

EDUCATION, CITIZENSHIP AND SOCIAL JUSTICE: INNOVATION, PRACTICES AND RESEARCH

Edited by Liliana Jacott, Tatiana García-Vélez & Vanesa Seguro Gómez

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Editors Forward

The First CiCe Association Conference/Jean Monnet CiCe Network Conference entitled “*Education, Citizenship and Social Justice: Innovation Practices and Research*” was sponsored and funded jointly by Jean Monnet CiCe Network, CiCEa (Children’s Identity and Citizenship European Association) and the Universidad Autónoma de Madrid (Spain). It brought together a significant group of academics, research students, teachers, and education and policy stakeholders from across Europe and around the world, with an interest on issues related to citizenship, education and social justice.

At present, societies over the world are facing a number of important challenges, not least how to respond responsibly to high levels of poverty, social exclusion, and inequalities generated by the economic, social and political crisis. Along with this, there is the urgent challenge posed by the current migration flows that has generated the refugee and migrant crisis in Europe, which needs to be analyzed in the context of the shared global responsibility of the EU. All these challenges raise relevant questions of fairness and social justice and generate reflection on notions related to human dignity, development of capabilities, citizenship, belonging, otherness, recognition of diversity, and active democratic participation at the personal, community, global and policy level. In this context, it is important to reflect critically upon issues concerned with how to promote the construction of citizenship in diverse societies in terms of social justice as well as on the role of education in achieving these objectives.

These proceedings include the titles, abstracts, presenter names and contact information of presentations which took place at the First CiCe Association Conference/Jean Monnet CiCe Network Conference. This information is provided to allow the reader to contact presenters for queries, comments or requests. The papers included in the proceedings are those submitted for publication by the presenters addressing the aforementioned issues in the conference in Madrid, Spain.

Liliana Jacott, Tatiana García-Vélez & Vanesa Seguro. Editors

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Education, Citizenship and Social Justice

Convenor: Natalia Ruiz-López

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Keynote Lectures

Migration, education and school governance. A literature review on assessment and monitoring education for success.

Miquel Àngel Essomba. Universidad Autónoma de Barcelona.

The education of children with a migrant background is an issue that has been on the agenda of the EU in the last decades. Since the Council Directive on the education of the children of migrant workers was published in 1977, the UE has taken significant steps to promote the integration of migrant children. Nevertheless, the current situation on review and monitoring of migrant education in the EU requires further efforts and research.

In light of this situation, this lecture summarizes a research on the state of the arts of monitoring and assessing immigrant children educational policies (MEMA) in Europe. Acknowledging that few efforts have been made in this direction, the study represents a first step for the introduction of MEMA in the political agenda of European countries. To do so, this study has counted on the support of national experts from most European countries, having been in charge of implementing a questionnaire designed to grasp how monitoring and assessment of such policies is carried out. This presentation aims to provide an overview of the state of the arts of the literature for this research.



Miquel Àngel Essomba is Professor of the Department of Applied Pedagogy at the Universitat Autònoma de Barcelona. Doctor in Pedagogy, Master in Educational Psychology and postgraduate in Intercultural Pedagogy. He has been director of the United Nations Educational, Scientific, and Cultural Organisation (UNESCO) Center for Catalonia, President of the Linguapax Institute and director of the ERDISC research group. He has been visiting research fellow of the Institute of Policy Studies in Education of the London Metropolitan University, visiting professor of numerous European and Latin American universities.

He is an expert on intercultural education, inclusive education and community education. He has been director of Intercultural Education in the training of teachers at the Council of Europe and is an expert consultant on diversity and education issues of the OECD, UNESCO and the European Commission. Professor Essomba has been the general coordinator of SIRIUS European Policy Network on the education of children and young people with a migrant background from 2011-2015. He has been consultant for Barcelona City Council and the Generalitat de Catalunya on education and cultural diversity issues. In 2015, he was the Commissioner of Education and Universities of Barcelona City Council.

Migrants, identities and Nation-States: the implications for citizenship education

Alistair Ross. Jean Monnet Professor of Citizenship Education in Europe. Emeritus Professor, London Metropolitan University.

This lecture draws on some initial findings of a study of young people's constructions of locational identities in Western Europe. This study was conducted using 165 focus groups with over 1000 young people aged between 11 and 19 in 52 places across 14 countries between September 2014 and January 2016. Many of these included discussion of the place of migrants and refugees within these states – set across a period that included the eruption of ISIS and the Syrian civil war in the Middle East, the Russian incursion into the Ukraine, the mass movement of refugees into Europe, and terrorist attacks in Europe in Paris, Brussels and Kobenhavn.

The focus of this key lecture is the discussion on how these events are used by young people in their fabrication of local, state and European identities, and use this to suggest that the concept of the 'nation state' is no longer a useful term in discussions of identities. I argue that citizenship – a 'notoriously polyvalent term' (Joppke, 2010) – is used in some contexts to define national identities as well a state membership, and this can cause confusion among both the traditional populations of our countries and newer settlers, and this in turn poses particular challenges for Citizenship Education.



Alistair Ross is a Jean Monnet *ad personam* Professor of Education, awarded by the European Commission. This runs from 2009 to 2014, and is particularly linked to the study *Young Europeans' constructions of identity and citizenship: Crossing European borders*. He is also an Emeritus Professor at London Metropolitan University, and Visiting Professor at the University of Bedfordshire and works part-time as a researcher in the Institute for Policy Studies in Education (IPSE). His research interests focus on aspects of social justice within education:

- how children and young people find a voice in society and understand their identities and rights in society and citizenship education;
- how educational policies and practices can ensure that individuals and groups all benefit from education, maximise their potential, and no groups are disadvantaged
- how the education professions are representatively drawn from the communities that they serve.

He was formerly Director of IPSE (2000 to 2009) and was initiated the long running Erasmus European Commission Thematic and later Academic Network "CiCe" (Children's Identity and Citizenship Education) as well as being a founding member and first President of the Children's Identity and Citizenship European Association (CiCea). Some of his many research projects include:

- Migration Integration Policy Index (MIPEX): scoping and establishing education policy indicators
- Young Europeans' constructions of identity and citizenship: Crossing European borders
- Children's Identity and Citizenship in Europe: CiCe Erasmus European Thematic Network
- Charting Educational Policies to Address Social Inequalities in Europe (EPASI)
- Teacher Education Addressing Multiculturalism in Europe (TEAM in Europe)

Second Chance Schools in Prison: Civic Learning and Social Justice in the period of economic crisis.

Despina Karakatsani. University of Peloponnese. Department of Social & Educational Policy.

Recent literature shows that prisoners who attend educational programs while they are incarcerated are less likely to return to prison following their release, while other studies underline that recidivism rates have declined where inmates have received an appropriate education. Furthermore, the right kind of educational program leads to less violence by inmates involved in the programs and a more positive prison environment. Effective Education Programs through citizenship education, social literacy and art help prisoners develop social skills, acquire techniques and strategies to deal with their fears and emotions, overcome their difficult reality. In addition, these programs emphasize academic, vocational and social education. Second Chance Schools in Prisons give the students the opportunity not only to acquire education, but, most importantly, to discover their talents, believe in their abilities and regain self-confidence. Diversity in Second Chance Schools demands a new approach to education, citizenship and training. Even more, the existence of multiple identities, values and cultures within these schools challenges both teachers and learners to cultivate mutual understanding and promote democratic standards, civic skills, citizenship values and knowledge in class. The theoretical basis is transformative learning theory of Mezirow and Critical Pedagogy, more specifically Paulo Freire's and Jurgen Habermas' positions, such as the role of critical consciousness, emancipator knowledge and communicative act.

The work presented in this keynote lecture is based on the results of a research about adult learners and educators' opinions in the field of one Second Chance School in a Prison situated in Athens, mostly concerning the role of this educational model for citizenship education, social justice and 'meaningfulness'.



Dr. Karakatsani studied History at the University of Athens and obtained her PhD from the University Paris 8-Saint Denis (Sciences of Education, 1998). She started working in Higher Education as a Lecturer in History of Education at the University of Crete (2000-2004) and then concurrently taught at the University of Democritus-Thrace and at the Institution of Teacher Training in Athens during 2005-2009. Since 2004 she has taught at the Department of Social and Educational Policy of the University of the Peloponnese in Corinth. She teaches citizenship education at the undergraduate and postgraduate level in the Master's Program 'Migration-Social Discrimination and Citizenship' of her Department. She also teaches at the Hellenic Open University. She has published books in French and Greek, has many academic articles published in international journals and has participated in many Greek and international projects. She has been actively involved in CiCe activities and publications since 2000, as well as having been actively participated in several working groups and serves as President of the CiCea for the period of 2016-2018. Her research interests include citizenship education and multiculturalism, the history of pedagogical theories, human rights education and democracy.

CONFERENCE PAPERS

SYMPOSIUM: Education for social justice: New approaches of practices and research (Part 1).

Convenor: Natalia Ruiz-López. Universidad Autónoma de Madrid, Spain.

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Abstract

This symposium is devoted to present different contributions carried out by a group of researchers from the Universidad Autónoma de Madrid to the study of Education for Social Justice. The GICE (Educational Change for Social Justice) research group, directed by Javier Murillo, is composed of professors and researchers from different areas who try to develop a theoretical framework about education for social justice, from the perspective of each of their disciplines. Several lines of work and research of GICE provide this interdisciplinarity in every study carried out. At the moment we launched the project “Schools in Socio-Economic Challenging Context: An Approach from Education for Social Justice”, funded through the state program for the promotion of scientific and technical research excellence (EDU2014-56118-P). At the present time GICE is structured around eight research lines: Social Justice and Education (core of GICE), Citizenship Education and Social Justice, Leadership and Educational Improvement, Teaching for Social Justice, Service-Learning and Social Justice, Music for Social Justice, Experimental Sciences and Mathematics for Social Justice, Information Technology and Communication for Social Justice, Arts Education for Social Justice, Creativity for Educational Change and Social Justice, and Inclusive Education.

Keywords: social justice, education, service-learning, teaching.

Education for social justice

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Abstract

Education for Social Justice requires, first, to assume not to have a simple essential meaning: it is historically constructed and with ideological character conflict. Thus, we agree with the proposal Griffiths (2003) invites to think "Social Justice as a verb" (p.55); that is, a dynamic project, never complete, never finished or reached "once and for all", should always be subject to reflection and improvement (Murillo & Hernández-Castilla, 2011). In no doubt, the difficulty of definition it is born of it's clearly "political" character in a Freire's sense (conception surround the world and human beings). Let us start saying what not Social Justice is: It is not human rights, neither equal opportunities, nor equitable distribution of goods; or just within a nation-state. Coherent with the American philosopher Nancy Fraser (2008), we understand that Social justice in a multidimensional perspective consists of three dimensions (the three "Rs"): Social Justice as Redistribution or economic justice; Social justice as Recognition or cultural justice; Social justice as participation and Representation, political justice. The conception of injustice as something structural is not incompatible with the personal responsibility for justice; everyone in education with small or big decisions taken that are not always fair, and we witness unjust situations and allow indifference. Working for Social Justice begins from each one choices, and follows in the criticism and work to the nearest unfair situations, and projects the fight against structural injustice. If education wants to contribute to build a more just society needs to address the three dimensions of justice (the three Rs) in both, the design educational policies and in the functioning and organization of schools and the curriculum implemented in classrooms.

Keywords: social justice, education, redistribution, recognition, representation.

Experimental Sciences and Mathematics Education for Social Justice.

Natalia Ruiz-López, M. Araceli Calvo Pascual & Santiago Atrio Cerezo. Universidad Autónoma de Madrid, Spain.

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Abstract

This paper has been prepared by a group of university teachers that work on "Experimental Sciences and Mathematics for Social Justice," as part of the Research Group GICE (Educational Change for Social Justice). Some results obtained in the research projects where the group has participated are presented here. In addition, a perspective of the paper developed in teacher training is shown. It seeks to contribute to the development of an interdisciplinary framework for Sciences and Mathematics Education for Social Justice.

Keywords: social Justice, science education, mathematics education, STEAM.

Introduction

Experimental sciences and mathematics, two school subjects that play a major role in the student's success or failure, have a big impact on their academic and professional future. These subjects should generate knowledge to empower students as future citizens who are capable of critical thinking, instead of producing knowledge for the benefit of the elites' privileges (Young, 2008). Some university teachers in these areas have been working for three years in the group GICE, as part of the research group DICEMA (Didáctica de las Ciencias Experimentales y Matemáticas) (Didactics of Experimental Sciences and Mathematics). We have been attempting to lead research studies from a social justice approach. We present here a summary of our studies and its application to the training we developed at the Faculty of Education (Universidad Autónoma de Madrid).

Research

We have participated in two research projects: a multidisciplinary project "Education and Social Justice: an interdisciplinary look" (CEMU 2012-04) and a RDI National Project "Schools for Social Justice" (EDU 2011-29114), where we have worked with secondary teachers of experimental sciences and mathematics, committed to Social Justice, and used biographic-narrative interviews and observational approaches. The results obtained have been presented at several conferences.

At the XIV Interamerican Conference on Mathematics Education (CIAEM XIV) we presented a case study of a mathematics teacher at a secondary school in Madrid, carried out classroom observations of a teaching unit (Sáenz de Castro, Bruno, Ruiz López, and Atrio Cerezo, 2015) and a biographical-narrative interview (Ruiz López, Atrio Cerezo, Bosch Betancor, and Bruno, 2015). The school is located

in a disadvantaged area of Madrid, it has great ethnic, socio-cultural and religious diversity, and it identifies itself (from his management team and institutional ideal) as a school for Social Justice. Also, the observed teacher identified himself explicitly in this paradigm. The results can be summarized as follows: 1) the teacher explicitly declares during the interview his ideals linked to Education for Social Justice, and he develops his professional action to promote these ideals in many ways and with different resources but, most importantly, in a way extrinsic to the disciplinary content, we could say outside of Mathematics. 2) Nevertheless, his observed professional activities are consistent with what he stated during the interview (Bruno, Ruiz López, Sáenz de Castro, and Bosch Betancor, 2016).

At the XVI National and VII Iberoamerican Congress of pedagogy entitled "Democracy and education in the XXI century," an observational study of two secondary experimental sciences teachers committed to Social Justice was presented (Atrio Cerezo & Calvo Pascual, 2016). Also, we analyzed their biographical features and vision of the teaching (Calvo Pascual & Atrio Cerezo, 2016). Another contribution was a study of the classroom practices that helped us to characterize the challenges of mathematical education for Social Justice (Apaza Luque, Bruno, Atrio Cerezo, and Méndez Núñez, 2016).

We are currently working on a second RDI National Project "Schools in socio-economically challenging contexts: an approach from education for Social Justice" (EDU2014-56118-P). From the line of research of experimental sciences and mathematics we want to study the educational environment in Madrid's second poorest neighborhood (El Pozo-Entrevías). We have already worked in several schools of these area. A representative example is the Manuel Núñez de Arenas School.

The work carried out in this center is included within the "Hermanadxs" project (<http://hermanadasxs.blogspot.com.es/>). Twinned for Education for Social Justice is a new network of public schools, an open forum for reflection on new teaching methods with a clear commitment to social justice and educational change. It is composed of professionals from different special needs schools: CEIP Manuel Núñez de Arenas¹, CEIP La Rioja² and CEIP Filósofo Séneca³, all located in the city of Madrid.

One result of the study conducted at the Manuel Núñez de Arenas School is the video entitled "mi barrio en la mochila" (my neighborhood in my school bag) (<https://www.youtube.com/watch?v=3-bRC4qYDG4>). The school celebrates its fiftieth anniversary and the students have researched the history of the neighborhood. We select a fragment of this video where a student interviews the Chair of the Residents' Association. This is what he says in translation: "the neighborhood was a shanty town with a lot of mud, without running water, without electrical wiring, without sewerage, without roads." He was a child when the school was built (the school was a wood hut before). He studied there from nine to eleven years old but, "I remembered the childhood with happiness," he says.

The other representative fragment of the video is the interview to the Head Teacher of the school held sixteen years ago. She explains that the students do cooking, dance and music's workshops, they grow vegetables in their garden, and they search for information on the web for the projects, because – we quote exactly what the head teacher says- "we want to change, just like the neighborhood changes."

This collaboration with the "Hermanadxs" schools is presented as an interdisciplinary STEAM experience. Architecture is specifically used as a working tool for students (6-12 years): they must observe, measure, generate questions, and they should seek solutions and develop their own models

¹ <http://ceipmanuelnunezdearenas.blogspot.com.es/>

² <http://cplarioja.blogspot.com.es/>

³ <http://cp.seneca.madrid.educa.madrid.org/>

to scale, the urban environment where the center is located. In a special needs school students should be part of the solution of social problems and participate actively in the discussion of the current situation (Atrio & Díaz, 2016).

The pictures below show some projects we are working on: students have played working on gender, participation, respect, and social justice (Figure 1). They have designed panels with old and updated photographs of the neighborhood (Figure 2), they have made models of their homes (Figure 3), and models of the streets near the school with their houses (they were made in the recycling's workshop, with juice containers) (Figure 4).



Figure 1: (Extracting to <http://hermanadasxjs.blogspot.com.es/>)

At a first stage, the students observe the situation in their neighborhood. This observation process, as part of the scientific method, revealed gender issues, respect, consumption, participation, housing, etc. In this period, the students collected information of their neighborhood for the project. The measurement of time was worked on the basis of an analysis of the situation of several services in three scenarios: the 50s, 60s and today. It was the students themselves who compiled the information and those who presented it to local associations involved in improving the neighborhood.



Figure 2: (Extracting to <http://hermanadasxjs.blogspot.com.es/>)



Figure 3: (Extracting to <http://hermanadasxjs.blogspot.com.es/>)

In the third figure the students developed scale models of some houses near the school. These constructions were outstanding works of the 70s and model of urbanization in growing areas of Madrid. They constituted part of the transformation of a marginal settlement in decent housing.



Figure 4: (Extracting to <http://hermanadasxjs.blogspot.com.es/>)

In the last pictures we can see scale models built by students and volumetric models of their proposals for the growth of the district. We have already worked in some schools, and we want to continue studying the neighborhood because of its strong identity in spite of very low-incomes.

Research of scholars who study identity work in various science education contexts, with various people, and for various purposes, may augment dialogic relationships among identity-related ideas especially as they relate to the field of science education (Varelas, 2012).

So we want to study the influence of the environment on the teaching- learning process in science, in line with research by Rivera Maulucci (2013), who classifies resources for socially just science teaching (i.e. material, social, symbolic, cultural, and strategic) in micro level (classroom), meso level (school) and macro level (community/society).

Training

Up to this point, we've talked about research. The results of the research we have carried out show that the theoretical conception of Social Justice that experimental science and math teachers hold does not correspond with their teaching practices within the classroom, therefore both research and training in this field are important.

We believe that research towards implementing a teacher training program specifically orientated to Social Justice Education is necessary, at least for those teachers who want to develop Mathematics and Scientific Education for Social Justice. We consider that teachers have to work a democratic science education, because it empowers students to fruitfully utilize their increasing science knowledge and expertise to better their lives and those of others in their communities (Calabrese Barton & Tan, 2011), but teachers have to increase their knowledge about what democratic and social justice science education mean.

There are four PhD students currently working with us who focus on the study of these deficiencies. This paper is part of these doctoral theses: Herbert Jhon Apaza is researching about the pedagogical possibilities of a manipulative material (Yupana), from an intercultural mathematical education and social justice approach. Gustavo Bruno is working on how service-learning experiences in mathematics education influence learning mathematical contents of students and their assessment of social justice. María Angélica Suavita is studying the imaginaries about mathematics teaching in pre-service primary teachers, from a just mathematical culture perspective. Inmaculada Gómez Esquinas is working on experimental sciences and the commitment to social justice through the analysis of several teachers' lives.

We have also tried to bring together people who teach experimental sciences and mathematics for Social Justice in a monograph of the RIEJS *Revista Internacional de Educación para la Justicia Social* (International Journal of Education for Social Justice) (Atrio & Ruiz, 2014), that serves to disseminate the results of their studies and to assist in training within this field.

Now, our main challenge is the implementation of a new Master's Program in Social Justice Education that will start on the next academic year. In this program we will teach the course entitled Education, Science and Art for Social Justice. We want to work from a STEAM education perspective. STEM is an acronym for the fields of Science, Technology, Engineering, and Mathematics, with a large tradition in English speaking countries, and it has recently been cited as STEAM because the discipline Arts has been included.

Nowadays the STEAM educational perspective is developed in Spain and we are working from the social justice perspective, because we consider it necessary. It is important to cite a recent study about differences between STEM and non-STEM students at the end of their university studies on the values they place on helping to create a more equitable society; the research concludes that, on average, STEM students view the importance of working for social change as less important to their career goals (Garibay, 2015).

We would like to finish this paper quoting Schindel Dimick (2012) in *Science Education*, referencing Calabrese:

Realizing the goals of social justice science education is no less complex, as a variety of challenges— such as access and opportunity for all students in science, helping students develop critical assessments of science, and creating opportunities for students' personal and social transformation and action— all need to be met (Calabrese Barton & Upadhyay, 2010).

The above is a summary of our research underway.

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Inclusive education as the only way for reaching social justice.

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Abstract

The principle of inclusive education is a basic reference in the legislative guidance and management of both our education system and internationally (UNESCO, 2008,2009 2012, 2015), being a principle that is linked to the great goal of engaging school action the task of recognizing and valuing human diversity in all its dimensions. In order to help overcome situations of discrimination and injustice that unfortunately, suffer many children, youth and adults for personal, social, cultural or economic reasons among many others. Inclusive education, therefore, is based a set of values and ethical principles, seeks to promote changes and improvements in different levels (teachers' conceptions, methodologies, supports understanding, parent participation...), so that these values are incarnated in cultures, policies and practices of schools. This task takes shape around the process to try to reinforce the existing resources and support, as well as remove barriers of various kinds that limit the presence, learning and participation of students in school life of the centers are in school, with particular attention to the most vulnerable, specially, our work focus on students in risk of exclusion. In this research line, we analyze the processes of inclusion-exclusion educational living different groups of students from disadvantaged or most at risk of exclusion, with particular emphasis on groups with disabilities or ethnic minority students. From inclusive education, our improvement proposals are systemic and tend to reduce or eliminate barriers to presence, learning and participation of these students similarly to others students.

Keywords: inclusive education, social justice, participation.

Citizenship and key skills for learning throughout the working and social life.

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Abstract

In the present and the immediate future it is necessary to educate for change, to learn to live in uncertain times. These requirements urge us to promote an active and rapid adaptation to the new challenges of economic and social life. Our experience (Acosta 1999, 2015) and some research shows us that this path does not always fulfill the criteria or goals of the official institutions. Instead of this, these criteria are based solely on the productive development and human development is forgetting too easily. We are interested in radically noted that the training needs of citizens from an economic perspective also must match the human, social perspective view of citizens. As a way to assess the role of work, construction of knowledge, creativity, social capital means specifically recognizing the human role in scientific and technological creation. To avoid falling into the hands of the overvaluation of the information and communication, robotics or scanning, which have been created by the human mind and are part of the cultural capital that must meet citizenship criteria in its development. Moreover, the objectives of civic integration and social justice show us very clear criteria for the education and training for lifelong learning, through the acquisition of flexible, generic, key capabilities, as the only guarantee equity and human development. The finding of what some of these capabilities and the prospect of deepening its features will be a part of the contributions to be made in this communication.

Keywords: education, lifelong learning, capabilities, citizenship.

SESSION: Education policy, curriculum, school (Part 1)

Eurovisions, imaginings and rites of passage: 'European values' and scripting the curriculum.

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Abstract

Professional and academic discussions concerning what children and young people should learn about their citizenship in Europe have been lent impetus by growing popular discourse surrounding putative European values. This follows publication of the Paris Declaration (EU education Ministers, March, 2015) that was the latest in a line of attempts to express a common voice and promote shared values. This paper explores some of the implications and likely effects of this discourse on schooling and curriculum. We explore the legitimacy of this scripting in relation to lived spaces and experiences of many people.

Keywords: curriculum, european values, rites of passage, belonging and othering.

How political should teachers for Civic Education be - A review to the Beutelsbacher Consensus.

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Abstract

How political should teachers for Civic Education be - A review to the "Beutelsbacher Consensus". The so-called "Beutelsbach Consensus" is one of the main theories in German civic education didactics. Its three points were given in 1976, and since then its meaning and interpretation became of outstanding importance.

1. Prohibition against Overwhelming the Pupil: It is not permissible to catch pupils unprepared or unawares - by whatever means - for the sake of imparting desirable opinions and to hinder them from 'forming an independent judgement'. It is precisely at this point that the dividing line runs between political education and indoctrination. Indoctrination is incompatible with the role of a teacher in a democratic society and the universally accepted objective of making pupils capable of independent judgement (Mündigkeit).

2. Treating Controversial Subjects as Controversial: Matters which are controversial in intellectual and political affairs must also be taught as controversial in educational instruction. This demand is very closely linked with the first point above, for if differing points of view are lost sight of, options suppressed, and alternatives remain undiscussed, then the path to indoctrination is being trodden. We have to ask whether teachers have in fact a corrective role to play, that is, whether they should or should not specially set out such points of view and alternatives which are foreign to the social and political origins of pupils (and other participants in programs of political education). In affirming this second basic principle, it becomes clear why the personal standpoint of teachers, the intellectual and theoretical views they represent and their political opinions are relatively uninteresting. To repeat an example that has already been given: their understanding of democracy presents no problems, for opinions contrary to theirs are also being taken into account.

3. Giving Weight to the Personal Interests of Pupils: Pupils must be put in a position to analyse a political situation and to assess how their own personal interests are affected as well as to seek means and ways to influence the political situation they have identified according to their personal interests. Such an objective brings a strong emphasis on the acquisition of the necessary operational skills, which is in turn a logical consequence of the first two principles set out above. In this connection the reproach is sometimes made that this is a 'return to formalism', so that teachers do not have to correct the content of their own beliefs. This paper

argues that this is not the case since what is involved here is not a search for a maximum consensus, but the search for a minimal consensus.

