluded that cultural diversity is embedded across the curriculum. More specifically, as stated in the National Curriculum, the aim is for the pupil to develop into a person who is culturally aware, who understands the role of culture in shaping people's thought and behaviour and who knows how cultures have changed over history, who has acquired an idea of the versatility of cultures and particularities of lifestyles determined by culture and who values native culture and cultural diversity and is culturally tolerant and prepared for cooperation.
In addition, the concept of learning and the learning environment in the National Curriculum state that in planning and carrying out learning, the pupil is allowed to engage in diverse experiences from different cultural fields

The subject curriculum of Social Studies[4] (includes personal, social and health education (PSHE), history, civics and citizenship education; optional subject: religious studies) is described as a subject which helps to shape a foundation to consider cultural diversity and readiness for dialogue with representatives of diverse world views.

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[1] For further details: https://www.riigiteataja.ee/failid/Pohikooli_riiklik_oppekava-yldosa.pdf
[2] For further details: https://www.riigiteataja.ee/failid/Gymnaasiumi_riiklik_oppekava_yldosa.pdf
[3] For further details: https://www.riigiteataja.ee/failid/Pohikooli_riiklik_oppekava-yldosa.pdf
[4] For further details: https://www.riigiteataja.ee/aktilisa/1200/9201/1009/VV1_lisa5.pdf#

Secondary Level

Cultural diversity is located in the National Curriculum as an overriding theme and in the syllabus for Social Studies as distinct themes. Cultural identity emerges one of the cross-curricular topics[5] and we found that it was taught in other subjects in some countries and embedded across the curriculum in others. The aims stated echoed what we found with the primary schools that the pupil to develop into a person who is culturally aware, who understands the role of culture in shaping people's thought and behaviour and who knows how cultures have changed over history, who has acquired an idea of the versatility of cultures and particularities of lifestyles determined by culture and who values native culture and cultural diversity and is culturally tolerant and prepared for cooperation.

The subject curriculum of Social Studies[6] (includes compulsory subjects - history, civics and citizenship education, personal, social and health education, (human) geography[7]) sets its general goal to support student´s development in forming a personality that understands cultural diversity.

7. Location

Regarding the location of education about cultural diversity in the school curriculum, it differs in primary education and secondary education.

In primary, it is embedded across the curriculum in most of the countries. Only in Norway, Bavaria, The Netherlands, and Latvia is it embedded in other subjects, most commonly in Social Studies. In Portugal schools have autonomy to define how they teach it and usually it is approached as a discrete subject.

In secondary, Spain offers citizenship education as a discrete subject to the students, while in the rest of the countries it is taught in other subjects such as Humanities, Nature, Culture, Values and Norms (Germany), History, Social Studies and also embedded across the curriculum.

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[5] For further details: https://www.riigiteataja.ee/failid/Gymnaasiumi_riiklik_oppekava_yldosa.pdf
[6] For further details: https://www.riigiteataja.ee/aktilisa/1070/5201/3016/VV2_lisa5.pdf#
[7] In addition optional courses - „General history – world history: Civilizations outside Europe ", „General history – History of European countries and the United States of America", „Psychology", „Everyday law", „The globalizing world", „Introduction to philosophy", „Philosophy today"

Where is education about cultural diversity located in the school curriculum?

Primary school

Austria Croatia Cyprus Estonia Germany Hungary Lithuania Spain	Bavaria Latvia Norway Netherlands	Portugal
embedded across the curriculum	taught in other subjects	as a discrete subject

Secondary school

Bavaria Germany Latvia Lithuania Norway Netherlands	Austria Croatia Cyprus Estonia Hungary	Spain
taught in other subjects	embedded across the curriculum	as a discrete subject
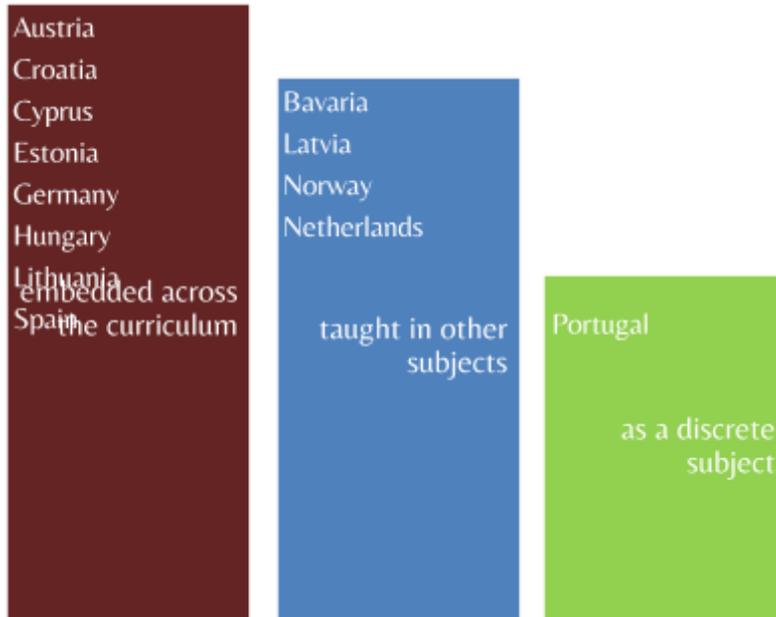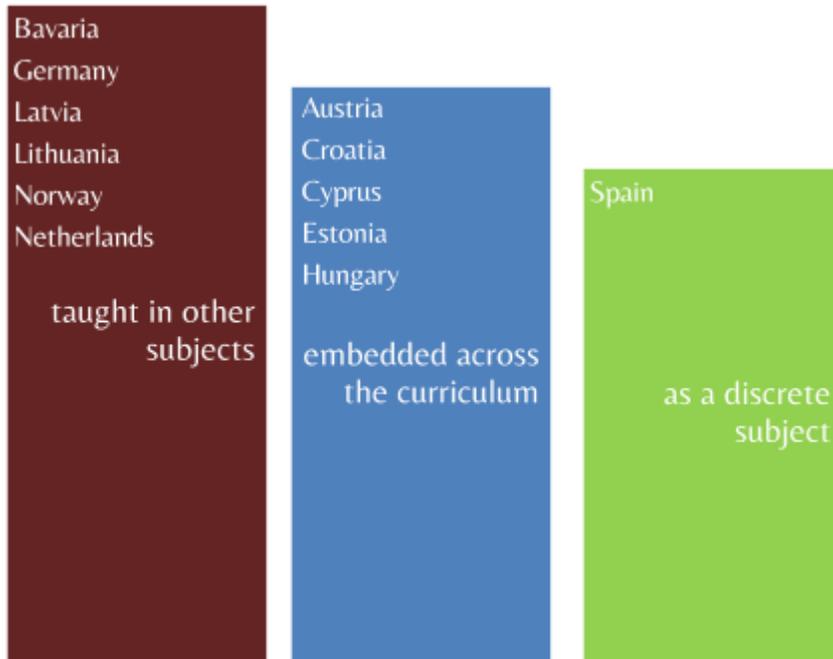
8. Time

As for the time devoted, at primary level, only in Germany do schools that offer education about cultural diversity spend two to five hours a week on it. In Spain, Cyprus and Latvia they dedicate less than two hours and in Hungary, Norway and Lithuania less than one hour a week.