Keywords: civic education, indoctrination and independent judgement, personal standpoint of teachers, personal interests of pupils.

A Decolonial Perspective to Unschooling and Social Justice.

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Abstract

This paper intends to, firstly, introduce decolonial theory in order to critically discuss the ways in which modernity has shaped notions of pedagogy, science, development, and valid knowledge. This will include a critical analysis of the multiple centrisms (eurocentrism, adultcentrism, logocentrism, etc.) present in globalized educational practices, including the commodification of schooling. Secondly, based on ethnographic research, unschooling will be discussed as an alternative pedagogical way that is gaining space in Spain. Thirdly, the research on democratic education will be discussed in terms of the development of education for social justice. Finally, an attempt to establish the main characteristics of a decolonial pedagogy will follow, pointing out its potential, limitations and challenges.

Keywords: decoloniality, unschooling, social justice, alternative education, free school, democratic school, democratic education.

Decolonial Thinking

The *Decolonial Perspective* is a social theory emerging from the collaborative work of contemporary Latin American and African social scientists. It is based on the premises that the common understanding of the Enlightenment is linked to an intellectual and philosophical peak, which might be considered as the beginning of Modernity. It is at that point that positive ideas that are part of our everyday thinking, such as liberty, moral law, autonomous citizenship, fraternity, equality, representative democracy, social progress and governability (Foucault, 1999). Inevitably, these notions are related to the development of a “modern” understanding of social justice. Nevertheless, the decolonial view also highlights that the Enlightenment needs be understood in relation to some negative (historical) implications, such as the legitimacy of the Eurocentric domination over the world, the justification for colonial enterprises, the destruction of traditions, the technologization and exploitation of non-European cultures, and the imposition of *civilization* and *modernity* over *primitiveness* and *backward thinking*.

It is in this context that the Study Group on Decoloniality (Grupo de Estudios sobre Decolonialidad, GESCO) invites us to reflect upon two main issues. On the one hand, Modernity ought to be seen as a consequence of the historical process of Coloniality, which goes beyond colonialism and implies the “logic of domination, exclusion, prioritization, imposition and legitimacy of certain subjects, practices

and knowledges” (Díaz, 2010: 219); and, on the other hand, that the decolonial turn encourages a “change of perspective and attitude to be found in colonized subjects’ practices and beliefs... and a systematic and global transformation of modernity’s presuppositions and implications” (Maldonado-Torres, 2007:160). In order to critically understand the relation to be established between decoloniality and education for social justice, it is crucial to understand its theoretical influences and practical critiques to modern thought.

Deconstructing Modernity

To begin with, the first critiques of the colonial enterprise emerged in the 16th Century through the voices of Garcilazo de La Vega and Guamán Poma de Ayala, descendants of the Incas who were instructed in religion, Spanish and Latin languages. The latter wrote *The first new chronicle and good government* (“*El primer nueva corónica y buen gobierno*”), a book with 1189 pages and 398 drawings, to the Spanish King Philippe II. In the book, the Inca noble made a critique of the colonial enterprise from the perspective of an “ecological utopian society ruled by an ethical and communal justice”, good government and non-violence (Dussel, 2008: 182). Around the same time, and following the same line of criticism, St. Bartolomé de las Casas (1514-1566) outlined a “political and ethical critique of one’s responsibility towards the others, and the need for arguments to support one’s truth” (Dussel, 2008: 174) in the colonial adventure. As odd as it may sound, arguments such as *civilization, subordination and exploitation* were imposed in order to avoid any ethic or political questioning of the European expansion process that had just started.

Sometime later, around the 17th Century, Descartes published his modern ontology, which provided Modernity with some fundamental premises, clearly influencing educational philosophies, methodologies and policies. For a start, abstraction was introduced as the acceptable tool to attain knowledge and truth. Secondly, *ego cogito sum* (“I think, therefore I am”) established doubt and reason as the only rational ways to get to true knowledge. Finally, the dualism between subject and object provided the ideological pillars to justify the superiority of European colonizers and the exploitation of both indigenous peoples and their environments. As Santiago Castro-Gómez points out, “when the European worldview met non-European rationalities, it couldn’t, didn’t know how, or didn’t want to understand them. Hence, it treated them as objects of knowledge - instead of as thinking subjects - and legitimized its domain over what was “discovered”: nature, native Americans, Africans or Asians (2005: 19).

Moreover, during the 19th and 20th century, the Philosophy of Liberation gave its own interpretation of the thoughts of the indigenous leaders above-mentioned, and assumed the defence of the “oppressed” subjects by the colonial project: Indians, peasants, and black communities. José Martí (1853-1895) in Cuba, José Vasconcelos (1882-1959) in Mexico, Paolo Freire (1921-1997) in Brazil, and Enrique Dussel (1934-) in Argentina are some of the people who positioned themselves critically in relation to the Modern/neoliberal social project.

Later on, during the 1960, a dependency theory was consolidated in Latin America suggesting a critical reading of the global economic project. Briefly explained, this approach suggests that, after the independence processes, peripheral countries are forced to export cheap raw materials and import expensive products from developed (colonial) countries, while requiring constant investments that continue increasing the national debt (Barán, 1971; Singer y Ansari, 1982; Sunkel y Gligo, 1980; Todaro, 1988). This has created a continuous situation of dependency affecting most of the population

in the Global South. In this line of argument, underdevelopment is understood as a consequence of capitalism and the economic development of world powers.

Furthermore, the decolonial perspective is influenced by Emmanuel Wallerstein's world-system theory, which basically suggests that prior the 15th Century there had only been world-empires (such as the Romans, Incas, etc.), but the "discovery of America" allowed for the development of world-economies that consolidated through the exploitation of the new world, its peoples and resources. It has been suggested that this process went hand to hand with the development of Capitalism (with its emphasis on identity, consumerism and mass media); the consolidation of nation-states (as the only possible political order); and a wide-spread geoculture (based on the imposition of a common language - Spanish, English and Portuguese - and religious ethics and morals imposed to the "discovered" peoples).

In spite of considering it "too Eurocentric" to grasp the peculiarities of marginal populations in the Global South (Overbeek et al, 1986; Castro-Gómez, 2005), decolonial theorists have also incorporated Marxist critiques of capitalist ideology through the lens of historical materialism. Additionally, the decolonial approach aligns with the postcolonial critique of the manufactured inferiority of local knowledges emerging during the European colonial project in Asia and Africa. Finally, assuming a postmodern positioning, the decolonial perspective aligns with the reflection on big narratives (Lyotard, 2006) that place in subaltern positions non-hegemonic practices and philosophies; the critique to logocentric thinking (Derrida, 1989) that hides the values of emotions and relations in the quest for knowledge; the need to embrace critical discourse analysis (Foucault, 1969; Wodak y Meyer, 2001; Powers, 2015) in the formation of the political citizen; and the study of subjectivities as an exercise of "deconstructing of the modern subject" (Mattio, 2009).

All in all, is it possible to state that the decolonial turn invites us to assume a critical stance to modernity and its beliefs in the individual (which promotes competition instead of collaboration), in science (which establishes the dualism between subject/object, and the maximization of natural/human resources at any expense), in the economy (and its emphasis on conspicuous consumption, freedom of choice and the individual confection of identity), and in logocentric thought (ignoring the relevance of emotions in the construction of knowledge about the world and promoting ontological dualisms that determine reality).

A (brief) Decolonial Critique to Industrial/Modern/Neoliberal Education

As suggested by Mignolo (2005), in addition to questioning and de-legitimising colonial/modern practices/beliefs that permeate the four domains of human experience - namely the economy, the political system, the epistemic issue, and the subjective/personal field, decolonial thinking also vindicates subaltern knowledges, traditions, identities, histories and ontological positioning that have been invisible in the modern experience (Díaz, 2010: 220). In order to do that, the decolonial perspective proposes the analytic category of *coloniality*. According to this account, there are three "*colonialities*": of power, of being and of knowledge. Firstly, the *coloniality of power* constitutes a critique of hegemonic epistemic categories in relation to race, work control, nation-states, and knowledge production (Walsh, 2007; Díaz, 2010). Secondly, the *coloniality of being* proposes a critique of the strategies of control of people's subjectivities, especially in relation to accepted knowledge, practices, and their production. Thirdly, the *coloniality of knowledge* proposes a critique of the Eurocentric character of "valid" knowledge and its relation to colonial/imperial domination practices related to the global geopolitical control of knowledge (Lander, 2000).

All that said, it is relevant now to underline the ways in which decolonial thinking relates to the topic of education for social justice and citizenship. For instance, it is fundamental to point out that a decolonial approach would suggest a discussion about the centrisms present in education systems/practices worldwide: ethnocentrism (as the manifestation of nationalism, ethnic pride, and the construction of an “official” history/culture), logocentrism (as the process of consolidating a set of mandatory contents, a thematic curriculum, standardized evaluation, segregation of children by age), and adultcentrism (as referring to the choice of times, activities, topics, organization, communication tools, and participation in the decision-making processes).

Unschooling: A Decolonial alternative to Modern Education?

This section outlines the ways in which *unschooling* and alternative pedagogical environments are becoming an alternative for many families who were unhappy with mainstream educational options. The following remarks emerge from an ethnographic doctoral research of a free/democratic school (unschooling) in southern Spain, being the main research question the relationship between *unschooling* and the promotion of social justice. It is relevant to add that, in spite of the conservative character of education policies in the country, Spain is a laboratory of alternative education; even though the discussions about education in Spain revolve around the ontological dualism of public or private schooling, leaving little room for considering other ways of understanding the pedagogical process.

To start with, defining unschooling is not an easy task. In a few words, unschooling differentiates from home-schooling in that there is no interest in following a (national) curriculum, keeping conventional hierarchical structures in teaching/learning, and focusing on content and evaluation. Unschooling then implies the process of unschooling one’s child, and enrolling him/her into an alternative pedagogical environment that rejects the modern educational project based on memorization, fixed hierarchical structures, standardized curricula and evaluation, centralized decision-making processes, and an ideology based on “education for employment”.

Contrary to efforts to copy and implement foreign standardized models to unique educational contexts, it is crucial to point out that there is no universal model that can be applied to a school (learning community) in order to transform it into a free/democratic school. Although some people have called them non-schools schools – a term coined by evolutionary psychologist Peter Gray (2004), this paper will refer to unschooling environments as Education without Schooling (EwS). In order for the reader to understand the pedagogical environment referred to, a discussion about its foundations, characteristics, and key concepts will follow.

EwS Theoretical Foundations and Key Concepts

Most of these pedagogical spaces are born out of the interest that some parents (mostly pedagogues and psychologists, although there are also architects and employees) have shown in relation to offering different educational experiences to their children. This has sparked in them a process of learning and discovering other pedagogical experiences, from Montessori to Forest-schools, from Waldorf to Slow Education.

Briefly explained, EwS environments adopt John Dewey’s remarks on democratic education, especially in relation to experiential learning and decision-making processes (2004). It, also, aligns with

the methodology of respect to spontaneous movement emerged from Emmi Pikler and the Loczy Institute (Tardos, 2010), placing a major emphasis on the learner's active role in the construction of their knowledge about the world (Piaget, 1970).

Furthermore, EwS identifies with Maturana and Varela's (1987) concepts of Autopoiesis and Biology of Knowledge. Whereas the first concept suggests the organization of living beings as closed nets of self-production, the latter refers to the communicative and interactive process in which innate human skills learn from and adapt to the context, internalizing structures and practices. This point could be related to Foucault's habitus and campus, in relation to processes of learning and socializing. Additionally, EwS understand that play is a natural – and the most appropriate - tool for children to learn about their potential and possibilities. Also, departing from Peter Gray's research on historical anthropology, involving ethnographic research on the effects of unschooling on learning and its impacts on learners, the *non-school school* philosophy assumes age-desegregation as one of its main tenants. Consequently, free and non-directive play is facilitated in an environment characterized by age-mixed contacts, which has positive effects upon the zone of proximal development (Greenberg et al, 2005).

Closely related to its theoretical foundations, EwS identifies a set of key concepts that need to be explained in detail:

- to start with, promoting *respect* towards oneself, nature and the others is a fundamental idea;
- also, *learning* is understood as an inner day-to-day process that cannot be forced upon anyone;
- what is more, *initiative* depends upon one's own choice, which encourages the development of autonomy, new ideas and projects;
- furthermore, the appropriate development of *emotional* intelligence is crucial. For that, children are given as much time as they need to develop a strong self-esteem, whereas adults assume a non-judgemental attitude, unless required by the participant while performing a task. This approach considers conflict as an opportunity for growth;
- additionally, *social relations* are based on affective communication, which promote learning how to relate to others, empathize and deal with disagreement/frustration;
- moreover, *freedom* and *responsibility* translate into a constant emphasis on dialogue and reflection about limits; reflecting about the implications of participating in the democratic process (i.e. budgetary issues, establishing/removing rules, etc.);
- also, the *assembly* is the opportunity for everyone to interact in the space expressing their voice and vote, discussing behavioural rules, deciding the use of spaces, proposing activities, transforming and solving conflicts, budgetary decisions, etc. The assembly is considered as the main tool to involve children in the democratic process, the development of effective arguments, and the consolidation of respectful attitudes towards others' opinions.
- Finally, provided that there is no obligatory curriculum or fragmented subjects, *knowledge* is understood as an inter-connected net in which all activities are equally important, avoiding the labelling of activities as more or less important. This seems to promote a real child-centred philosophy, that fosters a pedagogy of wonder (the power of discovery by own means), and considers errors as vital for learning.

What does EwS look like?

In the context of these influences and key concepts, there are many particular characteristics to these unique spaces. To start with, most of EwS environments are located in the countryside, so that children have lots of space to run, play, explore, etc.; which facilitates open-air activities as well as more structured activities in each of the thematic corners. Also, the infrastructure places a major emphasis in making these spaces sustainable and reducing the impact on the environment, which has introduced ancient knowledge of subaltern peoples in regards to harvesting, creating the conditions for the flourishing of nature and animals, and allowing children to find their true potential through free non-directive play.

Regarding indoors arrangements, it is possible to find sofas and tables, thematic corners, a kitchen, a library or wood workshop, which makes the place look and feel like a home. Children are free to roam around and use the materials they would like. The only condition is that they have to leave them organised for the next user. Only spaces that represent some risk (i.e. Chemistry lab) require the permanent presence/guidance of an adult.

Also, there are well-designed spaces (handicraft, logic games, ceramics, etc.), accessible to the participants (children) and accompanied by facilitators (adults). The latter are in charge of helping children with their basic needs, without interrupting or directing, but rather supporting children's learning processes and helping to identify conflict resolution strategies. This internal organization promotes a more holistic approach to both the acquisition of knowledge and the development of abilities, avoiding to place some subjects as more important/relevant than others. As might have been already understood, EwS supports self-directed learning, departing from student's interests and skills, and respecting own times, abilities and processes. This is reflected in the collaborative workshops programmed during the week, which can emerge from students' interests or offered by schools' "network", mostly composed of parents or supporters.

Finally, EwS is definitively characterized by its democratic principles and practice, which place dialogue, empathy, and argumentation at the centre of the pedagogical process. Age-desegregation also has implications on the ways in which rules and limits are enforced, placing peer influence and empathy at the centre of the learning-to-live-in-community process. Additionally, the weekly Assembly, plays a major role in empowering children to find ways to solve conflicts, take control of their own learning processes (i.e. by suggesting workshops or organizing activities with other children), and to express their opinions about the running of the pedagogical environment.

Critical Issues to consider

Needless to say that respect and responsibility for "the other" and the environment, involvement in social platforms, and protection of the most vulnerable are qualities that any comprehensive educational project should embrace. In the case of EwS, there are some other issues that need to be analysed in depth.

To start with, one of the most common critiques made to unschooling environments is that it promotes social and economic exclusion, given that it can only be afforded by middle-class families who possess a certain cultural capital. This is indeed true, given that families become familiarized with these new educational approaches and – in most of the cases – change their lifestyle: abandon their jobs, move to the countryside, and start anew. This creates a situation in which these environments are managed by the families of the children and lack state support. Sometimes they even have to become invisible to the inspection bodies in order to be able to continue with their projects. Hence,

the fact that these pedagogical spaces need to appeal to fee paying parents to deal with the costs places the experience outside of the possibilities of the majority of people, namely working-class families. What is more, given that most of these are middle-class white families, there are limited opportunities for children to be in contact with peers from diverse cultural, religious or ethnic backgrounds, which could, in turn, foster elitist or racist attitudes. It is important to say that, during my semi-structured interviews and informal chats with both parents and children, I have never witnessed any discriminatory attitude towards those groups, though. Nevertheless, nothing is black or white. In fact, it is fundamental to point out that these spaces provide the opportunity for children with cognitive difficulties to integrate with other children promoting respect, empathy and care. Instead of a marginalizing or differentiated approach, EwS facilitates the inclusion of such children into a caring learning environment (Carbonell, 2015).

On the other hand, in the context of EwS, it is important to point out that there are two kinds of participants, children who have never attended conventional schools (native unschoolers), and children who were unschooled, who could not adapt to conventional education, and usually come emotionally affected by mainstream schooling and its practices. Usually, when this second group of children joins these alternative spaces, they isolate from others, rarely participate in academic workshops, and need time to open up. After a while, immersed in a respectful environment which highlights peers and adults' support, they recover their self-esteem, make friends, and start becoming interested in learning with others or by themselves. According to EwS facilitators, within this pedagogical framework emotional development comes before academic formation. My contention is that EwS also serves as a tool for social inclusion, giving emotionally-affected children the chance to make peace with themselves -as well as with their families and adults in general, finding their true passions, learning how to live democratically, and developing their potential at most.

Indeed, participating democratically in the day-to-day management of the school allows children and teens to develop a strong sense of social responsibility, participate in the proposal of activities, learn ways to transform conflicts, and develop empathy towards the most vulnerable. This, I believe is one of the best contributions EwS has to offer to the consolidation of attitudes that facilitate development of social justice.

Nevertheless, there are some issues that - in my view - are still missing in EwS and its relation to social justice. One of them is framed within the technological and consumerist rush we live in and deals with the need to facilitate media literacy workshops as a way to provide children with tools to live democratically in our inter-connected world. The other has to do with developing a critical historiography that challenges narratives of nationalism, exclusion, and segregation. Perhaps there should be more reflection and discussion about these two and their roles in the consolidation of an educational strategy for social justice.

A Decolonial Pedagogy?

This article has attempted to outline the ways in which decolonial theory relates to unschooling and social justice. The concepts of *coloniality of power, being and knowledge* can be linked to the philosophy, attitudes and practices present in unschooling pedagogical contexts. For instance, through the involvement of children in the democratic running of the school, EwS breaks with adultcentrism and its prejudices regarding children's abilities and their role in the learning process. In the words of EwS facilitators, *trust* is the necessary tool that positions children's abilities to live democratically before any bureaucratic tradition in education.

Furthermore, the emphasis on emotional development over academic success places the child at the centre of the process, moving away from deterministic and standardized educational policies. Also, indigenous knowledge is consistently involved in organizing the learning facilities and understanding our duties towards nature. Children are invited to participate in environmental workshops, learn about organic harvesting, and respect and care about both peers, animals and plants.

Finally, whenever the adults in EwS learn about any discriminatory attitude in relation to race, gender, or cognitive disabilities, measures are taken to socialize children with alternative ways to understand and respect difference, promote empathy and care towards one another (for example, when boys were using homophobic language to speak to one another, the faculty organized a chat with a LGBTBI activist who explained her experiences and answered children's questions about common stereotypes).

All in all, the clearest evidence of a critical stance towards Modernity is seen in the ways in which free/democratic education deconstructs the centrisms above-mentioned. For example, during the workshops, heterogeneous accounts of history/language/science contradict Eurocentric ideologies (in relation to race, gender differences, global historical processes, etc.). Also, children are given enough trust to make the decisions about their learning processes, inviting adults to assume supportive/facilitating attitudes, and learning experientially through making mistakes and in collaboration with others. Finally, framed within a time of global competition, individualism and indifference, children embrace the opportunity to learn about themselves, express their opinions, learn about the individual abilities each has to offer, and assume a more active role in their learning processes.

Concluding remarks

Usually the belief that the school (education) needs to be changed so that society can change is widespread. However, this ethnographic research suggests that these pedagogical environments stem from concerned parents who decided to offer a different education – and particularly communicative practices – to their children. This means that instead of reforming school to change society, society has changed their priorities and attitudes, has influenced the pedagogical process, and provided children with the chance to learn holistically. Scientifically, this kind of schools have motivated the interest of researchers who – for instance, through the historical study of ways in which children learned without schooling - hunter-gatherer societies (see, Gray et al. 2013) – have pointed out that these alternative pedagogies need to be legally recognized as valid alternatives to mainstream education. Indeed, modern pedagogy claims that knowledge should be divided into fragmented subjects, that academic success is a key to a promising future, and that there should be one who teaches (the adult) and another who learns (the child). However, in EwS it is common to see children teaching and learning from each other while playing games, workshops taking an inter-disciplinary approach which allows for a more holistic perspective on learning; and promoting emotional development as the basis for academic formation.

This paper has aimed to establish a relation between decolonial theory, unschooling and education for social justice through the ethnographic analysis of a free/democratic school in Spain. Although several studies have been made about democratic schools and their effects on alumni in both the United States (Feldman, 2001; Greenberg, 2003; Gray et al, 2013) and the United Kingdom

(Kleindienst, 1998; Lay, 2014; Neil, 2004), still some questions remain unanswered, demand empirical analysis, and require academic interest from a cross-cultural comparative perspective, especially in relation to education for social justice. For example, what is the relation between age-desegregation and positive attitudes towards diversity in unschooled adults? How do adults' communicative and non-directive practices affect children's learning processes? How can democratic practice (i.e. assembly, self-directed learning) affect conventional educational structures/practices in public schooling?

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SESSION: Migration

Educational services for refugee children: a case study from a humanitarian non-profit association.

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Abstract

In recent years, Greece has been the entry point for a flow of refugees migrating through Western and Southern Asia to European countries, causing some 'cracks' in the general framework of its social system. Considerable efforts have been made by Non-Governmental Organizations (NGOs) to meet the resultant refugee needs. Based on the assumption that education is a fundamental human right which supports children's involvement in the new context and taking into consideration that many refugee children remain deprived of educational opportunities, in this study we try to identify the educational services offered by the humanitarian non-profit association PRAKSIS (Programmes of Development of Social Support and Medical Co-operation) and their significance. Examining the above and the future perspectives of refugee children, semi-structured interviews were conducted with both coordinators and volunteer tutors in a PRAKSIS Accommodation Center, located in Patras, Greece. Finally, we posit that the provision of educational services by an NGO constitutes a facilitative factor in refugee children's life in terms of school enrollment, social relationships, communication skills, emotional restoration and smooth acclimation.

Keywords: refugee children, non-governmental organization, educational activities.

Introduction

Recently, European societies have been overwhelmed by the global economic crisis, which has negative impacts on most if not all social affairs. Among these current challenges, refugee crisis is one of the most urgent. Indeed, this situation has affected a lot the Greek society. Greece in 2015, was the entry point via sea of over half million refugees, among whom 1 in 4 were children (Gaynor, 2015; UNICEF, 2016b). According to UNICEF (2016a), children today represent 36% of individuals that risk marine travel between Greece and Turkey. This number can also be larger, given that many children do not state their age until they reach their destination (UNICEF, 2016a). The main needs of refugee children, originating essentially from countries such as Syria, Afghanistan, Pakistan and Iraq, are food and water supply, vaccinations, education and protection (UNICEF, 2016b). Our focus is on their need for education because there are some cracks on educational services for refugees provided by the formal state. This paper focuses on the educational needs of recent refugee children arriving in Greece and who are provided educational services by an NGO. The parameters of the paper include a presentation of the literature outlining the needs and rights to such services to refugees. We also present the findings of a recent study that looked at the educational efforts of an NGO on behalf of recently arrived refugees.

Literature Review

In this section the topics which will be reviewed concern the sense of term “refugee child”, along with his/her rights mainly on education, the benefits of the educational provision, the educational programmes carried out by NGOs with specific references to other countries and the significance of learning the host language.

At first, according to the 1951 United Nations Refugee Convention, a refugee is a person who “owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country” (UNHCR, 2010).

A “refugee child” is considered an individual who is under the age of 18 and who seeks to acquire refugee status or another form of international protection. This child, who is flee his or her country of origin due to war, civil war or generalized violence, may be accompanied or unaccompanied by his or her parents, by any adult who is responsible for him or her or be unaccompanied by any adult (ECRE, 1996; UNHCR, 1997).

This susceptible population group, as every global citizen, deserves as is their legal right, equal treatment in all fields. Specifically, both the United Nations Convention relating to the Status of Refugees and the United Nations Convention on the Rights of the Child document the right of refugee children both to education and to reunification with his or her family. Both of the above Conventions recognize the right of the child to education, making primary education compulsory and available to all and providing for the same treatment of refugees as is accorded to nationals as well as their right to family reunification (UNHCR, 1989; UNHCR, 2010; Weis, 1995).

Given the large percentage of refugees who are children and in light of Article 22 of the Geneva Convention, education must rank high on the list of provisions required for the successful emotional and social restoration of refugee children who have come from a conflict or crisis situation and have been placed in a new context (Eisenbruch, 1988; Huyck & Fields, 1981; Kirk & Cassity, 2007; Sinclair, 2001). Education helps in psychosocial adjustment of young refugees (Kia-Keating & Ellis, 2007;

McBrien, 2005) and it has a unique and influential impact on their lives, as it affects their sense of belonging in the local community and facilitates transitions to citizenship, something crucial for their resettlement (Berry, 1997; Hek, 2005a; John, Lindstrom, Olszewska, Williamson & Zongolowicz, 2002; Macaskill, 2002; Melzak & Warner 1992; Rutter, 2001; UNHCR 2000). The “most therapeutic event for a refugee child can be to become part of the local community” (Burnett & Peel, 2001), as it symbolizes a successful transition from a time of deep vulnerability to a period of coherence and calm after storm (Kohli & Mather, 2003).