How many hours a week would you estimate on average are devoted to education about cultural diversity specifically?

Primary school

Hungary
Lithuania
Netherlands
Norway

less than 1 hour

Cyprus
Latvia
Spain

less than 2 hours

Germany

2-5 hours

Don't Know
Austria
Croatia
Estonia
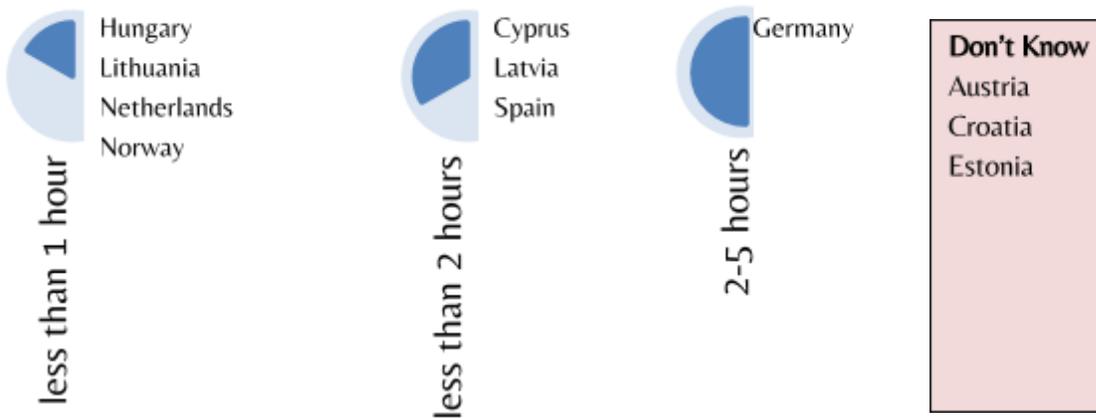
At secondary, Hungary, Norway and Germany offer less than one hour a week of cultural diversity education, and Spain, Cyprus, Lithuania and Latvia less than two hours.

Secondary school
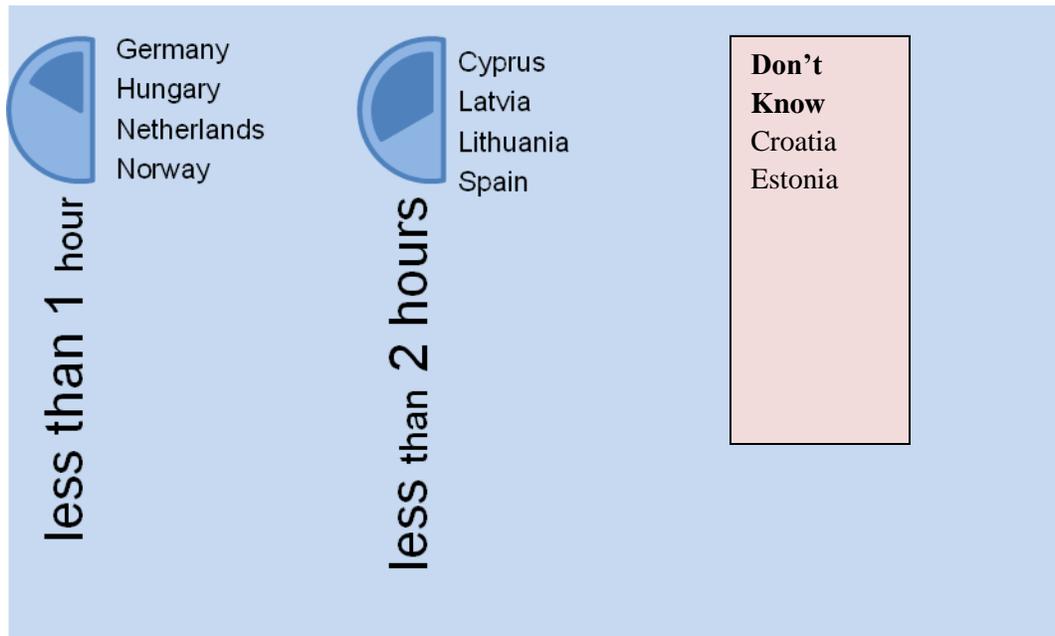
9. Materials

All kinds of learning and teaching materials are available for teaching about ethnic and cultural diversity: books, manuals, and text books issued by Authorities, Universities and NGOs or organizations are the most mentioned ones.

Spanish people have much material available in the Ministries of Education, Local Governments' and some City Halls' webpages, as well as NGOs', Trade Unions' and associations', for instance, the webpages called *Aula Intercultural*, *Edualter* and *Espurna*.

In Portugal *Entreculturas*, as the national body responsible for intercultural education, acts as a mediation platform, shares good practices and findings, and provides, edits and distributes pedagogical tools for teachers and other education professionals. In addition, it develops knowledge and issues material for the public in general.

Lithuanistic model is an initiative that is being set up in order to prepare a toolkit for teachers so they can find materials to teach Lithuanian and to introduce diversity topics in the classroom.

Austria has trilingual textbooks available for primary school students (*TRIO*), also Turkish language information documents for teachers, an informative book and DVD *About coming and going. Migration to and from Austria* and *Migration on tour*, which is an exhibition with material and resources posted on the internet.

In the Netherlands there are numerous materials available for schools/teachers to choose from. Some are offered on the commercial market for educational materials, others are offered often free of charge by NGO's or supranational organizations such as Amnesty International. UNICEF, UNESCO. Regular textbooks include chapter or themes on multicultural society to meet the curriculum guidelines (core objectives or attainment targets) on this issue. School books on subjects like environmental studies or social studies often have paragraphs or chapters on cultural diversity.

The Estonian national curriculum is very flexible, enabling and strongly encouraging the use of an individual approach and a curriculum that takes into account and is appropriate for the student´s individual needs (e.g. additional language learning support). This is supported by study materials that take account of individual needs as well as extra-curricular activities.

10. Review

With the exception of Norway, Cyprus and Croatia the majority of the respondents stated that the curriculum on teaching about ethnic and cultural diversity has not been reviewed with specific attention to the needs of migrant pupils or they do not know about it.

The Norwegian Ministry of Education and Research has reviewed it within the last five years, and they have come up with new guidelines on how to implement basic skills that contain suggestions to provide adapted education to minority language children. This also the case in Cyprus, where the curriculum was revised within the last 5 years by a special committee hired by the Ministry of Education, but the respondent is not aware of specific changes due to this review. In the Netherlands there is no national curriculum. Only some programmes on intercultural education were reviewed in the 1990s. The National government funds an institute for curriculum development (SLO) to develop general frameworks for activities that are of use for all types of schools. Some local governments are funding programmes.

Finally, in Croatia in 2011 new National Framework Curricula was presented with 8 key competences one of them being mother tongue instruction and another one civic literacy.

yes
• Croatia; Cyprus; Norway

no
• Austria; Estonia; Germany; Hungary; Latvia; Lithuania; The Netherlands; Portugal; Spain
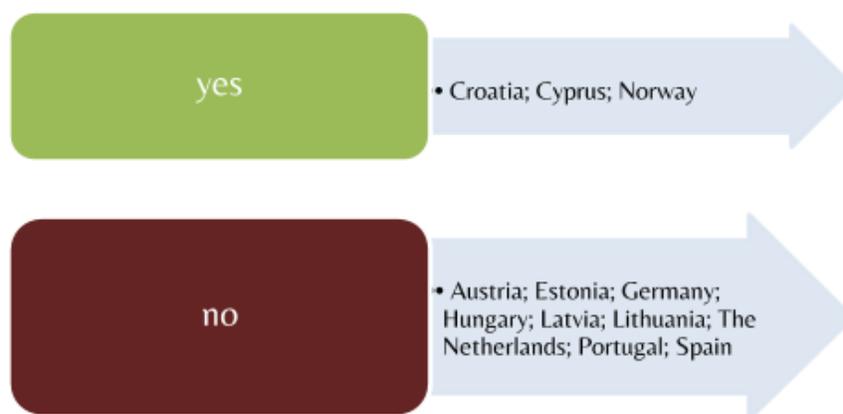
11. Programmes, initiatives and good practices

This section provides a brief description of projects regarding citizenship education and children from migrant background in each country.

12. Mother tongue instruction

In most of the respondent SIRIUS network countries, children from a migrant background are given support in school to maintain and develop their cultural heritage through the mother tongue to some extent. In Spain, Croatia, Cyprus, and Germany they are supported to a small extend. In Hungary there are not supported at all. In the Netherlands it was offered until 2004 but then abandoned.

To what extent are children from a migrant background supported in school to maintain and develop their ethnic and cultural heritage and the mother tongue if they choose?

not at all
- Hungary
- The Netherlands

to a small extent
- Croatia; Cyprus
- Germany;Spain

to some extent
- Austria; Estonia;Latvia Lithuania; Norway; Portugal
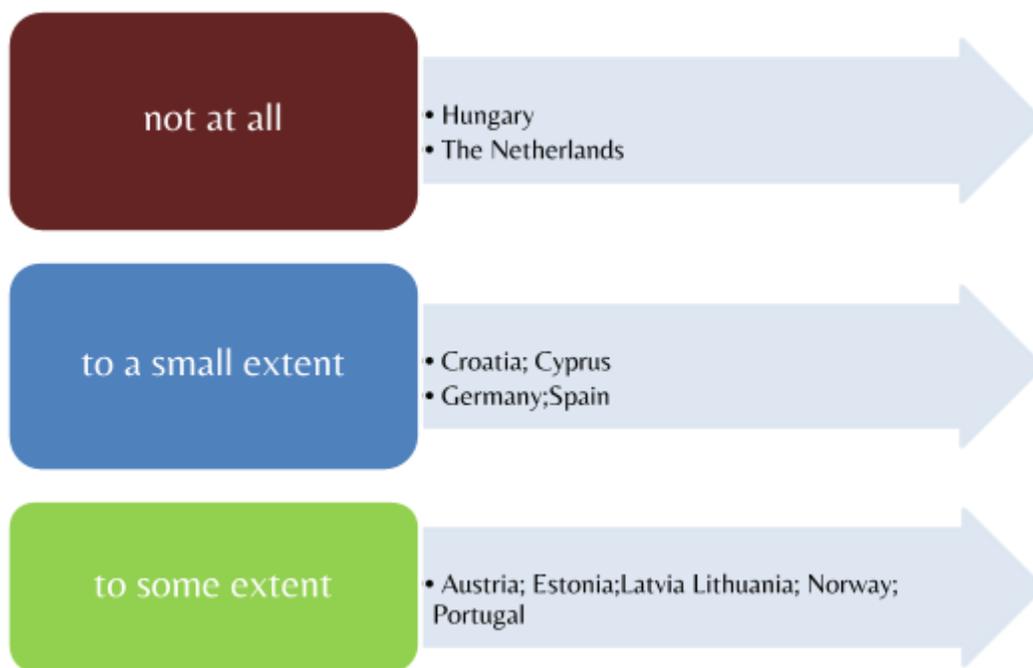
Next, we provide a short description of specific policies and initiatives in each country.

In Croatia for instance, members of national minorities are guaranteed by the Constitution the right to education in their mother tongue at all levels of education. Within the aforementioned *Law on Education in Primary and Secondary Schools,* the schools must facilitate the learning of their language, and higher schools organize programmes for teachers for performing education in the minority languages.

In Estonia it is possible, with some restrictions (which are applicable also in Estonian-medium schools), to create a school where the language of instruction differs from the official one and, at the same time, students have the right to study their mother tongue as an optional subject in Estonian-medium school or in schools with a language of instruction different than a student´s mother tongue. Besides, Ukrainian and Italian language courses are subsidized by national authorities during normal school hours for all the students.