Renewed attention towards the role of NGO education provision is noticeable internationally over the last decade. This increasing emphasis on non-formal educational programmes carried out by NGOs is closely associated with the problems and limitations in the provision of educational support for young refugees (Taylor & Sidhu, 2011). Within the more recent international educational discourse, NGO education provision is regarded as alternative or complementary to formal state provision as it may give a second chance to school dropouts or to youths and adults who have never had the opportunity to attend schools, usually focusing on basic literacy and numeracy (Balwanz, Schuh Moore, & DeStefano 2006; Rose, 2009). The aforementioned statement is documented by the content of both World Declaration on Education for All (UNESCO, 1990) and the 2000 World Conference on EFA (UNESCO, 2000).

In this broad sense, such programmes addressed to refugees and displaced or conflict-affected populations are regarded to be “emergency programmes”, usually including simple child-friendly lessons with volunteer teachers and improvised blackboards, which promote aspects of tolerance, cooperation and peace building (Bird, 2003; Sinclair, 2001a; 2002). Tanzania, which has a long history of accommodating refugees, constitutes a representative case concerning NGOs’ involvement in providing educational services for refugee children. Specifically, teachers worked on a voluntary basis in non-formal temporary shelters, which resulted in greater access of refugee children to formal education (Bird, 2003). Another example is that of Kosovo, where after the Kosovo crisis, UNICEF and UNHCR cooperated to supply education kits to Albanian refugee communities which settled in neighbouring countries and set up camp schools for integration purposes. UNHCR’s initiative to construct schools in camps, equipped with educational materials, for refugee children, arriving in the Democratic Republic of Congo due to conflict in a bordering country (Sinclair, 2001) is another such example.

One of the principal issues in refugee education identified by Rutter & Jones (1998) is the delivery of adequate “host” language support. This is also promoted by supporters of cultural pluralism who regard it as a significant contributor to refugee children’s integration into their new home (Hek, 2005a; McBrien, 2005). Research findings resulting from studies at U.S. schools support that through English language acquisition refugee children feel a sense of belonging to their new cultural environment (Olsen, 2000; Portes & Rumbaut, 2001). Learning the language of the host country is related both with the acceptance that refugee children receive from their host society (McBrien, 2005) and the access to the mainstream curriculum (Rutter & Jones, 1998). Lastly, studies have noted that many young refugees settled in English-speaking environments (United Kingdom and the United States) talked about the importance of learning English to their future success in their new country (Hek, 2005b; Pryor, 2001) and how this was a determining factor in helping them to adapt themselves at school, as regards to education and social relationships (Candappa & Egharevba, 2000).

All in all, there are few studies of educational assistance to refugees and asylum seekers in places of temporary settlement as the greatest number of studies have been in places of long-term resettlement in industrial nations, such as in the USA, Canada and Australia and less so in Western

Europe (Preston, 1991). Our study is focused on the educational provision of an NGO, specifically PR.A.K.S.I.S. (Programmes of Development of Social Support and Medical Co-operation) which takes action in Greece, a country of both temporary and what increasingly long term settlement. PRAKSIS sets its sights on the provision of social, psychological, legal, medical and health services to people, regardless of colour, race, religion, age, nationality, ideology or political beliefs (PR.A.K.S.I.S., 2004). At the outset of our study, we researched the process of refugee children's placement in accommodation centres coordinated by PR.A.K.S.I.S. Next, we examined whether, which, where, when and by whom educational services are offered to refugee children and what is their significance. The last aim was to investigate refugees' future perspectives and how these are associated with their willingness to learn the language of the reception country.

Method

Participants

In this study, two coordinators, one general and one responsible for educational services, and seven volunteer tutors (eight women and one man) were interviewed. The involvement of the interviewees in the study was optional and anonymous. The age ranged from 22 to 31 years. Both coordinators were social workers and among the tutors there were two qualified in Primary Education, four in Philology and one participant was senior university student in Biology. This was a purposive rather than a random sample.

Procedure

The research for this paper was carried out in 2016, at the Accommodation Centre for Unaccompanied Minors, named STEGI PLUS (+) which is located in Patras, Greece. Upon contact with the supervisor of the NGO, the researchers visited the Accommodation Centre and informed the participants of the purpose of the study. Semi-structured interviews were conducted with volunteer tutors and two members of key support staff, with a duration of approximately 20-30 minutes. These were audio recorded and later transcribed. Open-ended questions were posed to the participants, while follow-up questions were necessary occasionally in order to gain additional insights into the participant's responses. Transcriptions and summaries were written based on the answers of interviewees. These data sources were then analysed using an iterative coding process.

The Accommodation Centre

STEGI PLUS (+) is a programme funded by the European Economic Area (Iceland, Liechtenstein and Norway), within the framework of the SOAM (Supporting Organizations that assist migrant asylum seeking population in Greece) programme and is implemented by PRAKSIS (as Project Promoter) in partnership with the Hellenic Red Cross (as partner). The project refers to Accommodation Centres (located in Athens and Patras) which provide housing and services to unaccompanied minors or other vulnerable groups who are characterized as asylum seekers. The goal is to provide suitable conditions in order to protect unaccompanied minors and place them in a more stable environment, prioritizing their best interests. Towards this end, numerous activities are executed to facilitate the inclusion of

all asylum seekers in the society. Other than covering of basic needs such as food, security, education, there is the provision of tutoring in Greek language and supporting their homework or studies (PR.A.K.S.I.S., 2004).

Results

Refugee children's placement in the Accommodation Centre

In the initial part of the interview process, the way in which refugee children move into this Accommodation Centre, was described by the general coordinator. Namely, refugee children once identified and registered in the first reception centres (on north eastern Aegean islands) either by port or police authorities, and have their minor status verified according to their visible characteristics or medical examinations. The Children's Ombudsman and the National Centre of Social Solidarity, which is supervised by the Ministry of Labour, Social Insurance and Social Solidarity, are informed at the same time. The latter coordinates the unaccompanied minors', asylum seekers' and refugees' referral requests, as it keeps in contact with all the Accommodation Centres and is aware of their capacity. Finally, a placement form delivered by the National Centre of Social Solidarity, together with prosecutor's provision and medical examinations initiates the settlement of refugee children at STEGI+.

Perspectives of permanent settlement in Greece - Moving to another European Country

At the time of our interviews and based on the participant's responses, there appeared to be no perspectives of permanent settlement in Greece, as at the time it was a transit country. There are three cases concerning the movement in another European Country: 1) Family Reunification, which is under the legal framework of Dublin III regulation and which permits refugee children to reunify with a family member that has already settled in an another European country. The process of reunification, in which one attorney and one social worker of PR.A.K.S.I.S., represent the unaccompanied child, may last six to twelve months because acceptance of the request depends on the immigration policy of the other country., 2) Relocation programme, which enables both adults and minor refugees who come from nations which are in war, to move to another European country., 3) Drop-out way, is a choice for many refugee children, who even if they are placed in the Accommodation Centre through the formal process, don't want to stay there and choose to "drop out" of the system and continue the journey to another country alone.

Interviewee Observation/Response: From more or less 450 minors who have been hosted by the Accommodation Centre only two have stayed in Greece and have got a refugee status (PRAKSIS General Coordinator, 2015).

The provision of educational services to refugees by an NGO

According to the reports, compiled from the individual sessions which are held between the social workers and the refugee children, a individualised educational program is developed. As part of STEGI+'s operation, in accordance with the relative Presidential Decree, school enrolment for all unaccompanied children seeking asylum, even without legal documents is authorised. The documents needed to enroll the refugee minor in school are within the purview of ombudsman's provision that

authorizes her, a residence certificate and a vaccination card (only for the students of primary education). As the General Coordinator stated:

Interviewee Observation/Response: Twenty minors study at school while the Accommodation Centre offers hospitality to thirty-one minors.

Other educational services, which are included in the educational program of each refugee child, are Greek lessons distinguished by three levels (beginner, medium, advanced), English lessons, music lessons and computer courses. Additionally, remedial teaching lessons are implemented aiming towards assisting the refugee children in preparation of daily homework. Refugee children who have requested to move to another European country attend courses in order to become acquainted with the language of the country where they are going to relocate. All of the educational activities are carried out in the Accommodation Centre on a daily basis.

Interviewee Observation/Response: For example, small groups with refugee children who are going to move in Finland are formed in order to motivate them and understand that they don't waste their time here (PRAKSIS General Coordinator, 2015).

The Significance of Educational Services

As all participants mentioned that the involvement of the children in educational activities adds to their daily effort to take an active part in their new school environment. As the Coordinator of the educational services said:

Our aim is to help them to deal with their school life.

Concretely, the status of students, acquired by any refugee child through these services, constitutes a "powerful weapon" for his/her smooth acclimation, the reinforcement of their motives, their emotional stability, the development of their interpersonal relationships and enhancement of their communication skills. The General Coordinator talked about these benefits:

I think that if there weren't any educational activities which offer motives and promote interactions their adjustment to the new environment and the emotional recovery would be more difficult.

How the future expectations affect the willingness to learn Greek

Through all the interviewees' answers, it becomes clear that the positive or the negative attitude of refugee children towards learning Greek is influenced by their prospect of permanent or temporary residency in Greece. In other words, children who wish to move in another European country and be reunified with a family member, who has already settled there, prefer to attend language lessons of these countries rather than Greek.

Interviewee Observation/Response: It depends on the circumstances. There are children who want to stay in Greece, and that's why they want more to learn the language, while others, who expect the reunification with their family, don't have in their mind attending the Greek lessons (25 year-old volunteer tutor).

This desire is encouraged by their conceptions that these other countries have a better social policy and have a greater educational and occupational potential, by which to accomplish their dreams.

Interviewee Observation/Response: The majority of refugee children wish to leave Greece, because they think that they will find a job easier in another European country, such as Scandinavian countries and Great Britain (30-year-old volunteer tutor).

Interviewee Observation/Response: One student has dreams and aspirations for the future. He wants to become a doctor because he believes that in this way he can contribute to the society (26-year-old volunteer tutor).

Interviewee Observation/Response: A child expressed his desire to become a dancer (22-year-old volunteer tutor).

On the other hand, a vast minority of them, who has chosen to stay permanently in Greece, are keen to learn the Greek language.

Interviewee Observation/Response: My student wants to stay permanently in Greece. This is the reason why he does his best to learn Greek (28-year-old volunteer tutor).

The Importance of Learning Greek

All the interviewees talk about the importance of learning Greek and how this is a facilitative factor in their acclimation to school, in terms of education and social relationships. Namely, the acquisition of Greek language helps children feel more confident and allows them to do well in school subjects.

Interviewee Observation/Response: When they start school, they realize that learning Greek helps them with the school educational program and makes it easier for them to communicate with their classmates (Coordinator of educational services).

Also, Greek lessons strengthen their communication skills and the interaction with members of local community, which makes the acceptance of refugee children easier for the latter. Through this educational process, refugee children familiarize themselves with the host culture.

Interviewee Observation/Response: In my opinion, when someone knows Greek, natives accept him a lot (22-year-old volunteer tutor).

Interviewee Observation/Response: As he knows Greek very well, he has made friends from Greece, he has gone to their homes and he has been invited to their parties (30-year-old volunteer tutor).

Finally, using the basic Greek vocabulary they can independently fulfil their everyday needs. As the Coordinator of educational services referred:

Greek lessons aim to support refugee children's everyday communication when they go shopping or have to call an ambulance in case of an emergency.

Conclusion

This study did not examine a range of different refugee assistance NGOs. Nonetheless, qualitative data from interviews were used to illustrate how refugee assistance of the NGO P.R.A.K.S.I.S. provides particular educational services that can facilitate their integration and adjustment to the new environment (Eisenbruch, 1988; Huyck & Fields, 1981; Kirk & Cassity, 2007; Sinclair, 2001; UNICEF, 1990). After refugee children's placement in the Accommodation Centre is completed, there is educational provision whether they will settle permanently or resettle in a third country. Results provided clear support for a main effect of educational services on school involvement, smooth acclimation, reinforcement of motives, emotional rehabilitation and stability, development of interpersonal relationships and communication skills.

Other researchers have obtained similar findings supporting the benefits of educational provision to refugee children both at a personal and social level (Burnett & Peel, 2001; Dryden-Peterson, 2011; John et al., 2002; Kia-Keating & Ellis, 2007; Kohli & Mather, 2003; Macaskill, 2002; McBrien, 2005; Rutter, 2001). We were able to note from the responses garnered that the refugee children's willingness or not to learn Greek was associated with their desire to stay permanently or temporarily in Greece. At this point it is worth noting that all the interviewees affirmed the role of learning Greek in the children's integration into the new context. This finding is consistent with studies carried out at English-speaking environments (UK, USA) in relation to the significance of host language support (Hek, 2005b; Olsen, 2000; Portes & Rumbaut, 2001; Pryor, 2001;).

In order to address some of the limitations regarding the generalizability of these findings in future research, it would be useful to examine the NGO educational context to which refugees are exposed shortly after their arrival, with larger samples and in other reception areas. In addition, longitudinal studies are needed to examine the impact of educational provision by NGOs on emotional and social rehabilitation of refugee children with regard to their new environment. Finally, results of this study putting together host language's knowledge with the interaction developed between refugee children and local community continues to be an important area for future study.

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“Immigrants – Refugees’ ”: A didactic proposition based on the cross curricular project approach.

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Abstract

The present study presents a teaching approach regarding the "immigrant- refugees" module, based on the intercultural education principles and cross curricular approach to teaching, according to which the school becomes a setting of creativity and experimental learning.

The "Immigrants- Refugees" project was implemented within my post- graduate training at the University and carried out in the city of Ioannina by 16 fourth grade students, including students of multicultural background. The purpose of the project was, on the one hand, to help students develop feelings of empathy for people who are forced to abandon their homeland, and on the other, to comprehend the causes that force refugees to be uprooted from their homes in contrast with the causes of conventional immigration.

The key pillars in this attempt were the theory of cooperative method as well as the project approach. The first remarkable results of the practice have proved promising, since the children seemed to express feelings of solidarity and empathy for people away from their homes experiencing isolation. To conclude, the potential of materializing similar practices in the future seems quite promising.

Keywords: immigrants, refugees, intercultural education, cross cultural curricular approach, empathy, cooperative method.

Introduction

The refugee issue is an extremely complex problem that cannot be simplified, has no easy solution, neither legal nor political, nor economical. The legislation is in non-correspondence with the current reality of the immense numbers of refugees, the difficulty to define refugees and economic immigrants, the constant flow of information and the modern reality of relocation. Protecting all the people in need is in contrast with the reality that it is difficult to absorb and facilitate the endless human flow. It would be naive for anyone to believe that a solution to these issues is simple.

Today's society is completely unprepared to handle a problem of human nature. Setting aside the principles of globalization and multi-cultures, an array of countries have retrenched behind their "national interests" refusing any facilitation and constantly "blocking" any complex but necessary decisions with the value of humanitarian aid subsiding in front of the value of egocentricity. The

immigration and humanitarian crisis puts us in a state where people become a tool of clear political aiming, where words are marginalized and organized action is defeated.

The people that we call refugees are indifferent to the "labels" that European citizens use to identify them. What is of interest to them is their own personal struggle to be recognized in a Europe that is in crisis.

The difference between a Refugee and an immigrant

Clarifying the terms "Refugee" and "Immigrant", we should define that refugees are people who are outside their homeland or their place of residence, have justifiable fear or persecution for reasons of race, religion, nationality, participation in particular social groups or because of their political beliefs and due to this fear of persecution they cannot or wish not to remain in the protection of this country or residence. Refugees are classified and protected by International Law. The Convention of 1951 and the Protocol of 1967, as well as other legal documents like the Convention of OAE in 1969, remain the cornerstone of contemporary protection of refugees. State members of UN, have the primary responsibility for the protection of refugees. UN's High Commission, in this context, closely cooperates with governments, advising and supporting them for the implementation of their responsibilities.

On the other hand, an immigrant is a person who remains at least 6 months away from his usual place of residence (Naxakis X, Chletsos M, 2003). Immigration is in general the natural movement of a person or a group from one society to another and this transition leads to the abandonment of their prior social environment of living and active participation and the relocation to another environment. Immigrants do not choose to relocate due to an imminent threat of persecution or death but mainly to improve their lives with the pursuit of work, or in some cases, for reasons of education or reuniting with family.

According to Papadopoulou, immigration as a contemporary phenomenon is a complex process on a global level (Papadopoulou D, Bagavos X, 2006). The main reason for immigration is the search for work and the relocation to an environment with better work opportunities as well as family reunion (EKKE, 2005). Other reasons that lead certain people to abandon their country of origin are related with causes of compulsory or involuntary immigration due to a war in which their country is in as well as political, national and religious reasons. In many situations the abandonment of the country of origin is not voluntary but it is done through violence and coercion (EKKE, 2008, p.7).

This conjuncture of people that we call "refugees" must find some way or another place to live. That is of grave importance. The existing legal state is obsolete. People are forced to abandon their home, country, family, religion, values, customs, traditions and integrate within another social-cultural framework that will provide shelter indefinitely.

The Main Concept

In light of the events currently being carried out in the Aegean with refugees from Syria, the mass media inundating us daily with images and footage from all this chaos and by expansion affecting the lives of children, we have seized the opportunity to introduce the refugee issue in the classroom. For this reason we chose a school project, that is an ensemble of teaching strategies that give the opportunity to the teachers to guide the children, through a research method, in the study of different topics (Nicolaou, 2010).

Theoretical Framework

The Project Method

More specifically, the project is a study or a research in depth of a particular topic which a small group of students is in charge to do in the classroom, while at times it can be done by the whole class or a single student (Nikolaou, 2000: 220). It is a complex, creative project which can occupy the class or part of it from several hours right through to the whole school year (Soulioti, 2005: 11-12).

The plans of the project, though structured, are full of flexibility and combine elements of experimental learning, enforcement of interaction and are cross- thematic (Chrisafidis, 2000). The cross- thematic approach of knowledge is the "dispersion of knowledge and the philosophy of a school subject in another or generally in the whole structure and the curriculum in different school ranks" (Kafetzopoulos et al. 2001:199). Practically, the cross- thematic approach refers to possible links between different subjects of the curriculum in light of a particular subject that is being analyzed from different perspectives (Soulioti & Pagge, 2004: 41 & 2005: 9). It is especially beneficial in classes with promiscuous synthesis while it functions as something supplementary in the basic parts of the curriculum (Nikolaou, 2010).

According to Nikolaou (2010) a planned project provides the opportunity to younger and older students to connect school with the outside world and to connect their activities with their lives outside the school environment. It is an open teaching technique, the boundaries and the procedure of which are not strictly defined but are developed depending on the interests of the children (Frey, 1998). It is based on the experiences and the needs of the children, whose active participation in the process of designing and organizing it, is vital and for that reason it matches to a great degree the experimental- communicative teaching (Christoforidis, 2004:43-4). As Kilpatrick (1925) supports, the programme must be based on the meaning "reconstruction of experience" by Dewey.

The Cooperative Method

At the same time the choice of the cooperative method of teaching, shows adherence to the values Democracy, Equality and Social Justice which matches the values of Intercultural Education (Nikolaou, 2010).

The cooperative method supports the integrated school- a school for everyone, ensuring opportunities and the possibility for learning to all children despite their biological or social background (Matsagouras, 2000). It boosts self- confidence, it develops creative thought, social skills and gives incentives for learning while at the same time it enforces self esteem and the image students have of themselves, cultivating in this way better relationships between the members of a class with a multicultural synthesis (Nikolaou, 2010). As Dewey and the other representatives of the New Education support, the implementation of the cooperative method is based on two major pillars, firstly the socialization of the individual and the democratization of the society and secondly the fact that it affects authentic conditions of experimental learning (Matsagouras, 2000).

The Purpose of the Project

The purpose of this project, was on the one hand the awareness of the students towards the difficult situation and the adversities that refugees are faced with as well as the causes that lead them in this

situation are simultaneously clarify the meaning of immigrant to the meaning of refugee and realize the feelings which they have and the loss they experience.

The School

The school where the project "refugees- immigrants" took place is 5th Valanio Primary School of Ioannina, where 300 students are educated and is located in the city centre. It is a school where all teachers are sensitive towards issues of diversity and are struggling to defend and ensure the "colorfulness" of the students. Students are mostly from Albania as well as other neighboring counties.

The Grade

The grade with which this project was materialized was 4th Grade, which consists of 16 students 3 of whom are from Albania. The desks were in a "Π" shape (emphasis on student centered teaching) with the teacher's desk in the right corner of the classroom, while in the classroom student's work was displayed on the walls, a map of Europe and a map of Greece.

The Duration

The project mentioned previously is part of the practice scheduled by the PGS "Education Science" for the academic year 2015-2016. Its implementation lasted two months, from December 2015 until January 2016. Former to applying the project, a week of observation and surveillance of the students had occurred, which helped conduct the project. A total of twelve teaching hours were spent as part of the Flexible Zone.

The Objectives

The cross- thematic approach of the issue is suggested for multicultural classes with the following goals:

- Make the students understand that immigration is a timeless phenomena and that the "foreigner" could be either one of us when historical, social and political circumstances impose it.
- Familiarize the students with the immigration phenomena and help them express a positive attitude towards the immigrant students without creating racist behavior at school.
- Help them develop empathy for the condition which forces people to abandon their homeland.
- Help them understand the reasons that make refugees become uprooted and distinguish the difference between them and the reasons of immigration.
- Help them develop skills to negotiate and to make collective decisions.
- To enrich the relations between them through experiences and emotions for those living in another country.
- To understand the meaning of difference and exclusion in combination with the basic and universal needs of man.

Brainstorming

On the occasion of the refugee issue which is a current affair and known to the children we made an introduction to the issue of population movements, asking the students to think of reasons for which people change their place of residence. Whether these are the causes of coercion (war- natural disasters- persecution) of factors of choice (studies- opportunities for employment). The children had

a brainstorming of ideas and options, separating the causes to "need" and "choice" while they fully comprehended the difference in meaning between "immigrants" and "refugees".

Project's description

Following the children were divided into four heterogeneous groups of four which were given names (making puns from the refugees countries of origin). The groups then shared the work, having as a common goal the creation of the final project.

In the context of the cross- thematic project methods there was an urgent need to expand the matter to almost all the school subjects in order to connect the project to the curriculum.

More specifically, the first team named PAKISYRI on the occasion of texts and extracts found in the subject of Greek Language of 3rd and 4th grade as well as the History of 4th grade, took on the research, processing and recording data on the Asia Minor disaster and the destruction of Smyrna in 1922, making a reference to the biggest population movement in history towards the Greek territory.

They created a collage using visual material and newspaper clippings with references to the refugee issue while they engaged in the writing of poems concerning the uprooting.

Through this process, native and foreign pupils seemed to familiarize with the immigration phenomena and realize that any of us can become a refugee or an immigrant at any given time.

At the same time, through the subject of Mathematics, with reference to the population movements, the children of the same group did a little research and presented statistics and tables, enumerating acquaintances and friends living away from their homeland for various reasons.

The second team named PAOK took on the selection of information concerning traditional games and dances of Albania and Syria (the birthplaces of the greatest rate of foreigners hosted by Greece). On the occasion of the subject of Music the children were asked to collect sounds from these countries, legitimizing this way their cultural elements, paying them respect which facilitates their social adaptation and their intercultural communication (Tsiakalos, 2000).

The third team named SYLDAVIANOI, based on the subject of religion of the 4th grade, chose to gather material concerning the traditions and customs of refugees, their religious beliefs, their traditional food and the recipes they cook, as well as the climate in the refugees and immigrants places of origin, comparing the average temperatures in those countries to the ones in Greece (in connection to the school subject Study of the Environment of the 3rd grade - Chapter: What we need in order to live).

The fourth and last group named after the initials of the children's names, AR.MA.H.AS decided to conduct the final product of the project, the production of a video showing a family of refugees from Syria which manages to get to Greece under the most difficult conditions. This team, inspired by a text from the subject of Greek Language of 3rd grade entitled "Everyone one hug" and a video viewed on the internet (7-year-old Malak's journey), take on the writing of their own script, the casting among children of the other groups, the creation of the set and the costumes, the projection of a video as well as the music that would be played during the dialogues.

The next step was the presentation of all the material gathered by each team separately followed by questions, debates, comments, reviews and cheering as well as the formation of the final product with the participation of all the children.

Concerning the evaluation of the project, it's worth mentioning that it came about after seeing the entire process. At the end of each meeting the educator as a guide and coordinator of the project asked the children of each team specific questions in order to ensure whether they gained knowledge from the information gathered.

To conclude, each educator is able to adjust a small or a bigger project within the cross- thematic framework, in order to inspire students to participate in a team work, to encourage their acceptance by the class and finally to teach that during a lesson one does not only gain knowledge, but the interest to comprehend what seems to be different (Byran, 1977: 33).

Evaluation of the Project

As shown by the reflective process of the educator- guide on the implementation of the work plan in the class, the result of the procedure was quite positive. The students seemed highly cooperative and effective in everything they undertook, even though time was limited. More specifically they took delight in searching for material on the Internet, participating actively, experiencing a different teaching method, being divided into groups and getting the general feeling of belonging to one, preparing and viewing their own video - the joy of creation. Everyone enjoyed the team work as it made the lesson more pleasant.

Although it was the first time to take part in such a learning procedure, even the most indifferent students were thrilled about having an active role in the team. They learned to listen to the members of the team and to be heard by them, to "expose" themselves and to cooperate. Through the joint project they enriched their knowledge, they laughed, made comments, spent the teaching hours pleasantly, getting away from their daily routine in a different and creative way. Even among students who were not close until then, a friendly atmosphere was created and the team work was the reason for a closer relationship. The students felt free to work at their own pace. It's a fact that the implementation of the cross- thematic method enriched the process and created a sense of cooperation, while the reflective procedure was an opportunity for feedback and self- evaluation of the teaching practice.