Along a similar line, in Lithuania, some schools offer children their whole education in their mother tongue, and usually, there is also a stronger focus on supporting minorities' culture and tradition.

In Germany, the school authorities and sometimes the consulates of the countries of origin of the children from a migrant background fund mother tongue classes in primary education during school hours. Schools offer one or two languages' instruction and pupils can go to other schools for first language learning.

Bilingual education funded by the state is a trend nowadays in secondary schools in some German regions. Usually the language is not chosen taking into account pupils' mother tongue, but its usefulness in economic terms, for example, rather English, French or Spanish than Turkish or Farsi. Still, two primary schools in Hamburg offer German-Turkish instruction thanks to a cooperation project between the Turkish Ministry of Education and Hamburg's Department of Education. All students can make use of them, yet there are specially targeted at children from a Turkish background.

In Cyprus, Turkish Cypriots have the right to receive language and history classes and in two specific schools Maronite and Armenian students can take language and religion classes.

In Austria mother tongue tuition is carried out in more than 23 languages in schools around the country, usually 2 hours per week during regular school hours. The instruction is organized across schools when there are too few pupils to fill a classroom. Nevertheless, the respondent comments that the level of the students is generally very heterogenic and the quality of this education is hardly monitored. There is also nationally funded bilingual education in normal school hours, but only for autochthonous minorities.

The local government of Catalonia have the *Protocol for classes on mother tongues* for the linguistic minorities, and in some high schools they develop programmes to promote the learning of mother tongues. In Barcelona the organization *Casa Asia* offers language courses after school to all migrants funded by the Catalan government. Located in the same city, the NGO *La Formiga* offers courses in Catalan and Spanish as a second language and run a Catalan-Chinese linguistic exchange programme for young people.

In Portugal, regarding bilingual education, in Vale de Amoreira there is a Cape Verdean/Portuguese class set up by *Gulbenkian Foundation*.

In Latvia, as a national measure, children belonging to cultural minorities can have 40 per cent of the school instruction in their native language.

In Norway there are no national programmes targeted at specific ethnic or national groups. The Norwegian respondent explains that this is because "everyone has the right to get an education adapted to their skill level and their needs regardless of background". However, according to the National Education Act pupils attending primary and lower secondary school with a mother tongue other than Norwegian and Sami have the right to adapted education in Norwegian and "if necessary" they are also entitled to mother tongue tuition, bilingual subject teaching or both. There are grants available to train bilingual teachers.

Similarly, in The Netherlands the current policies "look only at educational levels and not at ethnicity". Still, some secondary education schools offer teaching in languages such as Arab and Chinese and there are core curriculum objectives for Frisian language in Frisia.

13. Instruction in the language of the state

In some countries such as the Netherlands, newcomers are offered instruction in Dutch but not explicitly as part of a wider aspect of citizenship education courses during school hours. There are also acculturation course for adult newcomers. For some groups these are compulsory.

Next we describe specific programmes in place in some of the countries.

The Croatian *Law on Education on Primary and Secondary Schools* states that schools with migrant children must provide additional Croatian classes. The NGO Centre for Peace Studies runs projects to learn Croatian as a second language for migrants, principally asylum seekers. On the other hand, the Education and Teacher Training Agency conducts the project *Strategies for teaching and learning Croatian as a second language*. Besides, the University of Zagreb has a Croatian as a second language centre called *Croaticum*. It caters not only to foreign students, but also to Croatian descendants coming from abroad to learn the language, and migrants living and working in the country.

In Estonia, specifically for newcomers, schools can provide outside school hours acculturation courses with local government funding.

Germany provides German language instruction in primary and in the first years of secondary for all migrant children. These classes are additional to the regular ones, but are taught during school hours. Furthermore, within the *Youth migration service* project there are integration courses for young people under 27 provided by Catholic, Protestant or Independent associations and the *Workers' welfare* (AWO). And, the University of Hamburg carries out the *Intercultural Student seminar*, a mentoring project for the language education of children and young people from a migrant background.

In Spain, with local resources, the Language Schools, the Foreign Language Department of some Universities and the Linguistic Normalization Centres offer acculturation courses during and outside normal school hours.

The Portuguese Decree-Law 6/2001 and the project *Portuguese for all* from ACIDI guarantee Portuguese as a second language courses for immigrants.

In Latvia there are acculturation courses during normal school hours for migrant, refugees and re-emigrants founded by the national government. All migrant children have Latvian language instruction in primary education until 9th grade provided by the national government.

14. Programmes involving community and parents

Cypriots have the above mentioned *Zones of Educational Priority* and teacher training seminars, and Portuguese have the before-mentioned *Entreculturas* programme which contributes to linking schools with the migrant community and with parents.

In Portugal, there are two other projects to be mentioned: *Academia Ubuntu* and *Programa Escolhas* (Choices in English). The first one is a project addressed to young people with high leadership potential coming from social exclusion contexts in order to qualify them to carry out innovative projects and social undertaking for the *community*. The second one, is a national governmental programme integrated in the aforementioned *ACIDI* with the aim of promoting the social inclusion of children and youngsters from a low socioeconomic background, particularly migrant descendants, equal opportunities, and to strengthen social cohesion. It supports 110 local projects.

In Germany, the *Youth migration service* helps youth centres to work on improving the participation in social, cultural and political life of young migrants. In order to train the youth institutions and schools on strategies for managing diversity and enhancing self-confidence and civic involvement, there is a project named *Inkutra*. Along the same lines, the project *Young migrants: fit for the job and society* provides political educational programmes for young people from a migrant background. The project was set up by the Federal Committee for political education in 2009.

In Spain, Estonia, and Austria there are policies in place to partner schools with migrant communities and enable them to collaborate on citizenship education topics or in the perspective of citizenship education.

More specifically, the Spanish bank *La Caixa* is carrying out a national programme called *Intercultural community intervention* to promote projects on the social construction of citizenship, paying special attention to education. In addition, there is a research group in the University of Barcelona called GREDI focused on Intercultural Education that carries out "change- oriented participatory research" (GREDI website; http://www.ub.edu/gredi/) to support social cohesion in the community. In a municipal context, there is a Migration Plan in the city of Barcelona, the *Office of Religious Affairs* and the *Barcelona Intercultural Plan*. The Council has carried out a campaign called *Barcelona against hearsay* targeted at all citizens and aimed to promote diversity and fight against prejudice and xenophobic stereotypes.

Estonia has a students' exchange programme in cooperation with other schools as a local as well as a national initiative.

Moreover, in the federal state of Lower Austria there is the figure of *Intercultural assistant*. This is a person that, after specific training, works in the schools in order to help teachers, pupils and parents to collaborate with the community and carry out intercultural projects.

Similarly, in Lithuania there is a training programme for civil servants, social workers and any practitioner working with "third-country" families on provision of assistance from an intercultural point of view.

On the other hand, in Germany there are specific policies to increase communication between schools and migrant *parents* on citizenship education.

For instance, there is a Newsletter for teachers informing on how to increase cooperation between schools and parents with a migrant background. It is handed out to all the national primary schools, but it is specially targeted at educational staff at schools in socially underprivileged neighbourhoods; usually with high number of children from a migrant background. In the *Fichtelgebirge* Primary school in Berlin there is also a project to enhance the cooperation between the school and the parents of children from a migrant background.

The Netherlands has free school choice for parents and relatively free admission policies for schools / school boards. This is supported- in a small number of cases- by groups of well-educated parents to send their children together to a school in their mixed neighborhood with dominantly or almost exclusively children from less educated parents ('black schools'). Forum, an NGO for migrant issues, has had a project to help parents with a migrant background to become active in parent councils.

Norway has several parental support organizations**:**
- **The National Parents' Committee for Primary and Secondary Education (FUG)** is a national committee for parents who have children in primary and/or secondary education. Established in 1976 FUG is legally founded on Section 11-9 of the Norwegian Education Act. FUG is appointed by the King in the Council of State for a period of four years. The current FUG was appointed on 16th December 2011 for the period 2012-2015.
  FUG consists of a chairman, a vice chairman, five members and two deputy members. The members come from different parts of the country and have children at school. Members must have worked actively as a parent representative at school or municipal level.

  FUG's role involves:
  - Home - school partnership
  - Safeguarding the interests of parents in connection with school
  - Distributing information on how the home-school partnership works
  - Distributing information on how parents can support their children
  - Setting the agenda and supporting parents as regards key issues such as indoor climate, bullying, parent meetings, schoolwork, etc.

- **Multicultural Initiatives and Resource Network (MIR)** is a voluntary organization and run by parents. They are multicultural parents who want to collaborate with the schools, and take responsibility for their children's learning.

- The key aims of the network are to ensure:
    - Parents with minority background to feel safe and welcome in their meeting with the school.
    - Parents to strengthen their role so that children can function well in school and in an enriching multicultural society.
    - The partnership between home and school to be strengthened for their children to be successful in school.
    - The development of a multicultural parenting network to create unity and positive relationships between parents.
    - The organizations FUG and MIR cooperate and do a good job for the parents in Norwegian schools.

- **Good practice examples in parental involvement in Norway:** In spring 2009, the Ministry of Education asked the Directorate of Education and the National Center of Multicultural Education (NAFO) to carry out an assessment of various types of parental cooperation in schools with many minority students.
  The National Center for Multicultural Education (NAFO) has networks and collaboration with schools and kindergartens in all the counties in Norway. NAFO invited some of these schools to participate in the project.
  The project resulted in several examples of good practice.
  Hagaløkka skole has a long tradition in educational work with pupils with different language and cultural backgrounds. They treat parents as a resource for their children`s education. The parents have understanding and knowledge of their children that teachers need to create a safe and successful education for the children.
  They arrange bilingual parent meetings, give information in different languages and their cooperation with bilingual teachers helps to involve parents in their children's education.

15. Future plans and developments

As a final point, the survey asked about future plans of citizenship education either relating to children from migrant background or education about cultural diversity. The answers are described below.

The Spanish respondent states that "due to economic and political issues, policy decisions in the national, local, and municipal context have drastically reduced the funding allocated to citizenship education, intercultural education or migrant integration programmes". As indicated before the current Spanish government has removed citizenship education as a subject from the curriculum and does not anticipate specific programmes on that matter.

The Norwegian government has granted a large program called *Competence Promotion* with the advice of higher education institutions in order to boost teacher competence to deal with minority language children in all areas of education; from Early Childhood to Higher education.

In Hungary there is a National Round Table for creating a Policy Brief for desegregation and inclusion involving stakeholders, teachers, researchers and programme makers. They will come with suggestions and actions and try to achieve acceptance of this policy.

In the Netherlands the Advisory Board on Education (2012) recommended more investment in civic education. Although there are no targeted measures for migrant pupils currently in education, some general measures which are in place arereally helpful for migrant pupils. Measures concerning language or the weighing system to distribute funding can be shown as an example. The Dutch government also has a subsidy for intercultural contacts.

The respondent in The Netherlands states that there is a feeling of lack of progress in the field of civic education; in research, policies and practice. The national government is preparing a response on the 2012 report of the Advisory Board on Education. In addition there is a view shared by professionals that the Local Educational Agenda as an existing policy instrument is not utilised effectively as far as civic education and cultural diversity is concerned. One reason for this is shown as a lack of urgency and (political) will on the part of local government and/or school boards. In view of this the respondent poses the question 'What could influence the sense of urgency and (political) will?' and further speculates whether a policy response of the national government to an advisory report could make an impact for stronger incentives and investments.

Different stakeholders in Croatia are involved in creating a strategy for educational development with a set of indicators and then, implementing it by a national debate.

In Lithuania the national partner expresses that, at the moment, policy makers and school professionals are more concerned with "first priority needs like language support". However, the *Lithuanistic model for education* that partly includes references to cultural diversity in the textbooks is being established.

The Latvian Ministry of Education and Science and the Trade Union of Teachers are monitoring the diversity mainstream of education policy makers of the national government. By this initiative a baseline in 2013 and new content in 2014 will be arranged.

The Estonian Higher Education Strategy 2006–2015, specifies the areas of development for Higher Education and provides guidance in future activities for the Government, the ministries and the educational institutions. The implementation is monitored by the Parliament and the Government in cooperation with major partners, independent public law universities, private and public higher education institutions, student organisations, employers and representatives of the non-profit sector. The strategy includes references to human rights and social justice education and language teaching for students whose mother tongue is not Estonian. The Strategy of Internationalization of Estonian Higher Education 2006-2015 is focused on motivating international students to come to Estonia to study and create conditions to

make it easier for them to visit Estonia. The Estonian Integration Strategy 2008-2013 focuses on integration processes in primary and secondary education level.