There have been positive moments and intense feelings during the implementation process of the project in class. The educators were better acquainted with their pupils, as individuals, they learned more about their pupils' interests and skills and about how to make them learn in a better way. The planning of the schedule was improved and it became clear that cooperating, helping and accepting each other must be the guiding lines in such actions.

The moral satisfaction was quite obvious as the goals set from the beginning had been achieved and a project had been implemented. Furthermore, the acquisition of knowledge came through an activity of searching for answers to normal questions, putting the senses to use and liberating emotions.

However, minor difficulties and unfortunate moments occurred during the project implementation. More specifically, the weakness of certain students to manage time and meet the deadlines set from the beginning, caused problems in the completion of the project. Sometimes there was no access to the Internet due to the poor signal while other times the constant absence of certain students was holding back the completion of the project.

The method of assigning projects to a multicultural class, is thought to improve the quality of teaching by creating a flexible learning environment, full of experiences and stimuli giving the foreign student the potential to make the most of both their current qualities and other people's experiences. Moreover, it successfully prepares the student's social adaptation while simultaneously it disengages the teacher from the grid of the strictly hierarchical organization of education and contributes to promoting the idea of an educational system more open to the wider society.

Therefore, it is a necessity that the educator keeps being informed and trained with modern teaching and pedagogical approaches and the way to apply them alternatively in class, in order to meet the key goals of school.

Conclusions

Reaching the final point of completing this project, looking back, we gladly come to the conclusion that we managed to achieve a double purpose. Not only was the project successfully conducted with the children's full interest and active participation, but also the objectives set from the beginning were achieved to the fullest.

Since the late 80's the request of knowledge having a meaningful and interdisciplinary form has been displayed. The meaning of the cross- thematic method is related to the selection and planning of the curriculum as well as the daily teaching approach. The new data for teaching methodology created by the cross- thematic and interdisciplinary Study Programs have brought in the limelight the method of "projects". Therefore, the current paper has been part of a wider effort to apply innovative teaching approaches in schools in the light of the Flexible Zone.

The evaluation of the specific project allows us to express the opinion that children have the abilities and in fact important abilities, and with the right guidance they are encouraged to participate in the planning, development and implementation of a project. They conquer knowledge on the topic of the project, they enrich their vocabulary, they acquire eloquence in their expression and the use of specific terms. They develop skills in research, organization, process and presentation of information as well as the ability to connect the topic with various knowledge fields.

They also cultivate a positive attitude towards this way of work and at the same time develop quality elements that promote learning, like active participation, developing incentives and research skills. It is of particular interest to see the results with regard to the development of communication skills, such as expression, exchanging of opinions, criticism, expression of arguments and ability to negotiate a topic.

Last, our experience from the implementation of the project in combination with the results of the evaluation allow us to support that this type of approach can be implemented simultaneously with the curriculum of the Primary School and offer the students opportunities and motives for learning in the light of multi- cultures.

As for the generalization of our proposals, things are a little murky, as the sample of students could not be regarded as representative. Despite this, the message that stems from the implementation of the specific project is seen as hopeful as the children expressed and experienced feelings of solidarity and empathy, feelings that are the cornerstone of Intercultural Education.

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Refugees: Their trip towards Greece – A project with 5th grade primary school students.

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Abstract

This paper presents teaching through the method of project of 5th grade students in a school in Ioannina, Greece. The project was conducted during the author's practice teaching, something which is a prerequisite in the post graduate programme of the Education Department of Primary Education at the University of Ioannina. The purpose of the project was for students to come into contact with the refugee issue and to develop their emotional ability as well as to be able to think in an intercultural way.

The different "phases" of the project resulted in a Calendar, which is comprised of written stories that the students themselves wrote, each separately, retelling the journey they imagined the refugees did from their country to Greece. Last, the stories of the students were evaluated through an evaluation technique of a non-balanced test which is named "dokimio" and the results of the evaluation were very encouraging.

Keywords: refugees, project, emotional ability, intercultural way of thought.

Introduction

The contemporary social framework with the fast paced development of technology in combination with the globalization of the market forces, shapes to a great extent the everyday life of humans influencing them on all fields of life. The imperialistic competitiveness among great nations and their pursuit - in every possible way- to more profit makes the world a field of powerful economic and war battles.

This warfare is what creates these refugee populations who do not have the ability to remain in their countries forcing them to flee. This mass movement of people on a global level affects to a great extent the demography of "host countries" and is an important factor in the configuration of intercultural character of modern societies (Govaris, 2004:11). It is therefore, clear that the social framework is challenged and a confrontation to this is needed.

Theoretical Framework

The rapid developments in the social-political field could not leave the school environment untouched. The school, as a school creation and a part of the community, as an organization that has the responsibility to develop complete and whole personalities and not passive beings, has the obligation and the moral duty to nurture and educate young people in such a way that it will provide them with

a critical way of thinking and the disposition, will and the tenacity to change society, a society in which, in a few years, they will be basic, active members.

The refugee issue has taken great proportions, especially in our country, Greece, which is a host country for thousands of refugees, being on the outer boarder of Europe and the connecting bond with Asian and African countries. The loss of hundreds of people, and especially young children, at the Aegean Sea is an issue that schoolchildren must come into contact with so that they are aware of what is happening around the world mainly as Greeks, with our own refugee memories which are relatively recent. Therefore, it is clear that this is a contemporary issue and of grave importance.

Also, the refugee issue goes beyond the movement, under adverse conditions, of thousands of people towards a host country. There are issue of coexistence between the indigenous people of the host country and the refugee populations. The society members of the host country should be prepared, informed and have a welcoming disposition towards the refugees so they can assist in an orderly integration in the social web.

The purpose of this specific project was, on the one hand, the understanding on behalf of the students of the difficulties that refugees face, the exploitation that they endure from other people and on the other hand the value of assistance towards our fellow humans in these times and the development of a structured intercultural thought and knowledge with the refugees and to keep in mind that among the harmony with the refugees there are children their age who maybe will, in given time, be in their school classrooms. As Nikolaou (2009:220) mentions: "A project is an in depth research of a topic that it is worth finding more out", It is for this reason that the project was chosen, as it is a planned action that is done whole heartedly and it take place in a social environment (Kilpatrick, 1935).

Also, the experiential character that a project can have gives the opportunity to students to came into direct contact with issues that are new for them, to use all their senses and their abilities, to develop their imagination and their creativity as emphasis is given to the development of the internal motives of the students (Nikolaou, 2009:22). For this, Kilpatrick (1925) supports that the programme should be established with the meaning "reconstruction of experience" by Dewey.

Also, a project is extended to all the subjects of the school curriculum and can be connected to them not only in a specific year but in all grades (Nikolaou, 2005:342).

To sum up, we could say that "projects provide younger and older students the ability to connect school with the outside environment and to link their activities with life outside the school environment" (Nikolaou, 2005:339). The school, the 27th Primary School of Ioannina, that the project: Refugees: Their journey to Greece, was realized hosts about 350 students. It is a school in which the management of incongruous students is incorporated in the culture of the school as a lot of techniques are being implemented by the administration and the staff since among the students there are children that are "different".

The vast immigrant flows in the 1990s and 2000 increased the percentage of foreign student, especially of Albanian descent, since Ioannina borders with Albania. Also, in the school there are two African children, a student with vision impairment and a student with motor problems.

The class that the project was conducted by was grade fifth, which consists of 18 students, 17 of which participate in the normal school curriculum while one student receives help from an assistance programme because of vision impairment and did not participate in all the activities.

The desks are situated in a traditional way with the teacher's desk situated in the right corner of the classroom. There is a bookcase and a map of Greece in the classroom.

Methodology

In the framework of practice teaching that is run by the P.M.S “Science of Education” programme for the academic year of 2015-2016, a project was conducted with the topic: “Refugees – Their journey to Greece”. The duration of the project was two months not including the Christmas holidays. The practice teaching started with a week of observing the students of the class on 18th November 2015 and was completed with the teaching and completion of the project on 15th January 2016. The total teaching hours were twelve (120 and they were conducted: eleven in the classroom and one in the multi- purpose classroom.

The introduction of the topic was done by triggering a conversation about the refugees from an extract from the news of the previous day. The students actively participated in the conversation and they expressed the desire to do the project about the refugees. In order for them to fully understand it was considered right to familiarize them with the meaning of the word refugee and the different meaning that this might have (political, war refugee etc). Also the difference between “refugee” and “immigrant”. All this was done with the students being divided into three groups of four and one group of five.

From the moment this introduction was done, the students were asked to write a short easy so we could examine their original disposition towards refugees. This specific evaluation technique- which was also used for the final evaluation of the student’s progress-belongs to the non- calculative evaluation tests and is called “the dokimio” (Trilianos, 2004: 123-129).

With the use of the “dokimio” evaluation technique we attempt to see into which degree the aims of this project were achieved.

The aims of the project were the following:

- i. The cultivation of an acceptance, solidarity and communication stance with the refugees and in general with the different “other” as well as the elimination of xenophobic and racist attitudes.
- ii. The encouragement of self-expression and positive self feeling though the group and the acceptance of the group project.
- iii. The familiarization of the students with group and cooperative forms of activities.
- iv. The utilization of creative imagination of the students through the project rules, so the idea can culminate into an end product.
- v. The evaluation of being different and seeing it as an additive and not a deductive procedure, as well as the recognition of common factor among civilizations.
- vi. The development of creative expression of the students, as well as a full use of their personality (intellectual, emotional, motor) though a play.
- vii. The abatement of self-centered way of though and the understanding of national and international issues.
- viii. The development of empathy of the students.

After the writing the short easy “dokimio” in which they expressed their views about the refugees issue and the refugees, where they tried to depict their feelings pretending to be in the refugees position, a conversation was conducted among the teams in order to exchange views about was expressed in each team.

Then, the students were asked to research and find images and texts though various sources like the internet, books, magazines which depicted the hardships that refugees faced in their name countries as well as the hardships they dealt with trying to reach Europe going through Greece. The

above activity through which students enriched their depictions of the refugee issue, the students were asked to do at home.

As the students had formed a first idea from the research they had done at home, they viewed in the multi-purpose classroom images of the route of the refugees towards Greece as well as images and footage of the “normal” life that these refugees had before the war broke out and their necessary uprooting from their homeland. Then the text and the images the students had collected were read and seen in class.

Pictures of bombed houses, images of refugees in boats in the Aegean and so on. A conversation followed the findings of the students and the lack of certain things was clarified.

With the completion of the above activity we moved on to the next, a theatrical game. The students divided into groups (three of four one of five) reenacted the phases that a family of refugees go through in order to get to Greece. It is worth noting that the route of the refugees was divided into four (4) phases, so that each group could reenact one phase: the first phase depicted the situation in the country of the refugees, the second the route of the refugees to the Asia Minor coast, the third the procedure of going from Turkey to Greece through the Aegean and the fourth and last phase the treatment the refugees received in our country and their thoughts if they wanted to remain in Greece or not. The students were free to decide on the plot of the play. The only “restriction” they had – quite necessary though- was to keep in mind the limits of the phase they had to reenact.

With the constant change of the structures of the teams and in order for them to work together as members of the same group all the students were asked about the theatrical play as a story. They could change the order of the events as the composition of the groups had changed. They had only the previous ‘restriction’: to keep the boundaries of the preset phases. In the end, the students read their part of the story and the result was a complete story of the route of the refugees from their country to Greece. It has to be noted that both in the play and in the written story each group ‘went through’ from all the ‘phases’ of the story.

After finishing this activity, it was unanimously decided by the students to create a Scrapbook – Calendar where the stories that each of them wrote – being of the position of a refugee or retelling the story of a refugee that had to leave their country to save their life. The practical issues (length, structure, etc.) were decided and the students were ready to move on to the completion of the project.

As for the evaluation of the project, it is worth noting that this was done throughout the duration of the project. At the end of each lesson, aimed questions were asked to the students that concerned what had been discussed at the specific lesson and as the lessons continued there was an attempt to link new knowledge with what students had been taught in previous lessons. The final testing though, was done through the essays – ‘dokimia’ that they individually handed in and became part of the Scrapbook – Calendar. With this specific evaluation technique of the ‘dokimio’ it was possible to: a) understand if students had comprehended the relationship between cause – result of the refugee issue that is if they had comprehended the refugee phenomena as a result of a cause e.g. war, b) examine their arguments, c) examine the way with which they produced, organized and expressed what had been said in class as well as their ideas, d) examine to what extent the students were in a position to form basic hypothesis, e) see if these hypothesis had led them to valid conclusions and f) examine to what extent they were able to create original stories.

Findings and Discussion

We could say that we are very pleased and satisfied with the progress and the results, and from the general participation in the project. The students 'embraced' from the beginning this attempt and gave their best. Everyone participated – something that is very important – and they were willing to cooperate and this was seen in the final result.

Based on that and according to the 'dokimia' that the students wrote, there was a significant alteration both on their initial stance and on their depictions towards the refugees and the refugee issue. The students, through their cooperation in the theatrical game, the writing of the original – team 'dokimia' but also through the total of the activities carried out, they developed their cooperation skills, helped each other in cases where a member of their team had a problem, and developed a spirit of solidarity by using their full potential, a fact which is considered exceptionally important, because 'the cultivation of understanding and emotion, gives solutions for intercultural' (Portelanos, 2010: 209). In addition, the students developed their critical thought and stance by understanding that true knowledge of facts demands deep combined thought and mainly the tendency to question reality and not uncritically accept it in whatever way it is presented, and as a result they developed their research ability. They altered their attitude towards situations that were happening around them, setting the goal to become the people that would change the modern world, which they will build towards the direction where the main priority would be man and not the unremitting hunt for profit, which is responsible for the imperialistic interventions, wars, misery and the refugee issue.

Also, the students assessed the values of life and peace, and developed a spirit which will fight for human rights and will stand against any form of violence. Something like this was achieved with the development of the students' empathy, which is evident in the essays – 'dokimio' of all the students, as they managed to put themselves in the refugees' position and 'see' the world through their eyes. During the implementation of the project, questions were answered, a fact that shows the pleasant result of the project.

Conclusions

Concluding this paper, we could say that we are pleased for two –mainly –reasons: firstly, because we managed to implement a project, according to the opinion of our students and at the same time we achieved the goals set and secondly, because the implementation of experimental actions we 'discovered' a powerful tool, with the help of which our students learned to work together and to be solitary, developing at the same time their knowledge and their abilities as their creativity and their imagination.

Schools today with the current social, political and cultural conditions are a place where variation is built, yet they are also a community of action both for students and teachers (Portelanos, 2013: 16). It is for this reason that activities like a project should be utilized, as they provide us with the opportunity to work towards the above mentioned directions and at the same time gives the required ease to combine all the cognitive subjects (language, maths, history, geography, etc.). We could therefore say that the implementation of the project for issues like intercultural is extremely useful.

As for the generalization of our proposals, the ability that it gives is limited, as the sample of our students was small and it was implemented in only the fifth grade. Nevertheless, we can express our utmost support to such activities as, in our opinion, only positive results can come out during this educational process.

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SYMPOSIUM: Education for social justice: New approaches of practices and research (Part 2)

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Abstract

This symposium is devoted to present different contributions carried out by a group of researchers from the Universidad Autónoma de Madrid to the study of Education for Social Justice. The GICE (Educational Change for Social Justice) research group, directed by Javier Murillo, is composed of professors and researchers from different areas who try to develop a theoretical framework about education for social justice, from the perspective of each of their disciplines. Several lines of work and research of GICE provide this interdisciplinarity in every study carried out. At the moment we launched the project “Schools in Socio-Economic Challenging Context: An Approach from Education for Social Justice”, funded through the state program for the promotion of scientific and technical research excellence (EDU2014-56118-P). At the present time GICE is structured around eight research lines: Social Justice and Education (core of GICE), Citizenship Education and Social Justice, Leadership and Educational Improvement, Teaching for Social Justice, Service-Learning and Social Justice, Music for Social Justice, Experimental Sciences and Mathematics for Social Justice, Information Technology and Communication for Social Justice, Arts Education for Social Justice, Creativity for Educational Change and Social Justice, and Inclusive Education.

Keywords: *social justice, education, service-learning, citizenship, teaching.*

Creativity for Educational Change and Social Justice.

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Abstract

Creativity -as a complex and global phenomena- remains vital in current and future challenges facing humanity: social, economical, educational and lifestyle. A fairer society demands from authorities and stakeholders greater responsibility for guiding megatrends towards strengthening human values and virtues. Creative knowledge and self-knowledge have been integrated into higher levels of consciousness and complexity, proposing the person as a multidimensional being integrating the collective, social and sustainable development. Those methods limiting human potential and not preparing for uncertainty, adversity and the current revolution must evolve. They must include socio-affective and creative competencies, attitudes and skills, emotional and spiritual intelligence, dealing with ambiguity, among others. Creativity is the raw material, the seed of innovation. The proposal is to encourage innovative approaches aiming at the evolution of consciousness thus improving human relationships, sustainable development, quality of life, social justice and a culture of peace. The idea is to involve different stakeholders, academics and collaborators interested in addressing issues of creativity for educational change and social justice. Proposed approaches:

- Creativity for Educational Change: From the '*Creativity Model of Consciousness and Complexity, CMCC*' (based on the research work of the Research Group GIAD from University of Barcelona and the International Network of Creative Schools, RIEC).
- Creativity and Evolution of Consciousness: Creativity as a transversal value; to promote a culture of innovation; to educate in personal, social and environmental values.
- Creativity and Human Potential: Motivating leadership; creative faculties; communication and human relationships; entrepreneurial spirit.
- Creativity as a force for change. Strategic plan: Adaptive Curriculum; diversified methodologies and strategies: innovative and technological resources: emerging and formative evaluation.
- Creativity for Social Justice: Creativity and social diversity; creativity and art with social consciousness; creativity and collaborative economics; creativity and ethics; creativity and USR through generic skills; creativity and the environment; creativity and networks.

Keywords: creativity, social justice, human potential, diversity.

The guidance counselor in Service-Learning.

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Abstract

In recent years, the way of conceiving the role of guidance counselors has experienced a major change. Literature on school change points out their role in the processes of supporting and counseling centers on plans for improvement and innovation. The conceptualization of service-learning (S-L) as an original combination of two known elements, experience-based learning and community service (Puig, Martín & Batlle, 2008), makes it an interesting content in Counseling. Within this framework, it is particularly relevant to know the roles of the guidance counselor in service-learning. This is the objective of the case study that is being carried out at a High School of Madrid that is considered a reference in the use of this methodology. Results of the study allow us to consider S-L as a way to look at the counselor's work, ("S-L look") from a social approach, seeking its usefulness in and for its social context. This approach underlies the counselors' fields of activity, establishing a connection between S-L and the development of the person, coexistence, educational inclusion, the development of tutorial action, the process of teaching-learning and making academic and professional decisions. On the other hand, it implies a connection with their role, showing the pedagogical leadership of these professionals, who can act as promoters, coordinators, consultants, developers and ambassadors of S-L in their centers. Also, the study reveals a psychoeducational intervention through collaboration and teamwork, and a number of key determinants in their actions (culture of the center and the environment, support by the management team, and characteristics of their job and the person). Therefore, the study shows evidence of the relationship between the counselor and proposals for improvement at the schools, such as S-L.

Keywords: social justice, service-learning, community service.

“Dreams of the future”: Artistic research for social justice.

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Abstract

We work on Art Education focussed on learning for Social Justice (Saura, 2015). In this paper we present a didactic activity developed in the context of art training for primary school teachers. We used the Project-Based Learning (PBL) Methodology. We asked our students to reflect artistically and critically on the risk of social inclusion that a group of girls suffer in India. In order to achieve it, we organized an exhibition of photocompositions and collages based on a photography collection created by a professor during her visit to an orphanage in Nepal. She made portraits of the orphan girls showing their drawings, where they reflected what they want to do when they grow up. Curiously, most of the Nepali girls in their photos imagine themselves as teachers in the future. A project is developed in which a previous and final survey is presented to the students in order to analyse the strengths, weaknesses, opportunities and threats of this Art Project, which showed as a conclusion that Artistic Education is an ideal area to introduce learning for Social Justice.

Keywords: art education, social justice, gender equality, multiculturalism.

Introduction

The universal character of the image is a communication tool that allows you to interact with people from different cultures, genders, ages or social status. Visual arts, Arts education and Social Justice share a wide range of opportunities that go beyond learning the subject-matter. Feelings and emotions cannot be unlinked from the learning process of education for Social Justice. This implies a critical pedagogy that fosters in students values that can be built empathically for reaching a more just society. The goal of Social Justice is the achievement of human dignity, transcending the negative view of overcoming inequalities. We work to get gender equality and from a multicultural approach, achieving intercultural education and respect for citizenship built by and for everyone (Apple and Beane, 1997).

Artistic Education for Social Justice move us and change us. Here we present an example of the educational experience titled "Dreams of the future". It is a collective exhibition developed at the Autonomous University of Madrid. Art teaching aims to develop in every person their own identity and enhance their own capabilities (Nussbaum, 2012). The images of the exhibition speak about the future dreams of a group of girls from an orphanage in Nepal, at risk of social exclusion. The photos of

the girls holding their pictures in front of themselves have been retouched by inserting our own images, to show us looking like we were working with those girls artistically.

We approach education from the concept of Social Justice (Murillo & Hernández-Castilla, 2011). The artistic research approached from the perspective of 3R's; Redistribution, Recognition and Representation or Participation (Fraser & Honneth, 2003): Redistribution of material and cultural resources or commodities, cultural Recognition and respect for every single person on the existence of fair relations in society; and Representation or Participation in decisions affecting their own lives (Fraser, 2008). We ensure that people are able to have an active and equal participation in society (Arribas & del Castillo, 2007).

The results of artistic and teaching activities have shown that it is possible to work towards education for social justice. The Autonomous University of Madrid could be considered a reference in the use of this concept. This approach underlies the fields of artistic activity, establishing a connection between learning artistic procedures and the development of the individual, the process of teaching and learning, as well as making academic and career decisions. Within this framework, it is particularly important to know the functions of an art education teacher. This is the objective of the action research conducted at the Faculty of Teacher Training and Education.

On the other hand, it implies a connection with our role, showing the pedagogical leadership of teachers and professors, which can act as promoters, coordinators, consultants and ambassadors of the idea of social justice in their schools or universities. Moreover, experience shows that an educational intervention in collaboration and student teamwork is possible, and beneficial for the development of a social justice culture in educational centres.



Figure 1. Portrait of a student holding a photograph. UAM.

Method

Participants

The artistic works and data were collected from a sample of 50 participants, Primary teacher training students, being 77,2% female y 22,8% male, with ages ranged from 20 to 23 years old.

Procedure

We used as a methodological framework the Project-Based Learning (PBL). Our students had to make photos, photomontages and collages individually as well as collectively. As part of the project on Art for Social Justice, students answered two surveys online – at the beginning and after finishing the project. The quantitative and qualitative analysis of the resulting data allowed us to know the ideas that teacher training students had about Art Education and Social Justice as well as to develop in more deep their learning about social justice issues.

The history of this project starts in Málaga: a Drawing Teacher called Helena López initiates an important personal adventure, since she decided to adopt a girl and she got in contact with an orphanage in Nepal to work through all the necessary processes. Her dream of becoming a mother came true and she had to travel to India. It was mandatory for her to stay in the city for a month in order to receive her daughter. It was then that the teacher decided to spend her time in India organizing a drawing workshop. She asked the girls to draw the place where they lived, and then they had to draw how they imagined themselves as grown-ups. In order to remember them better, she made some very special portraits. The girls posed for her holding before themselves their drawings titled “Dreams about the Future”.

At the Autonomous University of Madrid, we organize a seminary imparted by the already mentioned professor who came to show us her photographic and designe collection of the Nepali girls.



Figure 2. Helena López. UAM

She had a previous chat with our students where she explained the following concepts. In India, to have daughters it is a massive problem because traditionally, when the girls get married, their parents must provide of a dowry for their husbands. In the case of poor families, they will have serious issues getting their daughters married. In order to get an acceptable amount of money for the dowry, they might even impoverish themselves further and harm the rest of the family. Due to this fact, many little girls are killed or abandoned by their own parents. She showed us images of the girls found at

the Orphanage, where they are educated and prepared for a future in which they will be able to work and take care of themselves, in short, they are taught how to be independent.

It is then, that a task force is created in order to make a collection of images inspired by the art of the girls and the photos of the girls showing their art. Instantly, it surged the idea of organizing an artistic exhibition of collages, drawings and photographs made by teachers and students of artistic education inspired on the drawings of the Nepali girls. The artistic expressions were developed inside the subject Art Education and Didactics. Inside the Art Education Department, we often organize international collective exhibitions dealing with different subjects related to Social Justice (Saura, 2016).

For the analysis, description and presentation of the Project, we have used tools from the Qualitative Methodology framework. One of the keys is the understanding of what is happening in the real world – that is, what is important is what people think and do. We approached from this framework because it is oriented to reach a deep understanding of educational and social phenomenon; the transformation of practices and socio-educative sceneries, as well as the decision making and discovery of an organized knowledge frame. The data has an interpretative nature since they assign a meaning to the studied situation and they discover the meaning behind the experience lived by the participants (Murillo y Reyes- Castilla, 2011).

The indicators/categories following and evaluating developments in these projects are encompassed in the four indicators proposed by the SWOT evaluation framework, those are - Strengths, Weaknesses, Opportunities and Threats- that allow us systematizing the development of the process while in progress. The SWOT analysis is a technique or tool widely used, with applications in the educative area, specifically, in the reflection over the teaching-learning process. It allows us to study, on the one hand - within an internal frame – to see the weaknesses and threats; on the other hand – from an external frame- to see the strength and opportunities of the social justice problem analysed.

Results

On the one hand, in order to show this experience to the educative community, we organized a collective exhibition formed by the artistic endeavours created by all the participants. The works of art we exposed were exhibited on the faculty walls during the celebration of the Art Education Week convened by the UNESCO (23rd -29th May, 2014) and during CiCea Congress in 2016.

On the other hand, we analysed the results obtained from the surveys that were applied before and after the collective art exhibition. In this section, we present a selection of some relevant results, which illustrate the kind of questions contained in the surveys conducted with our students.

With respect student's conception of what is Art Education, results show that in their responses it can be found some of the most representative prejudices that exist towards Art Education. Results indicates that in the item "Art education only cares about learning handcrafts", 17% of the participants agreed with this statement, 36% disagreed, while 47% neither agree nor disagree (Figure 3). These results also show that at the beginning of the course, future primary teacher students are not always sure what is the purpose or the meaning of Artistic Education for them.

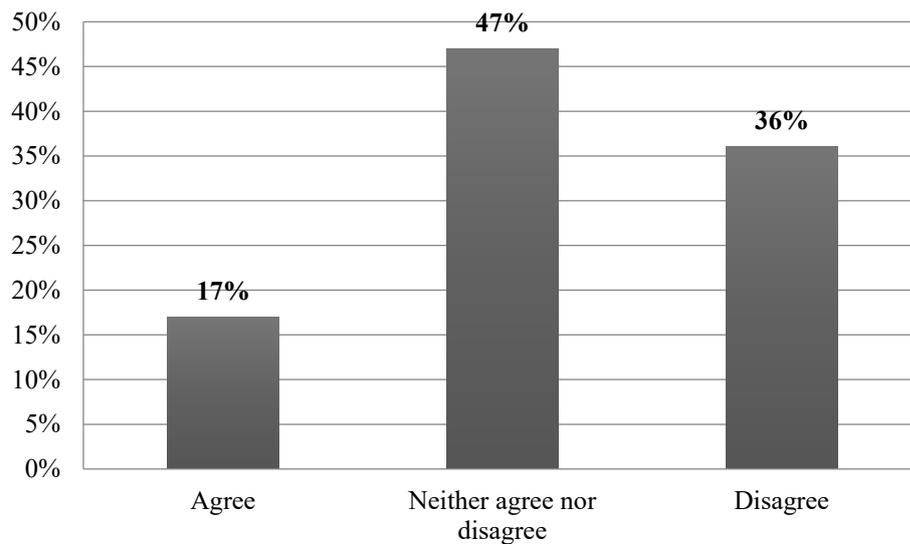


Figure 3. Percentage of responses by teacher training students to the item: Art education is about learning handcrafts

Similar results were found when analysing the responses to the item “It’s interesting to work with images drawn by children”. In this case, 33% of participants agreed, 30% disagreed, while 37% remained in a neutral position (Figure 4). This results show that at the beginning of the course, a great percentage of students are not sure if they are interested on working with images created by kids and that almost a third of them think that it is not interesting to do this.

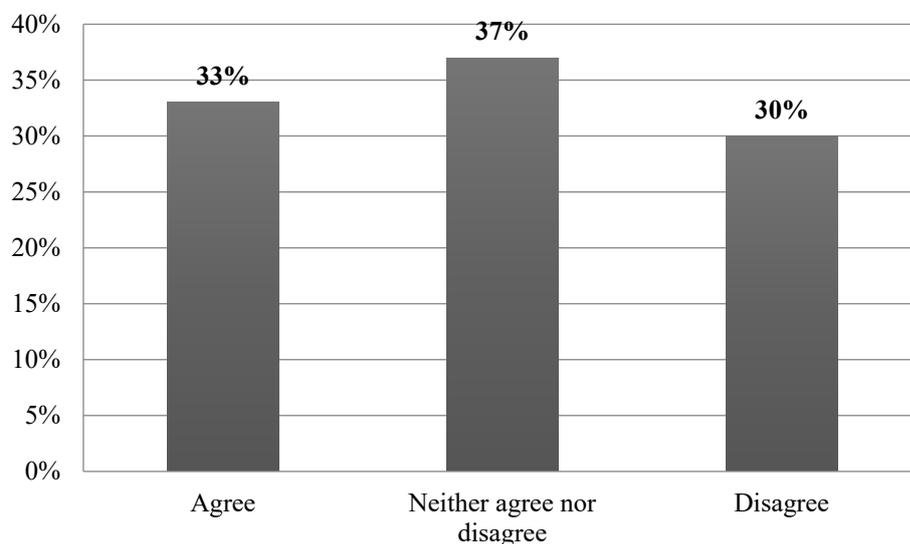


Figure 4. Percentage of responses by teacher training students to the item: *It’s interesting to work with images drawn by children*”

When we analyse the importance that Art Education has for learning about Social Justice when asking “Artistic Learning has been productive to learn about Social Justice”, only 23% of the participants disagreed, 31% neither agree nor disagree, while 45% agreed (Figure 5). This means that

almost half of the students value the importance of learning social justice issues through Art Education.

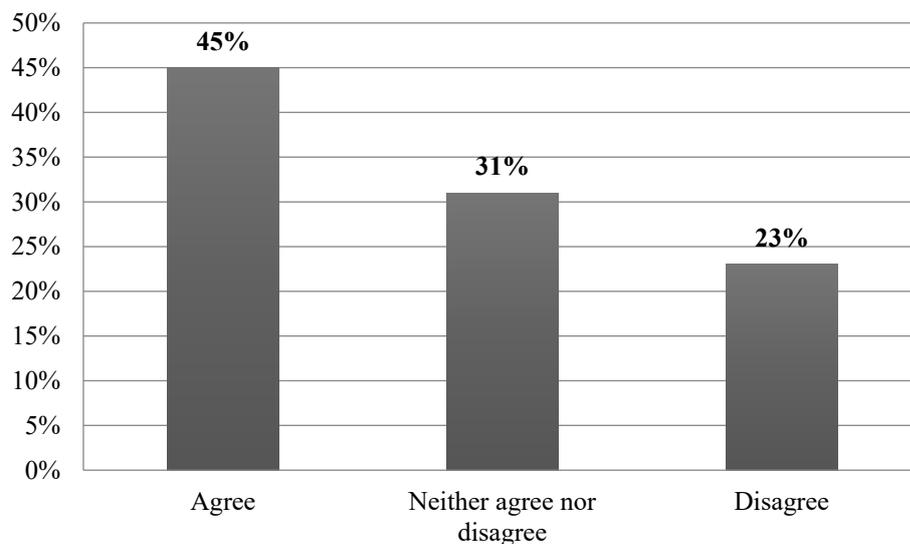


Figure 5. Percentage of responses by teacher training students to the item: “Artistic Learning has been productive to learn about Social Justice.

Finally, from the SWOT analysis we highlight the following results in relation to the opportunities found in the development of the Project Art for Social Justice. Participants think that working on this Project has been an important opportunity for them: a) to teach Art education with alternative materials (collage, photos and video) as well as with traditional materials such as Drawing and Painting (73%), b) to reflect upon other kinds of expression (45%), c) to raise awareness on the cultural local contexts (54%), d) to enhance technical abilities and artistic ones within our own capabilities (78%), e) to encourage equalitarian and democratic values (36%), f) to know and understand different cultures (73%), g) to think artistically about human rights (80%).

Conclusion

As it can be observed in the results obtained on the initial survey of this study, Primary teacher training students have -in general- a preconceived idea about what *Artistic Education* is and how it should be learned and taught in schools. Many of them share the idea that learning art is learning how to make handcraft in schools and that it could not be related at all with working to promote education for social justice. However, we have noticed that while the Project was developing, they gradually began to change their minds. Their interest in relation to the subject began to increase exponentially. The learning skills they had developed were connected to artistic abilities, knowledge on resources and tools for the classroom and it had also increased their visual culture. Nonetheless, our students showed their opinion on the importance given to the skill of knowing how to work on yet unknown projects and manifest their wish to practice them in the future with their own students. Many of them mentioned that they did not wish to repeat the traditional educational patterns they had experienced on their academic life and showed a very positive attitude towards the usefulness of working with these kinds of projects. In that sense, we were able to observe how they have evolved during the course, having very scarce previous knowledge on Social Justice. These teachings, related to the teaching competencies were deeply connected with the work hereby presented; they have generated

a scaffolding that -no doubt- will enhance posterior learning. Having in mind the answers on weaknesses, threats, strengths and opportunities, we can conclude the one of the main factors in artistic learning lays inside the motivation linked to the teamwork done, related to the Project.

Concerning our experiences as professors of Art Education, undoubtedly, these have been very satisfactory; although we do find some questions to pose. First, it is important to mention the short period of time we have for teaching Art to our students. In this respect, we reiterate the importance of possessing enough time for a more deep, productive and personal relationship with our students, that allow them to engage on artistic projects from a perspective that encourages social justice. We find this of utmost importance for the enhancement of the educational quality. It is highly convenient to get to know their motivations and interests, so as to help them in their learning process.

We want to highlight the importance of teamwork -which has been very enriching in our experience- since it has allowed us to approach on the situation from multiples perspectives as well as incorporating the diverse experiences from our students, with their own interests and inner styles. The simple fact of sharing and reflecting conjointly upon the different situations of injustice and inequality lived by these girls in a different country, such as India, has been a completely innovative experience -given the usual euro-centrist trend in our approaches. We also consider that important reflections can be extracted from our Project, and the final results are quite uplifting and significant from an educative point of view. As we have shown on this paper, at the end of our project participants think now that the Art Education, worked through projects based on a Social Justice approach, should have a greater presence in Teacher Education.

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Effects of OLPC Programs in Daily Lives of People Excluded from the Community.

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Abstract

In the XXI century, it has increased social and economic inequalities worldwide and rural areas are not well equipped to fight underdevelopment. In this sense, education is one of the policies implemented to improve this situation. In addition to education, Information and Communication Technologies (ICT) are essential for economic success, connect abroad, sociability... In recent years, OLPC policies are being implemented as a way to improve teaching and educational outcomes (Passarelli, Straubhaar and Cuevas-Cervero, 2016). These programs are successful also to help families (Fullan, Watson and Anderson, 2013), because children take their laptops to home for work with them. Thus, the daily lives of people excluded from the community could change. With these programs, students acquire computer skills, families have the opportunity to use laptops at home, families and students share knowledge with the rest of the educational community ... Rural communities are then knowledge generators. Through this study we try to understand how schools help communities and families to face exclusion and poverty, how an OLPC program provides opportunities for children to help parents in Spain and Latin America. The methodology of this study is qualitative with depth interviews and focus groups with teachers, principals, parents and students from various schools in five countries. Among the results, it had shown that OLPC programs help people to overcome exclusion. Some guidelines could be offered to improve OLPC programs and achieve this goal of inclusion through ICT. In addition, some activities could be proposed to support links schools with families.

Keywords: ICT, educational programs, exclusion, inclusion.

SESSION: Education policy, curriculum, school (Part 2)

Promoting Intercultural values through the multicultural Olympic Games.

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Abstract

Diversity, in our societies and in particular our classrooms, challenges us to identify and employ different yet unifying strategies and techniques to promote the development of intercultural values in our students. In this paper, we explore the design, use and evaluation of a collaborative learning project to illustrate how a class of young students, aged ten, engaged themselves in the phases of developing the project entitled “Promoting Intercultural values through the multicultural Olympic Games”. The intent was to enable students to understand that multiculturalism is representative of the societies around the world and thus develop an active multicultural perspective. Being aware of the benefits of collaborative learning and the ability that project learning offers students to explore challenges, gain knowledge and develop their personalities, the researchers adopted this approach. The paper includes descriptions of all the tasks undertaken by students throughout the process, including visual material, examples of thematic teaching employed, and the primary project output, a knowledge board game, and some sub-products designed and developed by children themselves. We present these in combination with the evaluation of the qualitative research results.

Keywords: intercultural values, multiculturalism, the Olympic Games, collaborative learning, project learning.

Introduction

In multicultural societies, which have always been a given state, “school inevitably becomes the place of mediation between the complexity and the contradictions of the world’ mediation between the need and the will to construct a better world, where we will be living together dealing with the students’ doubts and beliefs” (Nikolaou, 2005:309).

For each and every teaching time which is considered to be an outset, the teacher has to help students select their next experience; the one that will be rich for the present life and at the same time will involve promises for the future. (Kilpartrick, 1935). Having rejected traditional schooling,

children direct their learning and decide to use their own senses in order to explore the real world and gain invaluable, lifetime knowledge.

“Projects allow both young and older students to connect school with the external environment and correlate their activities with life out of the school settings” (Nikolaou, 2005:339). A project is a planned action, which is carried out wholeheartedly and is realized in a certain social setting (Kilpatrick, 1935).

At the dawn of the 20th century J. Dewey (1859 – 1952) provides theoretical and practical support to the proponents of the project method. The emphasis he puts on learning through action and the democracy of his pedagogical principles are permeated into determining the direct connection with the project method. According to Dewey, knowledge is not absolute, invariable and perpetual. It is the result of the dynamic interaction between people and the world. What people have to do is make efforts to solve all the problems that continuously spring up.

The ideal way for students to interact and produce speech while learning is to work in teams. Cooperative learning helps students develop their interpersonal skills, explore new subjects and share their strengths or weaknesses. Cooperation allows children to get actively involved in the learning procedure, offers an authentic frame of communication, cultivates values, positive interpersonal peer relationships, equality, self-esteem, and achievement and skills of cooperation and aims at citizens with an individual and social – collective identity, democratic ethics, critical thought and moral and cognitive autonomy (Kagan, 1994).

Place of project realization – connection with the theme

The 27th Primary School of Ioannina is the place where the project “Promoting Intercultural values through the multicultural Olympic Games” was carried out. The school, located in the centre of a provincial city, Ioannina, in the northwestern part of Greece, accommodates approximately 350 students. Handling diversity is an integral part of the everyday practice and culture of the school unit. Various strategies are applied not only by the headmistress but also by the teaching staff, since a lot diverse students are present in the classrooms. Due to the geographical location of the city, bordering Albania, and the great immigration flow in the 90’s, the majority of the foreign students are mainly of Albanian origin. Furthermore, among the students there are two from Africa, a blind and a disabled student too. It is worth mentioning that the school has so far made the most of the Ministry’s suggested actions as regards the cultivation of an intercultural spirit and the students seem to have greatly benefitted from it.

The teacher’s profile

The teacher who planned and instructed the students during the procedure has been teaching English in both private and public schools for almost twenty years. The great advantage for the teacher-instructor in this case is the fact that children are exposed to the English language from an early age, mainly through the media, and they realize its contribution to successful communication with people from other countries. The teacher wanted to inspire her students and initiate them in intercultural values. Consequently, the selection of the certain project theme was not random.

The specific criteria of the project selection

The project was addressed to the students of class D3 in which three out of the twenty-five students are foreigners, second generation immigrants. However, the relationship among the students is not always harmonious. This is the reason why the specific project was thought to be suitable for the total of them. The theme was conceptualized during the children's cross thematic contact with the Olympic Games and Human Rights while they were being taught Language, History, Physical Education, Drama and English.

Goal and objectives

With regard to the goal of the project, it was designed to contribute to the students' familiarization, through personal contact, with sports and the Olympic spirit, with the complexity and the multicultural nature of the real world. At the same time, the teacher-instructor made every possible effort to make them accept and deal with diversity being directly involved in the procedure of discovery and recognition of notions and feelings.

In addition, the project was aiming at the following objectives:

- ❖ familiarizing children with team work and team spirit and making them perform according to rules they set themselves
- ❖ recognizing each individual's value in the team and their right to participate undertaking various tasks
- ❖ promoting the participation in dialogues and the cultivation of communicative skills
- ❖ realizing what 'diverse' is
- ❖ making children understand how people who differ feel
- ❖ boosting self-respect
- ❖ helping students realize the conditions that shape our multicultural societies
- ❖ clarifying what values are and how they affect the way of thought and action in everyday life
- ❖ initiating students in intercultural values, which will determine the future citizens' lives
- ❖ teaching children how important books are and making them look for information in libraries
- ❖ finding ways of expression through various art forms, such as poetry, music or drama.

Introduction to the research field

While the teacher introduced the third unit entitled ' Sports and hobbies', of the student's book in D' class, she put emphasis on the difference between individual and team sports focusing on the advantages team sports have, as well as on the significance of the values of empathy, respect, participation and cooperation that can be cultivated through pure competition. According to the psychologist Carl Rogers (1951), the basic skills for successful communication are respect, understanding and authenticity.

When the unit was completed, the teacher – consultant, being helpful and willing to offer, asked students to evaluate what they had learnt up to that point and motivated them to perform a relevant project (Χρυσ αφίδης, 1994:93-93). Smoothly, almost effortlessly, allowing the members to make suggestions, choose the topic and promise to realize it, all the students willingly decided on the project theme (Frey, 1986: 7). The combination of the procedure of designing and performing a collective work with the procedure of exploration is a very challenging process, and a remarkably developing one (Ματσαγγούρας, 2002: 123).

Selection of the theme – Title of the project

After a short discussion, the teacher, taking into consideration the relevant limitations, the children’s young age, time, place, helped the students define and entitle the project. The key-point for the final title “Promoting Intercultural values through the multicultural Olympic Games” was the comprehension of the term “value”.

Time

Given the fact that, on the one hand, whoever wants to work following Dewey’s project steps : ‘realisation – spotting the problem- planning its elaboration- performance” needs 2-3 hours, and on the other, that there are no restrictions as regards its length, the teacher classifies it in the “long” category, lasting from one week to years (Frey, 1986:16). This project was carried out in 14 teaching hours in a specified time period of four weeks.

Composition of teams

The team members were ‘randomly’ selected. However, the teacher, without being directly involved, managed to have mixed, heterogeneous teams with a view to them functioning well and producing fruitful results.

In order to ensure the orderly function of the teamwork, we implemented the “sentimental contract’ technique, suggested by the Ministry of Education (ΥΠΕΠΘ, 2000). The students had a discussion on the basic principles that would determine their interpersonal relationships and wrote all the rules that they would follow on a piece of paper. This was the first step towards recognition and acceptance of the values and principles that are considered to regulate normal coexistence and cooperation among civilized people. These values, according to H.Essinger are the basic principles of Intercultural Education:

- education for empathy
- education for solidarity
- education for intercultural respect
- education against the ethno-centric way of thinking (Nikolaou, 2005)

Classroom rearrangement – Teaching techniques

In order to develop educational interaction and boost the prospects of dialogue and cooperation among students the teacher suggested the rearrangement of desks, allowing close contact among the students-members of teams. « The transformation of the traditional school into a more modern and student-centered orientation demands changes and suitable arrangements of the school settings» (Νικολάου, 2005: 302-305). When the students perform the project, the teams are self-organised, set specific goals, settle tensions and conflicts and deal with problems that concern either the team or the whole (Frey, 1986:10-11). In this classroom the number of children allowed their division in five teams. Given the fact that the project theme was the Olympic Games, the students suggested that their teams were named after the five continents of the world.

Cross themed approach of the project – Intercultural Education

Intercultural education is not an independent or a self-contained unit, which could be introduced as a separate school subject in the school curriculum. On the contrary, international bibliography classifies Intercultural Education in the same category as other cognitive subjects, such as Education for Peace, Education for Human Rights and Sustainable Development, which, instead of being independent subjects, could vertically section the school curriculum. In this way all the notions included in these cognitive areas are better conceived by students. The fact that the Greek public schools have been transforming their traditional curricula, with a view to utilize/deploy the cross curriculum didactic approach of various cognitive subjects, poses to be a good juncture.

The Cross themed, Unified, Framework Curriculum suggests solutions to theoretical and practical problems related to the selection and organization of school knowledge in mandatory education. Unavoidably, the greek educational reality, as this has been shaped in regards to its structure and goals, is taken into consideration in this procedure. Thus, according to DEEPS the distinguishable subjects are maintained while various ways of relating knowledge in the two axes of the cross curriculum approach, the vertical and the horizontal, as this is denoted by its Cross-themed (horizontal) and Unified (vertical) are enhanced.

Project Performance

With a view to keeping the children's interest alive throughout the performance of the project the teacher planned and introduced the cross curricular approach based on the students' prior knowledge about sports, technology and art. According to John Dewey art is made to provide meaning to all life activities.

At first, technology was applied to provide the visual stimulus. The students watched a representation of the Ancient Olympic Games competition and after that, so as to trigger comparison and analysis, parts of the opening and closing ceremonies of the 2004 Olympic Games that were held in Athens.

Being familiarised with the conditions, the organization and the performance during the Olympic Games the students got involved in a productive dialogue, expressing views on the similarities and differences of the past and the contemporary Olympic Games, focusing on the ideals and the values this universal festival represents.

We have already pointed out that the school culture is the basis on which teachers can rely and easily instill intercultural values and reactions, even if these are immature and not clearly recognizable.

Then, being instructed by the English and the Physical Education teachers, the students participated in school Olympic Games, organizing individual and team sports competitions. Simultaneously, the students read and elaborated a text on the birth and evolution of the Olympic Games, which a student had brought in the classroom. The text was written in Greek, the formal state and school language, being the mother tongue for the majority of the students and the second language for the minority.

However, its elaboration and discussion was carried out in English. In addition, in order to boost the students' initiative, the teacher urged the students to actively participate in the procedure, since no tasks were directly assigned to them. They offered to look up for information in the school library, in the city's public library and alternatively on the net. As soon as they completed their research, they presented the following books to their classmates, highlighting the fact that Athens was the host city of the 2004 Olympic Games, a piece of information unknown to the students. The books are products of that period.

-  Despina and the dove – E. Trivizas (English – Greek version)
-  Respecting Diversity – International Centre of Olympic Truancy
-  Suggestions - Prospects (for Primary school), Athens 2004

Then, they decided to work on the content of the books and present it to the rest of the class focusing on the points they, themselves, had chosen as worth knowing and commenting on.

The result of the research on music carried out by the fifth team was the audio material

- ❖ Music for the 2004 Olympic Games – Vaggelis Papathanasiou
- ❖ Olympic Hymn – Kostis Palamas

They asked to listen to the first piece of music at the beginning of all our meetings, as in this way they immediately activated and performed. The Music teacher discussed with them and offered to contribute to the composition of a song the lyrics of which, pure and original, would be the product of the students' inspiration.

While they were realizing the project, the first team presented a real story which took place in the Olympic Games in Berlin in 1936. Two athletes managed to overcome racism, support each other and finally become friends. The question raised after the presentation of the story was: 'How can sports help overcome our differences?'. After the discussion that followed, the students reached the conclusion that diversity is a privilege and its acceptance and management is the key point for our harmonious coexistence.

In addition, lots of allegoric poems demonstrating diversity, equality of chances and social inclusion were presented. The unexpected children's maturity proved that they not only distinguish every single detail and condition in their close environment, but they also have broad knowledge of the universal reality and current affairs.

The second team, who studied the book: 'Suggestions – Prospects (for Primary school) reached the decision that the best way to help their classmates gain knowledge and information about the spirit, the values and the history of the Olympic Games was to make crosswords and a board game to be played in their classroom at first, and then by the students of the whole school.

The third and the fourth team took the initiative to dramatise scenes of the fairy tale 'Despina and the Dove' being instructed by their Drama teacher. As the text was offered to them in two languages, they took advantage of it and presented the scenes consecutively. Even though the vocabulary was quite difficult for them, their spontaneity and their willingness to make it, were the factors that helped

in their successful performance. The writer of the book asks the readers to finish the story the way they want, something that was done by all the teams in the classroom. This is how their contact with literature was completed.

Evaluation- Suggestions

The main products of this project entitled *"Promoting Intercultural values through the multicultural Olympic Games"* were the board game the students made and first played and the song they wrote and composed.

The core of evaluation of our programme rests on the question "What was the impact of the project on the students?"

What we really want to know is whether, after the completion of the project, the basic elements that compose the students' reactions and attitude towards their classmates have changed, as school is the miniature of our society and our students are the future active citizens, able to change the world.

Evaluation, qualitative measures of which are considered to be observation and concept map, focuses on the subjects of the programme and intends to investigate if the goal and the objectives were achieved.

Woods says that in the classroom, observation can be applied as a means of research: "...armed with the suitable method they travel to the most distant places of the school in order to find out its secrets" (Woods, 1991:150).

The use of the concept map in the total of the students measured the degree up to which the students comprehended what values are, which are the Intercultural values and what feelings they are accompanied with. Concept maps can easily and accurately record the students' understanding of the notions. Novak and his partners consider this method to be both valid and reliable (Novak, 1998).

Feedback was provided by the answers to a questionnaire handed out to students, with a view to detecting the change of their attitudes and verifying the teacher's observation notes on the rules that determine their relationships now that the project has been completed.

Three questions were addressed to the students:

- *Have you discussed the theme of the project with your friends or your family? How did you introduce it? What kind of information did you give them? What did they know?*
- *What did you like most about it? Which was the best moment during the project?*
- *What did you learn? Was it worth performing it?*

"I told my family all about the project. We watched the Opening ceremony of the 2004 Olympic Games, we read texts and poems about diversity and equality, we wrote our poems and we understood what diversity is". (Emily)

"I liked the team work". (Natalie)

"I liked the board game because we learnt what values are, information about the Olympic Games and we had fun". (Olga)

"I liked the poem my team wrote, we enjoyed it". (Apostolis)

"We become better people..." (Elizabeth)

"We learnt to play in teams..." (Lefteris)

“We are all equal...” (Sofia)

“ I learnt that we are all different but equal, now I can feel the others and I know how hard it is for them to be teased or rejected...I will keep everything I learnt in my heart” (Vivian)

On the whole, we consider the project to be a successful effort, since throughout its performance the students realized how multicultural societies function, produced speech, experienced team spirit, worked and respected the others, expressed their solidarity towards the diverse people, realized what intercultural values are, looked up for information and enjoyed themselves the most.