Future plans and developments also reveal a shared 'vision' amongst some member countries, related to the content and goals of citizenship education. A significant number of countries stressed cultural diversity as an important aspect of citizenship education and associated it with the acquisition of critical thinking and democratic skills, the development of knowledge and attitudes about different social process and active participation and social integration in society. However as in the case in the Netherlands this was often not a national priority. Austria identified its goals as awareness-raising of pupils concerning racism, migration, violence and human rights as well as educating students against any form of discrimination and exclusion. Such views were underpinned by implicit conceptualizations around learners' social capital for bridging the gap in attainment and creating equity and social justice among the communities.

Some countries reported that in the absence of a central national drive in citizenship education there appeared to be a trend to give it more centrality in teacher education. In most universities there are courses in cultural diversity but they are not compulsory. Some reported that teachers in history or geography touched upon aspects of citizenship depending on their personal sensitivity on these issues or in the textbook they are using but they added that this was not often anchored very well in teacher education and training. In others there seemed to a general consensus that teachers were not prepared for the teaching of 'active citizenship and social integration'.

16. Some key findings of the survey

The data collected represent the views of individually informed professionals from 12 SIRIUS countries. Our survey found some excellent work going on in some countries and we feel that it is important to highlight these as a process of dissemination of good practice. The emerging patterns of practice in the SIRIUS member countries indicate a variety of approaches to citizenship education of children from a migrant background.

Existing survey reports such as *Eurydice (2012)* on the principle approaches to citizenship education in European countries showed that there was no single unified framework and that practices in each country appeared to be ranging from assimilationist, integrationist to inclusive approaches. Parallel to this it was also found that the curriculum delivery was organised differently where citizenship education was offered either as embedded across the curriculum, taught in other subjects or offered as a separate subject. Our report also supported such findings to some extent.

First we present some examples of good practice by member countries. We then try to conceptualise our findings as an overview within an analytical framework.

16.1. Examples of good practice

The Portuguese example deserves a mention in this respect. It highlights the role of *Entreculturas,* a government initiated Board to oversee multicultural practices in schools. For us, a particularly interesting aspect of this institution is its guiding role in providing a framework for multicultural practices as it gives autonomy to individual schools. This localised approach provides a logical- and practical- framework for schools to apply the principles of inclusion in the context of particular migrant groups. It also empowers schools (as shown by the responses in the survey) to actively take part in the decision making process and to practically implement these. The example provides us with a healthy 'symbiotic' balance between the state and the local educational institutions.

The Catalan experience provides a similar approach adopted by the local government. In addition to proving guidance on its 'citizenship' and 'immigration plan' and on religious diversity the education department has set up a website to disseminate good practice about diversity in schools.

We wonder how often we hear of official governmental bodies running campaigns to promote diversity and multiculturalism with a real focus on eliminating prejudice and racism. Austria seems to be getting their act together in this respect. The German experience is still in need of considerable planning and development at policy level in a number of areas mentioned above. However, it appeared to be focussing on one important topic affecting migrant communities: youth employability- relating to all youth especially those from migrant communities, and introducing programmes to tackle this very issue.

On the topic of mother tongue lessons it was heartening to read about the provision in most member countries of enhancing migrant children's linguistic and cultural experiences in a school setting. However there was no evidence or discussion around the role of mother tongue instruction in relation to academic achievement. The other area of consideration relates to bilingual education. Portugal being an exception, we found no evidence of bilingual programmes to support the use of the official language of the host country and the mother tongue together. We recommend the evaluation of the effectiveness of such programmes by the network countries.

Closely linked to the provision of mother tongue/bilingual programmes, is that of teacher training. Again with the exception of one country- Norway with its *KompetanselØftet* programme- we found no evidence of existing or future plans for such provision. We recommend that teacher training programmes are evaluated with similar views in mind. Norway's programme is worthy of mention in this respect.

Multicultural education has high priority in Norway. In 2013 the Ministry of Education presented a plan to conduct a higher competence in the multicultural area, during a period of five years. There has been NOK 30 million allocated each year for the entire period to increase the competence on multicultural education in the whole country.

The Government aims to:
- Boost the competence of the multicultural area for all employees in nursery, primary, secondary and upper secondary schools, and also those who teach adults.
- Strengthen the knowledge base about minority students' learning environment.

- Extend the grant for apprentices who have special needs to include those with poor Norwegian skills and short residence time in Norway.
- Recruit more people with an immigrant background to teacher education.
- By the end of 2017 the programme will be implemented in all the counties in Norway.
- The Directoryof education will supervise the project and coordinate the progress to make sure that every county gets involved.

Teacher education programmes for bilingual teachers in Norway

In subjects for bilingual teachers, the teachers can get work in 1.-7. Grade in primary school in disciplines where they have at least 30 study-points (half a year study), and also in 8.-10. grade in secondary school in several subjects. Employment in secondary school requires 60 study-points (one year´s fulltime study) in each subject.

This gives professional and pedagogical proficiency to work in Norwegian primary and secondary schools in the different subjects studied, and as a bilingual teacher for those who choose 30 study-points in their mother-tongue.

NAFO (National Center for Multicultural Education) provides scholarships to teachers who want to take this course or other courses that will help them formalize their teacher education.

16.2. Overview of findings

We asked SIRIUS member countries about their key objectives in education about cultural diversity and proposed four main themes: political literacy, critical thinking, values, attitudes and behaviour, and active participation. We observed some positive developments relating to each of these. With the exception of two countries, educating their pupils about cultural diversity and migration ranged from a medium to a high priority on agenda of the majority of the countries. With critical thinking a similar pattern emerged. Only one member country indicated that teaching about respect, tolerance and solidarity was a low priority. However, we found that there were some challenges in terms of developing active participation and engagement regarding minority rights at school and community levels. Only three member states indicated this as a high priority on their policy agenda. Despite this we found that there was room for positive developments in that with the exception of one, all countries appeared to have implemented legislative provision to teach about cultural diversity in their schools. We remain optimistic in that this could further develop initiatives at policy and practical levels for active participation and engagement of minority rights in schools. However we believe that in order for this to happen, there needs to be policy initiatives at local/national/community levels before permeating into schools to endorse what Banks (2008) calls *transformative citizenship* education. This would recognize and validate cultural identities of students, as well as actively seek to develop strategies to achieve peace, human rights and democracy within the local community and at a global level (Osler & Vincent, 2002).