To conclude, we suggest that the project is performed by the total of the students of the school unit, or other schools, this time enriched, based on the previous experience and data, so as to allow more children to come closer to intercultural values and coexist harmoniously with the ‘other’.

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The development of children's understanding of power.

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Abstract

Some commentators have observed that 'citizenship is a subject and more than a subject' but without an adequate account of the knowledge at the core of citizenship education, citizenship appears as somewhat less than a subject in a school curriculum full of other subjects which have long traditions and clear boundaries. In comparable curriculum areas researchers have established ways of describing the conceptual knowledge at the heart of their subject and the complex ways in which children engage with that content and build their own knowledge base, but this is relatively undeveloped in citizenship education. This research aims to address this gap and to contribute to the development of a richer professional discourse about the nature of citizenship learning in schools. This paper reports on our findings in relation to the core concept of power and demonstrates how we have used an inductive qualitative analysis of student work to devise a provisional model for thinking about how students understand the concept. Whilst we are careful to describe the levels we have outlined as a heuristic device, rather than an account of individual's conceptual development, we believe this is useful because it offers teachers an example of how they can plan for progression in conceptual development, and how they might approach the task of providing diagnostic feedback to students. Whilst we have arranged the categories into numbered levels, and thus imply some linear form of progression, we also recognise that in some regards these simply represent different aspects of thinking about power or rights. The challenge for the teacher is to understand the characteristics of a student's thinking and to help them extend their understanding by prompting them to consider alternative or additional perspectives. In devising tools to achieve this, this project demonstrates that there is some benefit in starting with students' own work and reflecting on this, as a complementary approach to more established ways of thinking about these concepts, for example by borrowing from social and political theory, where such concepts are well developed. The data for this project includes the work of children and young people aged 10, 14, 16 and 18 in Belfast and Dublin.

Keywords: citizenship education, power, progression, subject knowledge.

Changes in Upper Secondary School in Sweden during the 1960s.

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Abstract

The Upper Secondary School in Sweden has changed dramatically during the decades, especially during the 1960s after the World War 2, both quantitative and qualitative. This paper is about these changes and the reasons behind the changes. In the beginning of the 1960s the Upper Secondary School in Sweden had about 60 000 pupils. Ten years later, the amount had increased to 180 000. Why this change? One explanation is the rapid economic growth after World War 2. The GDP increased yearly and gave the children of new social classes, among them the labour class, the possibility to continue studies after Primary School. Another explanation is the demographic change. The population of Sweden grew fast and the birth-rate between 1944 and 1949 was very high. These children were ready to start Upper Secondary School in the beginning of the 60s. The infrastructure in Sweden developed after World War 2. Better roads and new bridges made it easier for young people from the countryside to commute to the towns where the schools were located. Furthermore, Sweden experienced a strong urbanisation and a lot of people moved to towns and cities with Upper Secondary Schools. So, infrastructure and urbanisation influenced in different directions. The pedagogic changed a lot in the national curriculum during the 60s from more teacher-led education to self-independence education. It meant that the students got more freedom and power to influence the learning process. Why this change? One explanation is that the Social democratic Party thought that this was more democratic and wanted to create a school for all groups in the society. The Social democrats were also influenced by the progressive ideas, mainly John Dewey, who put focus on a self-independent education. My theory behind all this is modernity based on liberty, rationality, progress and contingency.

Keywords: national curriculum, progressive education, self-independence, modernity.

SESSION: Intercultural education (Part 1)

Teaching citizenship by using literature.

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Abstract

The purpose of the proposed presentation is to introduce a programme for teaching citizenship to elementary school students through contemporary Greek and foreign literature for children works. The programme lasted one academic year and was implemented twice a week. In the present presentation citizenship refers not only to the notion of "being a member of society", but also introducing ideas closely related to alterity, multiculturalism, diversity, social support for minorities and other social groups. Selected excerpts, as well as entire stories were introduced during regular school time and various elements of citizenship were identified. Each session was initiated with the teacher introducing the topic the class would work on that particular occasion. Students were asked if they were familiar with the topic, if they had experienced, observed or otherwise noted examples in their neighborhoods. The session proceeded with the introduction of the literary piece and the students reacting to it. Students' reactions included the creation of team posters with examples of the topic in question or theatrical plays acted upon by the students and the creation of more teaching materials for use in future opportunities. Early data from students suggested an increased interest in socially sensitive matters and the desire to further explore other citizenship-related issues. The implications of such a programme are considered in light of recent socio-political developments in Greece amid an influx of refugees and suggestions are offered for future citizenship curricular activities.

Keywords: citizenship, teaching, alterity, literature.

Preserving minority identity in vulnerable/ isolated Greek regions by investing on training. The paradigm of children' belonging to the Muslim minority of Eastern Macedonia & Thrace.

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Abstract

This study depicts the challenges faced by the Muslim minority in the region of Eastern Macedonia & Thrace and emphasizes the necessity for raising students' identity awareness through innovative training tools. According to the Bologna Process and the Lisbon Strategy, education should give the opportunity to students –even those belonging to sensitive social groups- to develop their socio-emotional and cognitive abilities in socially constructive ways. This is fertile ground for researchers given that societal harmony and people's symbiosis should constitute the main scope of our society and a challenge against social stereotypes and prejudices which raise obstacles in our understanding and management of diversity. To be more specific, enriched curricula as well as interactive and experiential activities are proposed as a means of promoting equity and social cohesion, strengthening active citizenship, and equipping young people belonging to sensitive social groups with competences and tools to cope with everyday complexity. Expected outputs - Advance our understanding about this minority's identity - Create a dynamic dialogue with new complex & diverse society - Encourage young students to be aware of their identity as well as their cultural and religious beliefs and heritage - Invite policy makers and teachers to understand that diverse heritage can act as a bridge between communities, thereby increasing domestic social cohesion and inter-cultural respect. Note: This study has been conducted by MOHA. Founded in 2006 in Kavala, Greece MOHA/ The IMARET Project Initiative is a Greek Research Center supervised by General Secretariat for Research and Technology (GSRT) of the Greek Ministry of Culture, Education and Religious Affairs. Under the guidance of the Scientific Committee, MOHA conducts research on scientific and cultural issues related to the co-existence, tolerance and dialogue in diverse societies.

Keywords: minority identity, inter-cultural dialogue, diverse society, citizenship.

Identity Issues in Language Learning Contexts.

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Abstract

Departing from the traditional applied linguistics view on identity, which regarded it as fixed, unique, unchanging, many researchers (Joseph, 2004, Hall, 2012, Block, 2013) emphasizing the socio-cultural perspective which views identity issues in learning acquisition and language learning as reflexive, dynamic, a product of the social, cultural, historical context. Learning a new language, a second or a foreign one, has consequences in terms of identity development. The factors that contribute to this change are the language, the cultural dimension and the social one, which have been analysed by Byram, 1997, Kramsch, 2001, Norton, 2006, Byram, 2013. These issues are of extreme importance in nowadays world which is constantly changing, in which different cultures coexist and intercultural competences are highly valued. Regarding English language teaching, the implications are challenging, focusing on the “social and historical conditions of teaching intercultural communication through English” (Kramsch 2001) having become of utmost importance in the context of 21st century skills. The paper sets out to review the research related to the topics of identities in language teaching and learning, with the focus on intercultural factors, of great importance for the global world.

Keywords: identity, language learning, intercultural competences, responsibility, education.

SYMPOSIUM: A framework for citizenship oriented to social justice: Reflections and research analysis (Part 1).

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Abstract

This symposium is devoted to present different contributions carried out mainly by a group of researchers from the Universidad Autónoma de Madrid (GICE), Universidad de Buenos Aires, Universidad Autónoma de Chiapas and Universidad Complutense de Madrid to the study of the relationship between citizenship and social justice. Some of the work presented here are part of a research project that is being carried out by our interdisciplinary research group (GICE: Educational Change for Social Justice) “Schools in socio-economically challenging contexts: An approach from Education for Social Justice” (EDU2014-56118-P), funded by the Spanish Ministry of Economy and Competitiveness through the State Program for the Promotion of Scientific and Technical Research Excellence.

The studies presented here share a common theoretical framework of social justice based on the three dimensions proposed by Fraser (2008): Redistribution, Recognition and Participation, and also in the work developed by Amartya Sen (1999) and Martha Nussbaum (2003, 2011) in relation to the capabilities approach. Our main objective is to contribute to the development of a theoretical discussion based also on empirical research for the analysis and development of this approach to social justice in education. Along with this, from our point of view is essential to discuss the importance of developing social justice oriented citizens, understood as those citizens who participate actively and critically as agents of change in the system that is causing and reproducing inequalities and injustices in the world we live today (Westheimer, 2015). The papers presented in this symposium include a theoretical analysis about this social justice framework and different reflections on citizenship issues. We also include some studies of the representations of citizenship and social justice by primary and secondary students, and training and expert teachers, using different methodologies such as specific questionnaires based on dilemmas and interviews.

Keywords: social justice, citizenship education, inequalities, redistribution, recognition, participation, capabilities approach.

Social justice in education: Capabilities, well-being, and social justice-oriented citizens.

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Abstract

In this communication we will show and discuss a general framework in relation with the study, understanding, and promotion of social justice in education from developmental and contextual views. For us, the three dimensions of social justice proposed by Fraser (2008), redistribution, recognition, and representation, could be seen as means to accomplish the minimum achievement of all the capabilities described by Nussbaum (20013) in order to reach the fulfillment of human dignity. In addition we also include in our model two more important elements: a social well-being dimension (Prilleltensky, 2014) that is constructed in specific social and cultural contexts and a basic approach in education towards social justice-oriented citizens (Westheimer, 2015).

Keywords: social justice, capabilities, well-being, citizenship.

Introduction

In this paper we will try to show and discuss a general framework in relation with the study, understanding, and promotion of social justice in education from developmental and contextual views. Social Justice is a complex and contested concept that it is used in many different contexts and with many different meanings and purposes, both in the historical and the political perspectives (Boyles, Carusi and Attick, 2009). In the political arena and also in the social and public debates of many societies we can found general references about promoting social justice or denouncing social injustices. For instance, we can hear reclaims about social justice in relation to recent migrants in Europe (Truong, Gasper, Handmaker and Bergh, 2014) or also we can find the same term in order to defend the redistribution of resources only for nationals in Health and Social Services (Cole, 2007). The same concept sometimes is used in order to defend the founding of nuclear or classical families to protect from divorce and monoparental families (Center for Social Justice, 2016), and also in international relations as when the Spanish Minister of Foreign Office, said that “Norway has the

compromise to give retirement pay to old Spanish sailors for social Justice” (Buin, 2016). In this sense, one of the major countries of world, India, has a federal Department of Social Justice and Empowerment where one of its main tasks are those concerning with human disabilities and the promotion of scheduled castes (Government of India, 2015). In many of these contexts, Social Justice is seen as a matter of redistributive Justice (Rawls, 1971).

Also in the educative debate we could find many different meanings and uses of this concept (Bull, 2008; Sabbagh and Resh, 2016; Tedesco, 2012). Hytten and Bettez (2011) suggest five strands or lines of work in education for social justice: philosophical, practical, narrative, democratic, and theoretical specific strands. Of course these strands show overlapping and are not mutually exclusive. With the addition of an educative policy strand we think that these strands can be useful to describe and categorize a high number of findings, research and views that rely under the broad term of education for social justice. In our case, we will try to make a modest contribution to the debate of social justice in education, both in the theoretical and the political strand.

Despite the criticism (Robeyns, 2003; Honnet, 2003, Young 2011; Xu and Hong, 2015) we agree with Tikly and Barrett (2011), Murillo and Hernández-Castilla (2011) and Cazden (2012), when they argue that the general framework setup by Fraser (1997) can be used as an extraordinary powerful approach to explain the dimensions of social justice in education: Redistribution of goods and resources, Recognition of diversity, and Representation/Participation of all persons in the decision making that affect their lives. Olson (2008) has showed that these dimensions are related with different forms of injustice, different relevant conditions for participatory parity, and different strategies for reducing that. Although these three dimension are highly interrelated (Power, 2012) it should be stressed here that each of these dimensions poses a specific status that allows to describe injustices in a more specific and accurate way and to try to reduced them. For us, the three dimensions of social justice proposed by Fraser (2009), could be seen as means to accomplish the minimum achievement of all the capabilities described by Nussbaum (2011) in order to reach the fulfillment of human dignity.

We think that these dimensions can be seen as means to move toward social justice. But mostly, we focus in another relevant question: Social justice, but for what? From our view, Social Justice cannot be an end by itself. We must agree that the fulfillment of Social Justice must lead to certain specific consequences. For this reason we need to try to determine or think about the horizon of social justice for human development. In this point we look toward another relevant view about social Justice. Based on the notion of capabilities and the main indicators of Human Development described by Sen (2010), Nussbaum proposes that the capabilities approach must be a specific approach in order to evaluate quality of life in the context of constructing a theory for a basic Social Justice. As Nussbaum (2000) has mentioned, Social Justice must be pursued in order to promote human dignity. Dignity in this context must be understood as the development of the basic capabilities, aside of the rational – agency view about dignity (Stark, 2009).

Nussbaum (2011) suggests that these basic capabilities are relating with an intuitive notion of human development in order to identify core capabilities whose fulfillment must be guarantee by the constitution of democratic states. She describes a special procedure for defining the core capabilities, as “overlapping consensus”, by contrast of theories of social contract. This consensus englobes a political view that can be at same time local, national and transnational. In this sense, it can be said that these basic capabilities arise from the Universal Human Rights tradition (Nussbaum, 2008). But also these capabilities reflects our knowledge of significant fields of human development that takes place in different contexts and levels, such as personal, interpersonal, social and communitarian.

The ten basic capabilities (Nussbaum 2011) are:

1. Life. Being able to live to the end of a human life of normal length.
2. Bodily health. Being able to have good health, including reproductive health.
3. Bodily integrity. Being able to move freely from place to place.
4. Senses, imagination, thought. Being able to use the senses; being able to imagine, to think, and to reason--and to do these things in . . . a way informed and cultivated by an adequate education.
5. Emotions. Being able to have attachments to things and persons outside ourselves.
6. Practical reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one's own life.
7. Affiliation. Being able to live for and in relation to others.
8. Other species. Being able to live with concern for and in relation to animals, plants, and the world of nature.
9. Play. Being able to laugh, to play, to enjoy recreational activities.
10. Control over one's environment. (A) Political: being able to participate effectively in political choices that govern one's life; (B) Material: being able to hold personal property.

This list of capabilities matches the intuitive ideas –by overlapping consensus and reflective equilibrium between them- of a truly human functioning and of human dignity. The capability approach represents, as Nussbaum says, a minimal theory of justice and for that reason governments are required to be able to ensure that citizens can develop a minimum threshold of the ten capabilities as well as of the combined capabilities, by providing the adequate conditions to achieve such development in personal, educative and communitarian contexts.

The capabilities are defined as a set of opportunities that are interconnected with “substantial freedoms”. In fact, we want to stress that in Nussbaum’s ideas we can see an informal or embryonic theory about how to develop these capabilities, because these ten basic capabilities are seen as if they were present from birth or as if they were developing from very early ages. These basic capabilities lead to another and more broad subset of internal capabilities that can be developed due to the support and love of other relevant persons, to the health care system and, mainly, to education. Internal capabilities are displayed or learned through the scaffolding of others, as posed by Bruner (1978). Let see a case. We easily think in reading as an internal capability that is based in other internal capabilities such as language acquisition and narrative understanding. By the way, these earlier internal capabilities are developed with the scaffolding of the others and one basic capability, as defined by Nussbaum: senses, imagination, thought. As we can see, the distinction between basic and internal capabilities is a complex matter from the point of view of developmental psychology, mainly because is difficult to identify basic capacities that human displays from the very beginning of life without the support and scaffolding of others. We found on Nussbaum’s view some kind of neo Kantian perspectives about human cognition. But, by other way, she puts an extraordinary weight in

the role of education for the developing of the capabilities in different types of human functioning in specific contexts. This division about basic and internal capabilities made possible to describe different capabilities in different areas, as in higher education (Walker, 2012) or in different environmental contexts (Biggeri, Ballet & Comin, 2011).

Due to the great relevance of the Capability approach in Human Developmental theory and of their links with economy, politics, psychology and social anthropology, we think it is necessary to integrate it with our established state of art in the field of the developmental and educational psychology. Additionally we also include in our model two more important elements: a social well-being dimension (Prilleltensky, 2012) that is constructed in specific social and cultural contexts and a basic approach in education towards social justice-oriented citizens (Westheimer, 2015). In the next sections we will focus on these elements.

Promoting Social Justice: The impact of justice on well-being

As we had previously stated, one the main objectives of Social Justice should be the development of capabilities of all individuals. In this section we are going to argue that along with this objective it should also be considered the achievement of the welfare of all individuals and groups and specifically the impact of justice on well-being. This means that we should begin to make more explicit the connections between capabilities, well-being and social justice in particular settings, such as the school, family, work, groups, and communities in which we interact and live. And specifically we should consider, as to what extent justice –or different types and conditions of (in)justice- impacts our lives in multiple contexts, from the relationship we have with ourselves, our families, friends, colleagues, citizens, government, etc. (Prilleltensky, 2012), analyzing their impact at local, national, global or transnational levels (Fraser, 2009). For this reason, we should try to establish the relationships that exist within each level of interaction –from the intrapersonal to the interpersonal to the systemic- and how these are connected to different types or forms of (in) justice. Thus, we need to establish in deep the complex relationship among various domains or spheres of wellness and justice.

From this perspective, for some authors such as Prilleltensky (2012), welfare would be determined by a positive state generated by the simultaneous satisfaction of personal, interpersonal, organizational and collective needs. This satisfaction in all areas can be generated through the mutual collaboration of all people and their participation to achieve a more just society at its different levels. This idea is based on the fact that collective mutual help among people, contributes to the well-being and physical and emotional health of individuals. Social justice, on the other hand, contributes to well-being by the power, capabilities and opportunities it offers for the equitable distribution of resources, opportunities and responsibilities, along with the promotion of relationships of affection without abuse and the active and equal participation of all individuals in different contexts. Along with this, it shall be stress the idea of how perceptions and reactions to injustices can lead to generate a great impact on psychological well-being (Baumert et al. 2014) or how judgments of justice can serve to individuals as a moral guide to their behavior in the social world (Gollowitzer and van Prooijen, 2016).

Based on these ideas, it is very important to stress the relevance of promoting social justice at four different levels or contexts: personal, interpersonal, organizational, and community (Prilleltensky, 2012). And also from our perspective, it is necessary to remark the idea that being an agent of social justice means promoting not only our own personal well-being, but also the welfare of other citizens at different levels (see Figure 1).



Figure 1. Different levels or contexts of well-being (based on Prilleltensky, 2012).

In recent years, significant theoretical and research contributions from different approaches and disciplines have been made to address relevant social justice issues (Sabbagh and Schmitt, 2016) and establish more explicit connections between social justice, capabilities and well-being in different spheres of life (Nussbaum, 2002, 2011; Prilleltensky, 2012, 2013; Stiglitz, 2002). Nevertheless, we think that there is still much work to be done in order to understand the reciprocal nature that exists between welfare (in specific areas of life, such as health, educational, labor, social, economic, political contexts, etc.) and fairness in its distinct types (e.g., distributive, procedural, relational, cultural). Along with this, it is also necessary to analyze in depth how different conditions of (in) justice lead to different situations or wellness outcomes, reflecting different levels or states of well-being, as has been suggested by Prilleltensky (2012). In Figure 2, it can be observed how optimal, suboptimal, vulnerable and persisting conditions of injustice leave to different wellness outcomes.

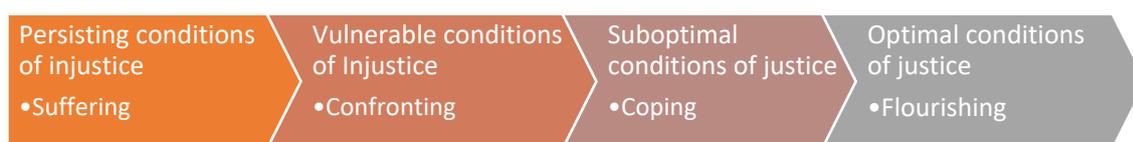


Figure 2. Conditions of justice and well-being states (in a Justice Continuum) (based on Prilleltensky, 2012).

Toward Social Justice Oriented Citizens

Another important element in this model that we want to stress is agency, which means that people can activate their agency to transform conditions of injustice and improved wellness. This is a very interesting issue from our social justice perspective because it means that citizens can develop their agency and capabilities to move in this justice continuum experiencing different states of well-being, for example, from suffering to thriving through the development of their capabilities, as well as of the

combined capabilities in the different contexts in which they live. What implies that conditions of injustice can be changed through the active struggle of citizens and communities for transforming social injustices and inequalities in order to achieve a more just world. It is through personal and collective agency that citizens can change their persisting and oppressive conditions of injustices toward more just conditions in their communities and their lives.

From an identity perspective, we understand that citizens have multiple identities (Appiah, 2004, Vertovec, 2010, Vertovec and Cohen, 2002), and therefore there are different dimensions by which an individual can be and feel excluded; not only for their personal identity but for the collective identities to which they are ascribed. Faced with this, well-being is achieved when the individual is respected from all its dimensions and identities - personal, social, cultural, collective, - and can be fully developed. This, finally, implies that the individual becomes an active agent of change, both of his own and that of others. That is, we talk about how individuals develop their agency and autonomy in life from the full development of their capabilities. From a citizenship perspective, we defend an autonomous, critical and social justice committed citizen. For this reason, social justice in education must be oriented to the promotion of social oriented citizens (Westheimer and Kahne, 2004), that is, citizens as agents of change of the systems and contexts where they participate and live.

In line with the approach of Westheimer and Kahne (2004) that define three types of citizens: personally responsible citizens, participatory citizens and citizens oriented towards social justice, we believe that one of the most important aspects of education must be the promotion of citizens oriented towards social justice. With this idea, we refer to those citizens who actively participate as agents of change in the systems and contexts that are causing and reproducing important series of injustices, inequalities and lack of equity in different spheres of people's lives. Therefore, constructing citizenship oriented towards social justice implies being aware from a critical perspective of the structural conditions (e.g., social, political, economic, cultural) that are causing and reproducing such injustices and inequalities in distinct contexts and developing the capacity to fight against them. That is why, from our perspective, education should actively encourage young people to construct themselves as citizens who promote social justice in order to foster human dignity and the development of capacities for all, fighting against inequalities and injustices and using redistribution, recognition and representation strategies to achieve this. Only in this way, we will be facing the main tasks of Education for Citizenship and Social Justice.

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Psychometric properties of the Social Justice Representations (SJR) scale.

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Abstract

The aim of this presentation is to discuss the psychometric properties of the Social Justice Representations (SJR) scale in adult population, that it is been currently developing. To achieve this aim, first we test several affirmations about the three main dimensions of Social Justice: Representation (or participation of people in important decisions that concern their own lives), Redistribution (of material and cultural resources or primary goods), and Recognition (and cultural respect of all people in a just relationship). Second we ask two expert judges to evaluate the ítem's validity. We work whit a sample of 350 adults from Buenos Aires and 350 from Madrid. The main results were analyzed, taking into account the descriptive analysis of the items, mean, standard deviation, item-total correlation and Cronbach's alpha if item deleted. Therefore, the validity and internal consistency of the scale will be tested, by analyzing the relations between the three dimensions of Social Justice with variables that evaluate the justification of social relations: right-wing authoritarianism, social dominance orientation and sense of community.

Keywords: social justice representations, psychometric scale, social dominance orientation, authoritarianism.

Education, political participation and citizenship.

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Abstract

"Education for citizenship" has two essential conditions relatively independent: there must be education and there must be citizenship. The idea of citizenship is inseparable from political participation: it implies the possibility of occupying the dignity of the legislature; you do not have to obey any other laws than those that may have been enacted by yourself. And, in order to make sense, it is necessary that the sphere of politics is not a mere mirage. If the real power flows through some channels other than democratic, it is logical that "citizenship" is dissolved and each one tries to deal exclusively their private affairs and their particular interest. And this problem is not solved with a subject in the curriculum, but achieving a citizen mobilization able to re-politicize the country's life (as it was managed by the 15M movement) and building tools able to recover the role (and power) that correspond by law to institutions of citizen representation. Moreover, education is crucial for those individuals who will have to decide laws for everyone (and not just for members of their tribe, their family or themselves individually) precisely because of the ability of settling in universal points of view (freeing us from the straitjacket of our tribal limitations, our family determinations or our purely private points of view). However, in order to introduce citizens into an impersonal point of view (so important for building a democratic state) it can be much more effective to strengthen the study of mathematics, chemistry, history or philosophy instead of replacing them for subjects without specific discipline profile.

Keywords: education for citizenship, political participation, democratic state.

Educational policy and Education for Citizenship in Spain: what has changed in the last ten years?

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Abstract

The aim of this paper is to discuss some of the main changes which have taken place in educational policy in the last ten years with respect Education for Citizenship in Spain. From the Organic Act of Education (LOE, 2006) to current Act on the Improvement of the Quality of Education (LOMCE, 2013), the educational Spanish system has experienced many changes with respect the Civic and Ethical Education. Also, in our country currently there is not a basic educational agreement among different political parties and this political context is not good for the improvement of education.

In LOE (2006), Ethic and Civic Education is approached as a specific subject entitled “Education for Citizenship and Human Rights”, which must be studied in two school years of Secondary School, for students from 12 to 16 years old. This subject should be taught mainly by teachers of Philosophy. Contents of this civic education are connected to moral current problems in different issues (global citizenship, sexual diversity, moral values, family diversity, features of the democracy, peace and war, feminism, ecology, etc.). In LOMCE (2013), the Education for Citizenship and Human Rights has been eliminated and this subject is named now “Social and Ethical Values”. This subject is to be taught in Secondary School in four school years for students from 12 to 16 years old. According to this law the status of this academic discipline is optional because students must choose between Religion or Ethics and Social values. Generally, teachers of Philosophy teach this subject. This subject is considered as a cross curricular subject that should be taught in all academic disciplines. In summary, we can say that the principal change in the new Educative Act (LOMCE, 2013) is the status of Civic Education, which becomes an optional subject opposed to Catholic Religion. Nevertheless, this change is a very important transformation from an epistemological and political point of view.

Keywords: education for citizenship, civic education, secondary schools.

Moral development and its relationship with Education for Citizenship and social justice.

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Abstract

The debate on moral development in schools can be seen as divided into two approaches. On the one hand we found moral development focusing on the cultivation of virtue and foster “good citizens” and on the other hand those who argue that this is ultimately a function of the judgments of citizens made in context (Nucci and Narváez, 2008). The first perspective is very close to traditional citizenship education. It emphasizes the importance of the development of virtues, stressing the influence of the social group and focusing on developing “good citizens” (i.e. obey the law, pay taxes, show concern for others, respectful of others, etc.). These virtue-based educative approaches incorporate an emphasis on attachment to groups and in the role society has in the formation of young people. The second perspective emphasizes the role of reasons and judgments. Focusing on grounds of ethical rationalism with emphasis on the autonomous justification for moral actions based on ethical principles of justice and equity (Rawls, 2001). This educative approach is more related to cosmopolitan citizenship issues. From our point of view, this second dimension shall be consistent with what can be taught through Citizenship Education, especially from a cosmopolitan view linked to a social justice perspective. Perhaps if we take into account the importance of developing this educative approach in children and adolescents, focusing on the development and critical construction of ethical values such as the importance of recognizing diversity, minority representation, democratic values, active participation, universal justice, etc. we can come to develop cosmopolitan citizenship in students, making them to become active and critical citizens in the pursuit of social justice.

Keywords: moral education, judgements, citizenship education.

SESSION: Education policy, curriculum, school (Part 3)

The Role of Sport Education and Training in Addressing Issues of Social Inclusion and Development in South East Turkey.

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Abstract

The EC's White Paper on Sport published in 2007, subsequently adopted by the Lisbon Agreement of 2009, defined a new role for sport as an important tool in addressing social and developmental problems while articulating a vision that this European model could have an important role to play in countries outside the EU area. This paper will first examine, using a comparative method, how this new vision for sport has developed in Turkey during the last few years. Special attention will then be given to two current projects. The first is International Inspiration a legacy project of the London 2012 Olympic and Paralympic Games which is backed by a series of external partners in conjunction with the newly reorganized Turkish Ministry of Youth and Sport and by the Turkish Ministry of Education. The second project is a new EU funded project again with Turkish leadership which aims at addressing critical issues of social inclusion as well as gender and disability issues in south eastern Turkey using sport education and training as the fundamental approach.

The conclusion of this paper is that the model embodied by these two projects, while facing serious challenges and impediments, represents a successful implementation of the vision put forth in the White Paper of 2007 and illustrates the potential of sport education and training as an important tool along with other approaches to build a capacity for change and development while at the same time.

Keywords: inclusion, sport, Lisbon agreement, gender.

International project management efficiency in schools Latvian regions.

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Abstract

This paper explores the benefits of teaching staff involvement in international projects. It presents analysis of eight interviews with heads of educational institutions, 137 questionnaires completed by teachers, as well as project documents (Comenius School Partnership project development reports). Data is used to discuss ways in which international projects may enhance the efficiency of school management in particular relation to the development of professional competence gained through experience of learning in other European countries, or learning from colleagues from other European countries. The paper argues that such projects enrich the curriculum and that the continuous professional development of staff adds to overall school effectiveness.

Keywords: the effectiveness, school establishments, international projects.

How Hungarian Citizens perceive and experience the justness of competition in the Hungarian society?

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Abstract

Previous research showed that Hungarian young respondents, teachers, business people had a very negative view of the morality of competitive processes in the Hungarian society (Fülöp, 1998, 2001; Fülöp & Orosz, 2008). In the present representative study (age, education level, gender, location in Hungary) with 1000 Hungarian citizens above the age of 18 we studied the perception and personal experiences of just and unjust competitive processes and being cheated and cheating in competition. A semantic differential scale was applied both in case of perception and memories of the justice of competitive processes with 8 adjective pairs (e.g. just-unjust; corrupt-not corrupt etc.) on a 9-point scale. In case of cheating the respondents were asked about the frequency of experiencing being cheated and cheating in competition and also about the intensity of its emotional impact. The statistical analysis was carried out along the demographic variables and also in connection with competitive attitudes. The Multiple Competitive Attitude Scale (Orosz, Fülöp et al, 2015) was applied and the perception and experiences of unjust competition was examined among those who showed extreme high or extreme low scores along the different competitive attitudes. It was found that those who perceived and experienced more unjust competitions had higher scores in competition avoidance (fear of losing and anxiety) and in indifference towards competition indicating that negative social experiences may have an impact on attitudes towards competition or vice versa.

Keywords: Hungary, justice, cheating, competition, representative study.

SESSION: Intercultural education (Part 2)

Young generation towards conception of national minority – worldview picture.

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Abstract

The output of the research is discussing the conception of national minority in the frame of students' worldview. Research is grounded in the theory of the cultural standard done by Jarosław Brozi and conception of the model of intercultural awareness done by Milton Bennett. The aim of the research is observation and diagnosis of intercultural awareness of the students, their reception of culturally framed conception and declaration of the action. The research is grounded in the qualitative approach, and data has been collected through focus group method. Worldview mentioned in the title on the basis of cited theories can be understood as mental horizon, which became a basis for undertaken decisions and construct ground for competency for intercultural communication.

Keywords: intercultural communication, competency for intercultural communication, worldview, attitude toward other.

Inclusion of the third state citizens into Latvian education environment: characteristics of the situation and development tendencies.

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Abstract

Since Latvia joined the European Union a pressing question has been about the third state citizens' integration into Latvia's community/ society. Schools have to be ready to accept learners of other nationalities and help them to integrate into the country but research shows that immigrant children (including the third state citizen children) are especially unprotected in the education environment in Latvia, as their skills and success levels are lower than those of the providing state's children. The paper argues that inter- cultural experience within education programmes serves as a significant factor for the learners to be able integrate into the new state and its society/community and within this it aims to analyse the education situation (the researches accomplished) and measures of good practice for inclusion of the children of the third state citizens into school and Latvia's multicultural communities/society. The research highlights that it is important to assess bilingual, intercultural and inclusive education potential for education, paying especial attention to the training of teachers and development of appropriate methodical aids in order to facilitate opportunities for the third state citizens to be enriched by Latvia's culture, economical and social capital.

Keywords: third states citizens, inter-culture experience, education environment, integration.

Cooperative learning promotes Intercultural Education and Social Justice: a teaching proposal based on the project method.

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Abstract

This paper presents a teaching proposal aiming at promoting social justice based on the principles of Intercultural Education. The project entitled “Travelling around Continents” was materialized in Ioannina city (Greece) with 19 third grade students in a primary school, which is attended by several ethno-cultural different students. It must be noted that the project was part of the Postgraduate studies program “Intercultural Education” at the University of Ioannina. The specific purpose of this project was for students to understand human beings’ diversity and at the same time to realize that we are all equal and indiscriminately deserve acceptance and respect. The entire planning is based on the theory of cooperative learning and the project method. The final evaluation reveals some encouraging data regarding the young students’ and future citizens’ awareness. It also reveals optimistic prospects for a broader and long-term implementation of similar teaching practices.

Keywords: cooperative learning, project method, intercultural education, social justice.

Intercultural education and Social Justice

Multiculturalism, the coexistence cultural diversities in a particular geographical area, now more than ever is taken for granted in Europe. The essence of multiculturalism is the modern liberal state that is culturally colored and based on that, a unified socio-political culture of each group is built (Kymlicka, 2003). Its substance is an equal enhancement of all cultural groups, whether they are prestigious or not. Thus, the need of interculturalism arises as a prerequisite for the creative and sincere interaction of groups.

Interculturalism examines the individual's socialization process in the new multicultural reality. It aims at shaping social and receptive individuals, who are able to judge, to filter the multiple information and to interact with each other. In Greece, interculturalism is mainly related to the development of educational programs aiming at solving problems that culturally different people face at the dominant culture. However, interculturalism extends to a variety of scientific fields such as psychology, philosophy, history, anthropology etc. (Nikolaou, 2011). In this study, interculturalism is

investigated from the pedagogical point of view, therefore we mainly discuss about intercultural education.

After studying the bibliography on intercultural education, it is understood that it is difficult to identify a clear, concise and acceptable to all researchers definition of intercultural education (Papas, 1998). Damanakis (1997) emphasizes that intercultural education consists of three postulates: the postulate of the equivalence of cultures, the postulate of equal opportunities for all, regardless of race and the postulate of the equivalence of the educational capital that people of different cultural backgrounds have. Moreover, Essinger (as cited in Nikolaou, 2010) defines the four principles of intercultural education:

- *Education for empathy.* There is a need for every person to understand the other, to be able to see through their eyes, to be in their shoes and by this way to be sincerely interested and interact with the unknown "Other".
- *Education for solidarity.* The individuals have to be able to think collectively and therefore to be interested in the common prosperity, justice and equality.
- *Education against the nationalistic way of thinking.* By moving away from stereotypical and racist perceptions, the bases for intercultural communication and equivalent dialogue will be set.
- *Education for intercultural respect.* Intercultural respect is cultivated when the person is open to different cultures, when they respect cultural diversity instead of regarding it with fear. When the person is open to other cultures, those cultures face the familiar culture the same way.

A condition for intercultural education is to create a democratic school, which will respect all students' rights and will provide them with equal opportunities to develop skills and adopt values like cooperation, empathy, critical way of thinking, sociability. The "School for All" is the ideal school, as it is the place where students are kept away from stereotypes and prejudices, they learn to live together and not to be afraid of the "different other". In this school, all different ethno-cultural students are members of the same team while retaining their individuality (Nikolaou, 2011). Moreover, this school will promote social justice. What do we really mean by the term "social justice"?

Social justice seems to be defined as the equal participation of every single person in a democratic society, which simultaneously allows equal distribution of resources to all its members. The members that consist this society are characterized by self-determination and interdependence (Bell, 1997).

Moreover, according to Miller (1999) social justice is based on the fact that no individual or social group have the right to enjoy more goods than they deserve. However, in the educational context social justice refers to studying the cause and the way in which some schools discriminate against some students, as regards either their assessment or the depreciation of their cultural heritage (Naidoo, 2007).

To conclude, it can be said that social justice is an extension of intercultural education, as they have a common place: they both urge all people to participate equally and fairly to society's life, while they provide equal opportunities for prosperity to all, regardless of their cultural origin.

Team co-operational teaching method and project method

The educational process plays an important role in the adaption to the new multicultural reality. As a matter of fact, the school environment is a social reality miniature. Therefore, the school, in order to achieve a turn towards a multilingual, versatile and multi-dimensional education, has to adopt new teaching approaches and methods in practice (Chrysochoos, Chrysochoos, Thompson, 2002). It is vital

to transform the school classroom into a place of experiential learning, where students and not the teacher will be the main characters, where they will learn, create, judge and cooperate. The team co-operational teaching method is emerging as one of the most effective learning methods in the “colorful” classroom.

The team co-operational learning method expresses the need for the creation of a child-centered educational framework, as it presupposes the ideal cooperation so that it can be the base for those students’ life philosophy that will create a better society with compass cooperation (Kakana, 2008). This method is aiming at fully exploiting students’ skills and abilities and afterwards at connecting them with the moral satisfaction of mutual aid and the collective progress of the school team (Kogkoulis, 2004). Important issues of this method are the dialogue, an essential element for the group functionality and effectiveness, and the interdependence among the group's members, because the success of one student depends on the collective group success (Matsaggouras, 1995). Moreover communication, the exchange of ideas among students and the dialectical process through which agreeing and opposite opinions are expressed, constitute supplies for the future development of students as citizens of the world (Hatzigeorgiou, 2004). Furthermore, Jonson and Johnson (1988, 1989) highlight that co-operational process offers students the following advantages:

- Stress is reduced and learning becomes more effective.
- Positive climate in the classroom.
- Healthy interpersonal relationships among students.
- Students develop critical way of thinking through problem-solving method process.
- Creativity and productivity.
- Moral reward when the group operates properly.
- Self-confidence and mutual acceptance of students, as the errors are positively exploited and everyone can express their opinion.

A teaching method that uses and develops the team co-operational learning is the “project”. The cooperation project method entails cross-thematic integration. Cross-thematic integration involves holistic acquisition of knowledge so that the students can acquire a unified framework of knowledge and skills based on which they will construct their worldview (Alahiotis, Karatzia-Staulioti, 2009). Cross-thematic integration requires teaching extension to various subjects of the Curriculum.

The project is a teaching method that starts from a question that arises in the classroom and during the lesson (Hrisafidis, 2000). Once the students are divided into heterogeneous working groups, they decide to investigate the aspects of their speculations, they plan the discourse of their research actions and they implement them in order to create something as an output (such as a book, a scrapbook, a photo exhibition, a theatrical performance etc.) (Frey, 1986). According to Frey (1986) basic conditions for a successful project are three procedures: proposal and free choice of the issue by the team members, group design and conduct of the project. In this way the interests and the needs of the participant students are taken into consideration

The duration of a project depends on the time required so as to be carried out successfully. Therefore, it can be small (duration two-six hours), medium (duration one day-one week) or large (duration one week- one or more years) (Frey, 1986, pp. 14-15).

Furthermore, according to Matsaggouras (2009, pp. 261-273) the conduction phases of a project are five and include the collective planning, the group programming, the collective conduction of the project and the team functionality. More specifically, the steps of conducting a project as formulated as following (Nikolaou, 2011):

1. Willingness by students to work on this method and choice of the subject with the teacher's help.
2. Formation of heterogeneous groups and task division among the groups' members.
3. Gathering material, data and information.
4. Processing of the material with the help of the teacher.
5. Activities and structures.
6. Presentation of each group's work and discussion.
7. Evaluation.
8. Product output resulting from the knowledge acquired by the students (eg. exhibition, theatrical play, book etc.).

It is observed that plenty of information material for teachers who want to implement the project method in the school classroom is available. However, the teacher that addresses to a multicultural classroom always has to make teaching plans based on the principles of intercultural education. At the same time, it is important to realize the dynamic interdependence among various cultural groups, as all individuals are part of a larger group while simultaneously are differentiated as part of a smaller group (Spinthouraki, Fterniati, 2009).

Project Presentation

The project was materialized at the 5th Elementary School - "Valaneio", a big school seated at the centre of Ioannina city in Greece, as a part of the Postgraduate studies program and lasted a month, from November 23rd to December 23rd, 2015. In the meantime, the first week was devoted to observation of the classroom's courses in order to get familiarized with the environment, the teacher of the classroom, the curriculum and the students. The rest of the weeks were devoted to the design and the implementation of the project, always in relation to the third grade children's interests. The classroom consisted of 19 students, of whom ten were boys and nine girls. Moreover, it is important to mention the fact that the students were all Greeks, with the exception of one student whose father was Albanian. Therefore, there was no issue of language difficulties.

As for the communication context of the classroom, it seemed to be very good both during the lesson and during the break time. On the one hand, the teacher paid attention to the students during the lesson and was taking care of them during the break time. On the other hand, students seemed to appreciate their teacher and whenever they needed her they could approach her without hesitation. At the same time, students were fairly attached with each other, either with their group co – members or with the classroom as a whole. It is important to mention that the students used to play altogether without arguments during the break time. Therefore, a concord climate dominated in this classroom. Concerning the concept of diversity, no student expressed racist or negative attitude.

The materialized project was entitled "Travelling around Continents". The curriculum's lessons they were then taught, and especially the Greek Language lesson (Chapter: The little travelers climb the mountain, Issue A, p. 59) and the Environmental Studies lesson (Chapter: Means of Transport, p. 48), triggered our project. Students were excited and impatient at the idea of being, for a few hours a week, "little travelers" ready to explore the world. Similarly, they were excited at the thought of creating books per group, in which they would describe their "trips" and their new knowledge in order to share it with the rest of the students at school. Therefore, they decided on their own that our final target would be the creation of each group's book. Based on that, we proceeded in the project design.

After discussing with the teacher of the class, we decided to devote weekly all hours of the Flexible Zone (three hours), for three weeks. Moreover, one more hour was used for evaluation - discussion with the students. In total, ten teaching hours were used. Regarding the working groups, five heterogeneous groups were formed (according to their performance) and each group undertook one continent (Europe, Asia, Oceania, Africa, America). Of course, information was mentioned about Antarctica too, but no book was created for this continent, so as not to charge any group with extra work.

During the project design, we also discussed with the students the details of making a book (like where we should pay attention to, in which order we should work etc.) and the topics-chapters that their books would contain. Students wondered what they would gain from this process. They finally, agreed to devote the last hour of the project to the book presentation by each group to the rest of the groups and to their teacher. The purposes and the project objectives as they were formed based on the students' questions are demonstrated below:

Project purposes:

- To make students aware of the size and the diversity of the world within and beyond the place they live.
- To realize the diversity of the human existence.
- To approach the concept of multiculturalism.
- To be aware that all people differ from each other, yet they all deserve the same acceptance and respect.
- To improve their self-image though the parallel elimination of racist and stereotypical attitudes.
- To develop a cooperative climate between the students during the lesson and to evolve their interpersonal skills.
- To develop their ability for initiative action, mainly through the free expression of their views.
- To exercise their critical way of thinking and their creativity during the construction of their books.

The questions raised by the students (objectives) were:

- ✓ Where is each continent in the map or the globe?
- ✓ What is the origin of the name of each continent?
- ✓ How do people all over the world look?
- ✓ How do the houses of people all over the world look like?
- ✓ Are the schools in different places of the world same as ours?
- ✓ What bedtime stories do children of the all over world read?
- ✓ How can we help those children that experience the violation of their rights?

These questions are not only the objectives of the project, but also the topics with which groups dealt while they were constructing their books. So, they decided that each hour they would deal with one from the above topics and at the same time they would create the pages of their books. This planning presupposed sources investigation, which a different member of the group undertook each day. In this way the team was always supplied with photos and information from books, encyclopedias, magazines, internet sources etc.

Indicative activities

Despite the daily page construction for their books, we implemented some activities for children to understand more deeply the diversity and to realize that diversity exists even among them. Indeed, while some of the students were telling stories about their experiences from trips abroad they had gone with their families (in Europe), we found out a student whose mother was born and raised in Australia by Greek parents. Therefore, that student told us interesting stories she had heard from her mother. Moreover, we learned about the earth and the geographical boundaries of the continents through a three-dimensional map, which children elaborated with the help of special 3D glasses. In this way, students learned to identify and indicate the continents at the map.

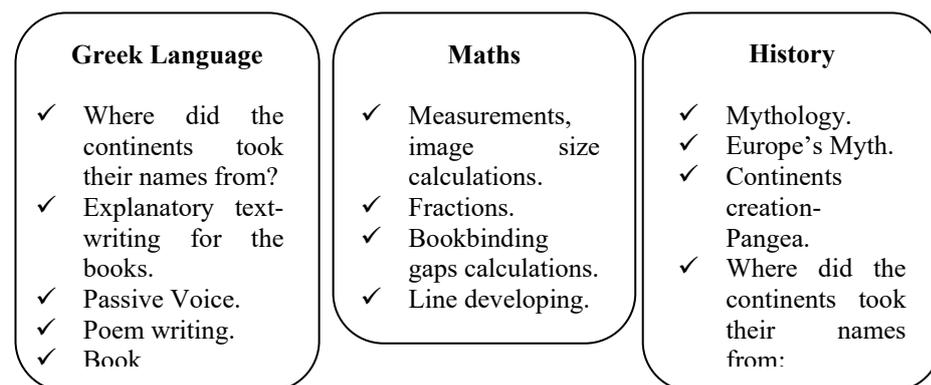
One of the activities that was carried out, concerned the chapter on other continents' tales. So students researched, printed or photocopied tales of other countries and continents and after that each group chose one tale which they would include in their book. After illustrating the tales they chose, they also represented them with finger-dolls as theatrical plays. As a result, students sharpened their critical way of thinking and their aesthetic perception, because they had to go into an evaluation process of the tales in order to choose and form the most important dialogues for their presentations.

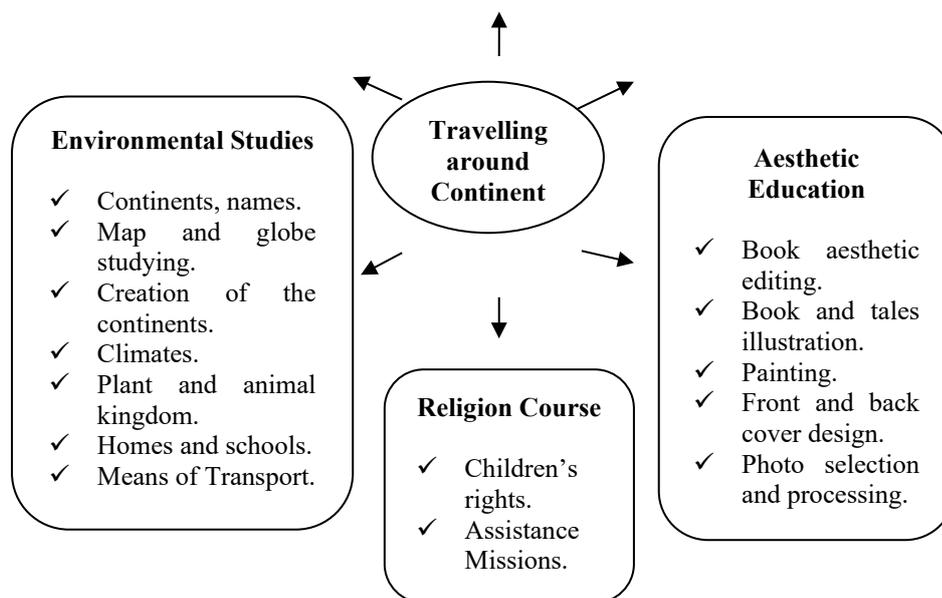
For the cultivation of their empathic capacity, we proceeded to the creation of poems entitled "Let's give the world to children", as if they were written by the children of each continent. To make this possible, it was necessary for children to step into the shoes of the children living there. For this reason, this activity was carried out towards the end of the project, to allow children to have an image on their minds about how differently people in other places around the world live from us. Furthermore, this activity was based on the respective Nazim Hikmet poem "Let's give the world to children", which was initially studied from the Anthology of Literary Texts of third and fourth grade (p. 164).

Ultimately, the final presentation of their books in front of the rest of the groups and their teacher can be mentioned as their most important activity, since apart from evaluating the information, thinking critically and distributing parts of the presentation to each other (all students presented a part), children had also to manage their stress. These are only some of the activities carried out during the project.

Cross-thematic integration map

It would be wrong if a project method plan missed its cross-thematic approach and the link of the activities with the curriculum lessons. Below we are presenting the Cross-thematic integration's map of this project.





Evaluation – Recommendations

At the observation stage, the students did not express racist views or comments. However, at the initial stage of the project and right when students started realizing how different people from continent to continent are, they began to manifest racist comments and feelings of superiority. Specifically, a student from the Australian group characterized (during the break time) the students from the Africa group as "black kids". At the next project hour, we brought many different fruits (with different colors) in the classroom and after the students observed them, we discussed about diversity, variety and their necessity (for example, if the banana was the only fruit that existed, we would not receive all the necessary vitamins and we would be constantly sick). So, we parallelized it with people around the world with different colors than ours. After that, as the project was going on, children realized the beauty hidden in each continent. By the end of our meetings, there were no other similar incidents. At this point it should be mentioned that we are dealing with a knit and harmonious class, which contributed significantly to avoiding tensions.

Later, when the books were almost ready, there was a discussion with the groups about writing a message in the last page. The purpose of this discussion was the final evaluation of students' attitudes. From this process, we can conclude that children not only understood the concept of "otherness", but they also had been sensitized towards it. After several suggestions, which we wrote on the board as a brainstorm, two dominant messages emerged: "All different, all equal" and "All children all over the world have the same rights". Children finally chose the first one and they wrote it down on the last page of their books.

Finally, this project could be even more efficient if there was more available time in order for groups to plan and present a theatrical play, so as to impart what they have learned to the rest of the students of the school. Moreover, we could also interview different ethno-cultural people and add the interviews into the books. For these reasons, a more long-term planning of the project is proposed, so as to manage more experiential and indelible knowledge from the children.

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A Psychoeducational Program for students from different cultural backgrounds

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Abstract

The coexistence of students from different cultural backgrounds in the classroom is a frequent phenomenon of the school reality in many countries around the world. After the recent wave of refugees fleeing their countries to Europe where they are trying to integrate and live with their families, the need for the smooth inclusion and cooperation of these children with their native classmates in the classroom is evinced. Therefore, we posit that there is a need for psycho-educational teams that promote cooperative learning and the recognition of diversity. In this paper, the theoretical frame of the psycho-educational teams for children and of the team-cooperative learning and teaching are presented. Subsequently, a structured psycho-educational program, based on the application of the team-cooperative method, is presented aiming at the development of positive relations among children from different cultural backgrounds and the cultivation of the students' cognitive and social skills.

Keywords: diversity, group-cooperative learning, psychoeducational programme.

INTRODUCTION

With the term "team" we mean a set of interacting individuals with shared values and an interactive role-playing system, which is oriented towards achieving a common goal that meets the needs of members (Vasilopoulos, Koutsopoulou & Regli, 2011). Taking into account the length of time children and adolescents spend with their peers inside and outside the classroom, working in groups is a reasonable choice for the study of children and the prevention and intervention services. It provides the social context in which children and adolescents socialize with each other and learn from each other, and they might take any form of preventive intervention, and they will implement and utilize it in their real life (Kulic, Horne & Dagley, 2001).