However we know that when we are referring to transformative citizenship education we need to look beyond maintaining students cultural identities to explore the dynamic process of how marginalized groups are conceptualized by more privileged groups. Here we need a more complex theoretical framework to explain the simultaneity of multiple oppression and complexity of identity. Crenshaw's

(1989) notion of 'intersectionality' to describe identity as interlocking and mutually reinforcing vectors of race, gender, class, and sexuality provides a useful starting point. If we are to educate critically thinking active citizens we need to incorporate their lived experiences- multiple identities- as important ingredients for citizenship education (Cherubini, 2011).

Absence of this could lead to pockets of isolated initiatives at schools level. One of the ways this could be implemented would be for policy makers at national and local levels to actively engage schools and communities in drawing up policy initiates which are workable at practical levels. The next step would then involve 'selling' these practical policy initiatives to schools and local communities by organizing seminars, training and conferences. This approach empowers those who would be most affected to take an active part in the process.

In exploring the location of cultural diversity in the curriculum we found that in primary schools most countries either embedded it in other subjects such as social studies, history or taught it as part of an integrated curriculum. We found a similar pattern in secondary schools. We also found that 2 hours or less per week on average is devoted to teaching about cultural diversity in primary and secondary schools. As regards producing useful materials, there are no shortage of ideas and useful initiatives for future collaborative ventures by member states.

One of the areas of further development relate to reviewing the existing provision on cultural diversity. Only three countries reported to have reviewed their current provision in the last five years. Perhaps this is one of the areas that require further attention by the member countries. Further indepth study may be required to see to what extent the SIRIUS network countries that responded to the survey are supporting Haste's (2004) notion on citizenship education which incorporates students linguistic and cultural experiences into the teaching a learning process.

Most of the member countries reported mother tongue provision -in some form-for their minority communities. In some cases mother tongue instruction is given as a right, protected by the constitution, in others where the language of instruction is different from that of the state it is offered as an optional subject. In other cases minority students are able to attend school and be educated entirely in their mother tongue. Two member countries did not offer any mother tongue instruction. In these countries the emphasis is on *assimilation* and instruction in the *language of the state*. This variation in provision of mother tongue education is interesting and offers an opportunity for Sirius member countries to question positions and learn from each other. We suggest organizing such learning opportunities as a future activity in the Sirius network.

Finally the survey revealed worthwhile investment strategies for cultural diversity and education of migrant children by some member countries. Some are investing heavily in educating the work force – e.g. civil servants, teachers with various sources of funding and stake holders in the acculturation programmes, while others are driven by state backed initiatives. It is important to highlight here that for effective implementation of citizenship education inclusive training programmes for *all* professionals- not just teachers - need to be considered.

The context of individual conditions existing in each country with their own history of migration, social and political developments but most crucially the issues of funding needs to be kept in mind. In the current climate of economic stagnation across Europe it would be overoptimistic to expect governments to make provisions for migrant children a national priority. However, the results of the present survey give us some hope that better things are yet to come. As we acknowledge the need for more comprehensive research with its wider scope of respondents we remain optimistic that we are making some progress from teaching citizenship towards Biesta's (2011) *learning democracy*.

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Useful Websites

- Estonian High Education Strategy: https://www.google.nl/url?
- Germany: University of Hamburg's "Intercultural Student seminar": http://www.epb.uni-hamburg.de/de/iks
- Portuguese Escolhas program: http://www.programaescolhas.pt/
- Portuguese Academia Ubuntu project: http://www.academiaubuntu.org/
- Spain: University of Barcelona's research group on Intercultural Education: http://www.ub.edu/gredi/
- University of Zagreb's Croatian as a second language centre: http://croaticum.ffzg.unizg.hr/eng/ocroaticumu.html

APPENDIX

Citizenship education and children from migrant backgrounds: A survey of policies and implementation across the SIRIUS national partner countries

The [Eurydice Citizenship education in Europe survey](#) report (2009) states that 'Citizenship education', in some form, is present in all countries. The report recognises citizenship curricula cover a wide and range of topics, addressing the principles of democratic societies; contemporary societal issues such as cultural diversity and sustainable development; as well as the European and international dimensions.

This survey is about how educational policies and their implementation approach citizenship education ***more specifically in relation to the education of children from a migrant background in your country.***

Instructions: We ask you to complete this survey with as much detail as you can. Please consult the relevant expertise in your country to assist you to answer these questions. We recognise that some questions will require you to make evaluative judgements based on your professional knowledge and we welcome this, clarifying where this is the case.

Terms and definitions:

1. Children from a migrant background: In this survey we use the expression 'children from a migrant background' according to the EC Green Paper, 2008: children of all persons living in an EU country where they were not born, independently of whether they are third country nationals, citizens of another EU member state or subsequently became nationals of the host member. But we also include here 'second generation' (OECD, 2006) children who are descendants of migrants.

It might also be useful where relevant, to include other cultural groups who may have minority status in your country for example long term settled ethnic/'racial' minorities, linguistic minorities; religious minorities; 'indigenous' minorities (e.g. Roma).

Each country's specific circumstances will be different and will use different terminology. Please set yours out below.

Term/s which best describe my country's definitions:

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2. **Citizenship education:** In line with the Eurydice report, we define 'Citizenship education' as education to ensure that young people become active citizens capable of contributing to the development and well-being of the society in which they live. Citizenship education is commonly understood to include four main aspects (a) political literacy, (b) critical thinking and analytical skills, (c) attitudes and values and (d) active participation. In this respect we perceive any activities which take into account of the linguistic (e.g. mother tongue) social and cultural (e.g. Community events, celebrations, religious, National festivals,) experiences of children and young people from migrant backgrounds to be within the wider scope of what we regard as citizenship education. This might be taught in a discrete subject Citizenship Education, or such a topic might be found taught in other subjects, or cross-curricula.

3. **Curriculum**: The term 'curricula' is used here in a wide sense, again in line with Eurydice report, we define Citizenship education to mean any official steering documents containing programmes of study or any of the following: learning content, learning objectives, attainment targets, guidelines on pupil assessment or syllabuses.

4. We use the term '**citizenship education'** to encapsulate the education of children and young people to be a rounded citizen fit for contemporary democratic society.

5. **Cultural Diversity:** We use the expression 'education about cultural diversity' to encapsulate the education of children and young people to understand the cultural values (e.g. language, customs and practices (e.g. religious affiliations) of their peers who may be from different backgrounds to become active citizens capable of contributing to the development and well-being of the society in which they live.

In this survey we are interested in:

- How your country approaches citizenship education specifically in relation to children from a migrant background
- How your country teaches all young people about cultural diversity
- Policies that are in place, and what is known about their implementation

Where necessary, please distinguish between:

- National, (federal), local or school level policies

- Different approaches for different stages of schooling (primary, secondary are the focus here)

PART A: General approaches to the education of children from a migrant background

1. **Which model would you suggest best encapsulates your country's *current situation* in terms of the education of children from a migrant background?**

	Please tick or write in detail if preferred
a.**Assimilation** (children from a migrant background are expected to fit into the existing provision with no adaptation to specific needs)	
b. **Integration** (children from a migrant background are expected to fit into the existing provision but with some support and provision to assist them to do so)	
c.**Inclusion** (the school is a space that welcomes all the differences, and diversity is a richness that constitutes a relevant aspect of the curriculum and teaching methods)	
d. **Other (please write in)**	

Curriculum: Content and Delivery

Cultural diversity:
2. Is there **provision to** teach all young people about **cultural diversity** in school education?

Y /N

Please detail whether this is compulsory or elective and at which stages (e.g. elective at primary; compulsory at secondary)

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3. Where is education about cultural diversity **located in the school curriculum?**

Primary:

a. As a discrete subject	b. In citizenship as a discrete subject	c. Taught in other subjects (name the subject)	d. Embedded across the curriculum

If a, please write in name of subject

…………………………………………………………………

If b. Taught in other subjects: (please tick relevant subjects)

History	Geography	Social Studies	Civics	Other

Secondary:

a. As a discrete subject	b. In citizenship as a discrete subject	c. Taught in other subjects	d. Embedded across the curriculum

If a, please write in name of subject

…………………………………………………………………

If b. Taught in other subjects: (please tick relevant subjects)

History	Geography	Social science	ethics/religious education	languages	Other

4. How many hours a week would you estimate on average are devoted to education about cultural diversity specifically?

At primary:

Less than 1 hours	Less than 2 hours	2-5 hours	More than 5 hours	Don't Know

At secondary:

Less than 1 hours	Less than 2 hours	2-5 hours	More than 5 hours	Don't Know

5. What would you say are the key objectives of education about cultural diversity in your country:

objective	High priority	Medium priority	Low priority	Not a priority
developing political **literacy** *(knowledge of basic facts about cultural diversity and migration and understanding of key concepts)*				
acquiring **critical thinking** and analytical skills *(understanding theories and perspectives to analyse and evaluate knowledge on migration and cultural diversity)*				
developing certain **values**, **attitudes** and behaviours *(sense of respect, tolerance, solidarity, etc.)*				
encouraging **active participation** and engagement at school and community levels with regards to cultural diversity and minority rights.				
Other:				

Please explain:

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6. Are there specific 'themed' programmes or initiatives targeted at specific cultural, ethnic and religious groups that run either as part of a citizenship education curriculum or separately funded by local or a national organisation. If so please write in up to three, with details

Themes	Name of Citizenship Education Programme	Name of Citizenship Education Programme	Name of Citizenship Education Programme
Migrants			
Religious minorities			
Linguistic minorities			
Indigenous minorities: e.g. Roma			
Resident Citizens			
Resident non-citizens			
Refugees or asylum seekers			
Other (please specify)			

7 .To what extent are children from a migrant background supported in school to maintain and develop their ethnic and cultural heritage through the mother tongue if they choose?

A great extent	to some extent	to a small extent	not at all

If so, what specific policies are in place? (please detail)

…………………………………………………………………………..

8. We see any initiative that takes into account of the languages of ethnic and cultural minorities as part of a wider aspect of citizenship education. We would like to know whether such initiatives are taking place and if so how are these funded.

Please provide on or two (or some?) examples of these initiatives?

Type of provision	During normal or outside school hours?	Funded by National/Local or other third sector sources (e.g. community provision funded by Education offices of Embassies or Charities)	Offered to newcomers/ second/third generation/all migrants?
Mother tongue Instruction			
Instruction in the language of the state			
Bilingual education (instruction in two languages e.g. the mother tongue and the language of the state			
Acculturation courses (e.g. information about the language and culture of your country)			

9 .What kinds of learning and teaching materials are available for teaching *about* ethnic and cultural diversity?
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10. Are there any good practices or programmes that have been investigated in terms of success?
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11 .Has the curriculum on teaching about ethnic and cultural diversity been *reviewed* with specific attention to the needs of and relevance to migrant pupils?

Y	N	Don't know

If so, when did this take place? (in the last 5 years, 10 years?)

…………………………………………………………………………………………

If so, who did the review?

………….

12. Were there specific changes or developments as a result of this review?

Y	N	Don't know

Please detail (please include any weblinks to further information)

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PART B.   Local and National Policies

13. How high a national policy priority is (citizenship) education about *cultural diversity*?

Please detail

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14. Are there any policies specifically pertaining to improving education about cultural diversity?
    a.   If so, please give examples:

Please detail	Local or national?	Relevant information (e.g. website.)

15. Are there specific policies in place to *partner schools with migrant communities* to enable them to work more collaboratively on CE topics or in the perspective of CE? (please tick)

Y	N	Don't know

    b.   If so, please give examples:

Please detail	Local or national?	Relevant information (e.g. website.)

16. Are there specific policies in place to increase *communication* between schools and migrant parents on CE topics?

Y	N	Don't know

    a.   **If so, please give examples:**

Name of policy or initiative in place	Please detail	Local or National?	Relevant information (e.g. website.)

17 Please tell us about any *other* Local and National Policies, legislation or initiatives in place which address (citizenship) education on ethnic and cultural diversity in your country.

Name of policy, legislation or initiative in place	Local or national	Relevant information (e.g. website, name of publisher etc.)

PART C   Future Plans /Developments

18 . Please tell us of any future plans or developments that you are aware of relating to citizenship education in your country, specifically in relation to the education of children from migrant backgrounds and/ or in relation to education about cultural diversity.

This could be either in the form of legislation; national policy; local policy or practical initiatives

Name of the initiative/policy	Consultation (e.g. Head teachers, teachers, teacher educators)	What Processes to monitor the implementation?	Processes to review the policy/initiative?