Group-Cooperative Learning and its Benefits

For the aforementioned reasons, many curricula have included group-cooperation learning as one of the most effective learning and development practices for children's sociability. More precisely, by the term "group-cooperation" or "collaborative work" we mean that students work all together or they are split into smaller groups. The teacher can be involved at different stages, but the special feature of teamwork - and perhaps the most characteristic-is that the balance of responsibility and control of every task rotates among students. In teamwork children should participate as co-learners,

not just letting one child to help another. While the group cooperation is often linked with specific separation of groups, usually heterogeneous groups of mixed ability, gender and ethnicity, and specific training activities, in the course of their daily activities, you may ask the children to participate in group work concerning different exercises, and separating them each time into different groups (Blatchford, Kutnick, Baines & Galton, 2003).

The meaning of the cooperative learning, according to Cohen (1994), is the task where students work together in a small group in which everyone can participate in a collective task, which will be clearly defined. Moreover, students are expected to carry out their work without the teacher's direct and guided supervision. Consequently, cooperative learning is widely recognized as a pedagogical practice that fosters learning and socialization through a variety of areas of the curriculum from Primary School to High School (Gillies, 2003).

The groups of students in the classroom seem to act as an important source of learning for children. First of all, students play an active role in building the knowledge, skills and understanding. The student manufactures a unique mental representation of the material to be learned and the work to be carried out, selects the information that he/she considers being relevant, and interprets based on existing knowledge and current needs. Secondly, learning is a social process. Learners construct meanings and revise their way of thinking by interacting with others, negotiate and interpret others' opinions. (Webb & Mastergeorbe, 2003).

Surveys have indicated that the positive relationships and dialogue within the group favor the cognitive development (Kutnick & Berdondini, 2009). The students in structured groups use a variety of sophisticated cognitive strategies, and especially linguistic ones. Moreover, due to group work students develop a variety of problem-solving strategies devised through the cooperation of its members. Another important benefit of this practice is the high concentration levels of the members at the task assigned to them, and the meaningful discussion of its content.

Regarding the contact among the students, the group experience may be the first time they have been encouraged to share of themselves, to provide feedback to others, or to try new ways of interacting. As a result, group work experiences have the potential to highlight differences in cultural and personal values in a way that may not emerge in other settings such as classrooms, work environments, or in social settings (Okech, Pimpleton, Vannatta & Champe, 2015).

The teamwork contributes to the acceptance of the particularity and diversity of students who work together to achieve a common goal and to improve between their attitudes and behaviors. Thus, intercultural contacts are promoted among different cultures and facilitate the social integration of people from different backgrounds as well as identifying varying possibilities to reduce competitive and negative attitudes and practices (Zogopoulos, 2013).

Psychoeducational Groups for Children: Characteristics

In contemporary times, is recorded the existence and function of a number of groups, which are used for various purposes in different social environments. In this work we refer to psychoeducational groups. Their basic concern is primary prevention, promoted by informing members about a topic, usually of psychological interest, but also by their exercising in new skills and different ways of thinking or behavior. (Vasilopoulos, Koutsopoulou & Regli, 2011). Their main characteristic and essential difference from the other groups is the significant role of the educational element in these groups. (Jones & Robinson, 2008). They are following some of the main features of psychoeducational groups, according to the international bibliography.

The psychoeducational groups have a common set of goals or an issue on which focus. They are, mostly, time-limited structured groups. The sessions are limited in number and activities, through which will be held goals of academic and socio-emotional development, and they are predetermined (Delucia-Waack, 2006).

The psychoeducational groups use for the benefit of their members and their smooth functioning, the advantages that offers a team. Surveys suggest that students learn better when they actively participate in experiential group activities, where they learn more and hold that knowledge longer comparing to traditional teaching. Moreover, when students feel that they are bound among them they derive more satisfaction from school. The team promotes the change and improvement of members. (Triliva & Anagnostopoulou, 2008).

Psychoeducational group includes inherent therapeutic factors that, according to Yalom (2005) function in order to ease the efficiency of each type of intervention. These factors are: Universality, Altruism, Instillation of hope, Imparting information, Corrective recapitulation of the primary family experience, Development of socializing techniques, Imitative behavior, Cohesiveness, Existential factors, Catharsis, Interpersonal learning, Self-understanding (Yalom, 2005).

The team is a living organism and, as such, is growing and changing. Therefore, at the initial stage the members feel anxiety and fear of the new situation that will experience, at the middle stage they feel more secure and, as a result, they express themselves and participate more within the team, and at the final stage they come up against mixed feelings: sadness for the end of the group, pleasure for the experience lived and relief for the change made by their participation to the group (Vasilopoulos, Koutsopoulou & Regli, 2011).

A significant role in the functioning of the group plays the selection of appropriate activities. Activities should be suitable for the age and experience of the members and for the stages of the group, as abovementioned (Jones&Robinson, 2008).

The team coordination, the activities, the goals and other issues that arise through the operation, fall under the responsibility of the leader. The leader of the group must possess a set of skills, since s/he affects the process and progress of the group, such as flexibility, trust, authenticity, patience / persistence, awareness, respect, perspicacity, communicative skills, planning skills, skills of assessment and intervention (Delucia-Waack, 2006. Triliva & Anagnostopoulou, 2008).

Finally, an important part of any psychoeducational team is the evaluation. This can be done either in the form of continuous assessment: informal data-collection methods (e.g. clinical observation, interview, and discussion with the members) or by overall assessment through the participation of members through measurements before the program (pre-test) and measurements after the (post-test) (Vasilopoulos, Koutsopoulou & Regli, 2011).

Benefits from psychoeducational groups

By the increase of students from different cultural contexts in the classroom, is demonstrated the need to find effective strategies for the smooth integration of these children both at cognitive level and at the level of interaction with their school environment. Students who attend schools with a diverse population can develop an understanding of the perspectives of children from different backgrounds and learn to function in a multicultural, multiethnic environment. Yet, as public schools become more diverse, demands increase to find the most effective ways to help all students succeed academically as well as learn to get along with each other (GreatSchools Staff, 2016).

The implementation of group work in class, and especially the implementation of psychoeducational groups has been proven to offer many benefits to the students. To begin with, well-organized groups can assist participants by increasing feelings of self-worth, self-esteem and cultural identity by establishing a safe and supportive environment in which students discuss the experience of external and internalized oppression (Merchant & Butler, 2002. Villalba, 2003). It gives them a chance to discuss any bicultural conflict and difficulty with personal and interpersonal issues, assisting the students in expressing their feelings and in coping with various problems. Therefore, group work promotes social interaction and the sense of belonging, which satisfy students' need of affiliation, respect and social recognition (Chalungsooth & Faris, 2009. Merchant & Butler, 2002). Furthermore, they benefit from group work as they widen their knowledge of their own or other's cultural heritage, by sharing their culture with others. Thus, they are able to strengthen their cultural identity, have a greater awareness of themselves and, also, learn not to discriminate based on such differences. Feeling free and safe to express themselves in the school environment through group work, students may have a more positive attitude toward school (Merchant & Butler, 2002).

Psychoeducational Program for Students from Different Cultural Backgrounds

In this paper is suggested a psychoeducational program of six meetings with various activities. At the end of each activity follow comments, discussion and exchange of ideas among students.

The aims of this psychoeducational program are:

- Recognition of student diversity
- The development of social and cognitive skills
- Creating positive atmosphere among students

This psychoeducational program can be applied to a primary school where attend students from different countries of origin. It can be also applied to a class level that the teacher plays the role of the leader. The age of the members can range from 6-12. The activities can be adapted depending on the age of the members. The sessions can be made once a week and have (indicative) duration of approximately an hour.

Follows the presentation of the psychoeducational program that we propose:

1st Session: Acquaintance - Create contract rules

Goals:

- Acquaintance with the children and create a favorable working atmosphere
- Create rules together with the members that will apply to any meeting.
- To Provide an opportunity for children to begin to accept and appreciate differences in others.

Activities:

“Creating our contract”: We divide the children into pairs and give them a piece of paper on which they will write 1-2 rules that they consider important for the functioning of the team. Then, students read the rules to the rest of the team and choose which of them will write on a large cardboard entitled "Our contract". All children sign at the end of the contract. The signature on the contract means that they agree to abide by the rules. In case that a child breaks any of the rules, then the others have to show his/her signature and to remind him/her that he/she has the obligation to follow the rules.

“Cultural Sharing”: Members are asked to volunteer to say what they would like to share about themselves and assistance is provided by the facilitators to help them be prepared for the group.

2nd Session

Goals:

- To define and express feelings of the members
- To learn to develop friendly relations.

Activities:

“The bench of emotions”: We place in the classroom 2 chairs side by side in front of all the children who sit in their chairs. We choose randomly two members to sit on the chairs and we tell them that they sit on the bench of emotions. We whisper a different feeling in the ear of each child sitting on the bench. Every child must act in accordance with the feeling that is “given” to him/her, as the audience tries to guess which emotion each child represents. Children sit on the bench are asked to make an improvised dialogue. When the debate starts, the two children on the bench can be at a bus station, cinema or whatever they can imagine. Those who will guess correctly are the next to sit in the “bench of emotions”.

“New kid in town...”: Children will try to start one friendship - or a friendly conversation. We give children a «Friendly Conversation Checklist» which enumerates the points that we should focus on when speaking to others. Then we do a role-playing: Half of the children are from different countries. The other half are residents of this city. In pairs of two, children will try to start a friendly conversation and perhaps a new friendship.

3rd Session

Goals:

- To learn to work together.
- To feel that they belong to a group.
- To strengthen their self-esteem

Activities:

“Making our own state”: Divide the group into 2 or 3 smaller subgroups. We provide each subgroup with paper, pencil and markers and give them the following information:

“Your team has been elected as a government to an uninhabited island where before now there was neither state nor residents. But eventually they gathered several residents from the surrounding islands because in this island there is abundant fishing. As a government elected by the people, your first job is to make the following decisions and carry out the following tasks (indications):

1. Name the State
2. Design the flag
3. Write the national anthem
4. Create the necessary laws”

The team works together to complete this project and then presents it to the leader or to the rest of the team when all will have finished.

“The throne of the king”: We give each child a paper and a pen. Each student should write a positive comment about each team member. When they are all finished, we choose one team member to sit on a chair (the "throne of the King"), which is placed in such a way, that everyone will be able to see the person sitting on it. Each member, in turn, reads the positive comment that has written about the person who is sitting on the throne.

4th Session

Goal:

- To enhance learning skills of the students (such as listening, attending and following directions).

Activity:

“Multicultural Story Sharing»: The teacher reads in the classroom various multicultural quotations from different books. To enhance the learning skills of the students, processing questions are used. For example:

Who is the main character of the story?

Where and when does the story take place?

What was the problem encountered in this story?

How the characters are feeling at the beginning, middle and the end of the story? etc.

5th Session

Goals:

- To assist children in learning about belief (religious) celebrations different from their own.
- To involve the community promoting celebration of diversity.

Activities:

“Acquaintance with our (religious) belief celebrations”: One member at time gives a brief overview and demonstration of his/ her particular celebration. The other members ask questions for further information about the celebration. Consequently, children compare the celebration they are most familiar with, to what extend is similar or different from what they have just heard.

“Celebrate Diversity - mural”: Members will develop a mural that will attempt to show others the kinds of things they have been talking about in the group. They discuss an appropriate title for the mural, and work together to create it. When the mural is completed, the leader hangs it in a place where it can be seen by many persons.

6th Session: Closing Ceremony

Goals:

- To assist children in gaining a greater understanding of ethnic and cultural differences in food.
- To further promote appreciation and understanding of all people.

Activity:

“**Diversity feast**”: One more chance to celebrate each other and the group is provided by an end-of-group celebration. Members were invited to cook an ethnic dish and bring it in the class, so as everyone to taste it. Each member tells the others about the food he/ she brought. The leader encourages each child to taste each food that has been shared. Consequently, members discuss for the foods (How they were different? What did you like about them? Were you hesitant to try any of the foods?).

4. Conclusion

In this paper are presented the concepts of teamwork learning and psychoeducational groups for children. The benefits of teamwork learning and the characteristics of psychoeducational groups were examined, and it was placed particular emphasis on their benefits on children from different cultural backgrounds in the classroom. It was presented an indicative psychoeducational program which can be applied to any classroom with foreigner students. By their participation in the group and the activities of the program, we hope that students will come closer, learn more things about each other, further develop their cognitive and social skills, and especially learn to accept diversity around them.

At the end, we conclude wishing that this psychoeducational program will be applied in the future to the school community and will achieve its objectives, by promoting cooperation between students and focusing on the recognition, the acceptance and the respect for their diversity.

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SESSION: Concepts of diversity

Which gender, class and ethnicity is a citizen? A comparative study between English and Swedish secondary school students' and teachers' view on citizenship and citizenship education.

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Abstract

Recent public debate and research have drawn attention to the need to interpret and understand formal citizenship rights and responsibilities in relation to individuals' social and cultural conditions as characterised by gender, ethnicity and social class shown in order to understand the meaning of citizenship. In recent years, both public debate and published research have shown that, in order to understand the real meanings of citizenship (as opposed to the merely formal), it is necessary to understand and interpret rights and responsibilities from individuals' social and cultural conditions as characterised by gender, ethnicity and social class. The purpose of this paper is to examine and compare how the ethnicity, gender and social class conditions of citizenship are understood by secondary school students and their teachers in England and Sweden. Our discussion is informed by T.H.Marshall's (1949) thesis that citizenship in Western industrialized countries may be divided into three forms: Civil, Political, and Social. Feminist scholars have criticized Marshall's position in that he fails to discuss the issues of gender and racial hierarchies within society. We accept this criticism and believe that class, ethnic and gender perspective must all be included in the meaning of citizenship. Recent research has shown that socio-economic and political changes and cultural conditions in Sweden have a significant impact on the extent to which students succeed in school. Both the changes and their effects appear different in England. Where Sweden has widening gaps between rich and poor, the increased inequality in England is more marked between the rich and the 'comfortable'. PISA measurements indicate that students of non-Swedish background and those living in poor socio-economic conditions are particularly affected. In England the student group which has the greatest difficulties in achieving passing grades in school is working-class white males. Gender differences, while not identical between the countries, are comparable. Building on data collected in 2015, this paper seeks to identify whether – and, if so, to what extent – these inequalities are addressed in the teaching and learning of Citizenship Education in these two countries.

Keywords: ethnicity, gender, social class, images of citizenship.

“Don’t Even Think About Bringing That to School”: Canadian Students’ Understandings of Ethnic Diversity.

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Abstract

In this paper, we report on a qualitative study of how elementary students in Canada understand the concept of ethnic diversity. Very little research on the prior knowledge of topics related to multiculturalism or diversity, in Canada or internationally, exists. The research reported in this presentation part of a national study, and seeks to address this gap in the literature by mapping students’ conceptions of ethnic diversity. Following the traditions of phenomenographic research methodology (Marton, 1981), 25 grade 6 students in each of four provinces were shown 12 stimuli focused on various aspects of diversity in Canada and interviewed about them. This presentation will focus on the findings in one Canadian province which demonstrate a range of conceptions of diversity including: culture as generic with no particular features related to ethnicity, nationality, etc.; a belief that ethno-cultural differences are superficial and ‘people are people’; culture is a part of private rather than civic life; language is primarily a vehicle for pragmatic communication, not for cultural preservation; and, finally, in learning about culture personal experience trumps school knowledge. These findings will be set in the context of previous research on student conceptions of ethnic diversity and particularly what that research says about accommodation of difference in civic society.

Keywords: ethnic diversity, multiculturalism, student’s conceptions.

SYMPOSIUM: A framework for citizenship oriented to social justice: Reflections and research analysis (Part 2).

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Abstract

This symposium is devoted to present different contributions carried out mainly by a group of researchers from the Universidad Autónoma de Madrid (GICE), Universidad de Buenos Aires, Universidad Autónoma de Chiapas and Universidad Complutense de Madrid to the study of the relationship between citizenship and social justice. Some of the work presented here are part of a research project that is being carried out by our interdisciplinary research group (GICE: Educational Change for Social Justice) “Schools in socio-economically challenging contexts: An approach from Education for Social Justice” (EDU2014-56118-P), funded by the Spanish Ministry of Economy and Competitiveness through the State Program for the Promotion of Scientific and Technical Research Excellence.

The studies presented here share a common theoretical framework of social justice based on the three dimensions proposed by Fraser (2008): Redistribution, Recognition and Participation, and also in the work developed by Amartya Sen (1999) and Martha Nussbaum (2003, 2011) in relation to the capabilities approach. Our main objective is to contribute to the development of a theoretical discussion based also on empirical research for the analysis and development of this approach to social justice in education. Along with this, from our point of view is essential to discuss the importance of developing social justice oriented citizens, understood as those citizens who participate actively and critically as agents of change in the system that is causing and reproducing inequalities and injustices in the world we live today (Westheimer, 2015). The papers presented in this symposium include a theoretical analysis about this social justice framework and different reflections on citizenship issues. We also include some studies of the representations of citizenship and social justice by primary and secondary students, and training and expert teachers, using different methodologies such as specific questionnaires based on dilemmas and interviews.

Keywords: social justice, citizenship education, inequalities, redistribution, recognition, participation, capabilities approach.

Social justice representations in primary school students. A comparative study between Spain and Argentina.

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Abstract

The present study explores ideas of Primary school students about Social Justice in Madrid and Buenos Aires, analyzing possible differences between the responses by gender, grade or country. Specifically, we have studied these ideas in students of 4th (9-10 years old) and 6th grade (11-12 years old) of four public schools of Primary education in Madrid and Buenos Aires. The instruments used had been a questionnaire and an interview, which consisted of a set of dilemmas about hypothetical situations. The participants had to make a decision between three possible alternatives (in the questionnaire), or proposed a solution for the raised dilemma (interview). The main results obtained in the questionnaires indicate statistically significant differences by gender, grade and country of participants with respect the dimensions of recognition and representation as well as in the global index of social justice. These results show that girls, students of 11-12 years old, and participants of Madrid have ideas that are closer to social justice than boys, students of 9-10 years old, and participants of Buenos Aires, respectively. At present, the answers given by children in the interviews are being analyzed in order to deepen in the development of students' thinking about these social justice issues.

Keywords: social justice, primary education, students.

Introduction

In recent years, there is increasing concern to achieve Social Justice in all areas: educational, social, personal, etc. The philosopher and essayist Julian Marias even said that "the twentieth century would not be understandable without that term" (the Social Justice) (Marías, 1974). Similarly, the teacher Juan Carlos Tedesco (2010) told us that "the twenty-first century can (and should) be the century of Social Justice". According to the author, we are in a time when there is great uncertainty and lack of sense about our future, which may result in an individualistic society, asocial, or from radical authoritarian rules. The alternative to these two fundamentalisms therefore requires build fairer societies, where quality education is the key to social inclusion, so as to achieve learning outcomes, not dependent on class or social status.

Quality education necessarily includes Social Justice in education, as a key point in our society. Today's students need to be well informed and know the different realities that exist, in order to acquire their own criteria and attitudes in their development. This becomes even more necessary in the present age, that the crisis, globalization and migration, are appearing more injustices and inequalities and in turn, these are more complex. It's uncertain future we spoke Tedesco. Fortunately, as we have indicated, there is also an increased concern to achieve Social Justice and ultimately build a more just society.

The school is the primary unit in education, so that to achieve Social Justice Education, schools are required to work for justice and for this. It is essential to unravel the concept of Social Justice and identify how a school must act to achieve this, since it depends on the actions carried out in the school. In our opinion, under the concept of social justice we can find several visions of society and justice that are radically different. This is one of the reasons that justify the need to determine a common understanding and implications of this concept, specifically from a strictly scientific point of view. It is considered that the concept of Social Justice cannot have a single meaning, since it is used for different purposes on issues closely linked to politics and the economy. Therefore, it is difficult to find a single, agreed definition and explanation of the concept. Added to this is that their application to the context of education becomes even more ambiguous (Griffiths, 2003) (Cochran-Smith, 2008).

Indeed, despite the many political allusions to social justice, the first theoretical conceptualization of Social Justice can be found in Rawls Theory of Justice (1971). Framed in the liberal tradition of the philosophy of law, Rawls comes to propose social justice as the purpose of distributive justice, which in turn, is the necessary condition for achieving equity. The notion of social justice in Rawls is characterized by legitimizing the actions of positive discrimination towards the less favored as an indispensable means to achieve such equity. Meanwhile, Griffiths (2003) speaks of social justice as a dynamic project, never finished, which should always be subject to reflection and improvement. From the perspective of our research group it is considered that the concept of Social Justice must be defined from where states and build considering the circumstances of context (Sen, 2009).

Thus, the Social Justice is understood more as a mobilizing idea, that as a utopian ideal, as we believe that the perfect justice in general and social justice are themselves unattainable. Therefore, education today should be taken as a project always subject to change and constantly being revised. This does not mean you do not try to clarify the concept or that cannot be advanced in education, but rather the contrary, it means penetrate these ideas, being aware that they are temporary and need to be tailored to each review (Murillo and Hernandez-Castilla, 2011).

A three dimensional model of Social Justice

Based on Fraser (2008), Murillo and Hernandez- Castilla (2011) point out that there are three basic dimensions of social justice today: Redistribution (Rawls, 1971), (Nussbaum, 2006) (Sen, 2009) Recognition (Collins, 1991) (Cole, 2000) (Irvine, 2003) (Fraser and Honneth, 2003) (Fraser, 2008) and Representation (Young, 1990) (Miller, 1999) (Hartnett 2001) (Fraser, et al., 2003) (Lee and Hipolito-Delgado, 2007) (Fraser, 2008).

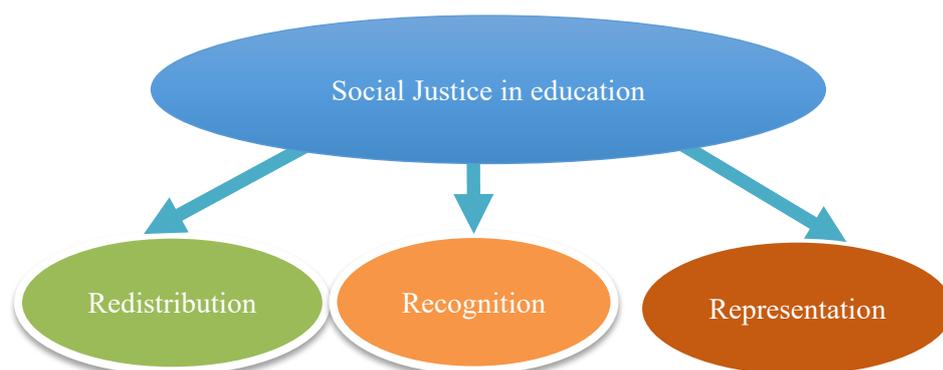


Figure 1. The three dimension model of social justice.

The Redistribution dimension as resources allocation (primary goods, Rawls, 1971, or capabilities, Beauchamp, 2001) in a fair way (Rawls, 1971; Sen, 2009). The second dimension, Recognition refers to the respect and promotion of the differences and inequalities of each and every one and the existence of just relationships in society (Fraser et al., 2003). And, the third dimension: representation (also called participation), suggesting that justice involves promoting access and equity to ensure full participation in social life, especially for those who have been systematically excluded on the basis of ethnicity, age, gender, physical or mental ability, education, sexual orientation, socioeconomic status or other characteristics of group (Hartnett, 2001) (Lee et al., 2007). These three concepts are not independent, but share many of their approaches and are interconnected in the struggle for social justice.

We, as a research group, are interested in the usefulness of the three R's (dimensions) model of social justice to propose the improvement of social justice in education: the redistribution of the various educational resources, the recognition of differences of diversity in schools and promotion of them, and the participation of students, teachers and families in the decision making. We believe that it is essential to explore conceptions of children, for promote a change towards a quality education, that incorporates the ideas of the children in relation into the social justice, not only in educational questions, but also social and political. For this reason, in this research, we have investigated conceptions of primary school children about social justice in Madrid (Spain) and in Buenos Aires (Argentina).

The idea of knowing the representations of children of Argentine primary schools emerged, on the one hand, to expand the study of representations of children of Spanish primary schools to schools in other countries but with similar cultural and linguistic roots. Argentina was chosen because it also had previous studies on the representations of justice in children and adolescents. (Barreiro, 2012, 2013, 2014; Barreiro and Castorina, 2012).

On the other hand, in addition to the investigations already carried out with respect to Argentina secondary education in which, issues were identified to be considered for work in schools, such as the expansion of enrollment and heterogeneity of the same in recent years, growth failure rates (dropout, etc.) and quality problems (mainly teacher and student absenteeism). At the same time, it noted the need to review not only conceptually the idea of social justice in education (through these dimensions), but also a procedural level, making evaluations that collect information on social and

cultural aspects of the communities in which they are framed, for from this, design, implement and evaluate educational practices adapted to each school. (Romero, Krichesky and Zacarías, 2012)

Specifically, we have studied these ideas in students of 4th and 6th grade from four Primary Education public schools both Madrid and Buenos Aires. We have selected these grades, because we want establish comparison with other age groups. We are investigated the same concepts with secondary students and teachers and we think that 4th and 6th students will understand better this concepts, than students of minor grades. Moreover, we are interested to know the possible change in the ideas between infancy and adolescence. For this, we are researched the students of 6th grade.

Objectives.

We have three main objectives:

- 1) The construction and validation of an interview and a questionnaire to know the conceptions of three dimensions of Social Justice in primary students in Spain.
- 2) The adaptation of this instruments to the Argentinian context, to know the conceptions of three dimensions of Social Justice in primary students in Argentina.
- 3) The analysis of developmental differences between these representations in students of 4th and 6th primary school grade, between boys and girls students and between Spanish and Argentinian students.

With these objectives, we propose the following hypothesis:

- 1) We expect more complex conceptions in 6th grade participants compared to 4th grade participants, due to their level of development. 6th students are in pre-adolescent phase, in which thoughts are more elaborate and integrated into the same problem, different prospects of solution (self, peer, social reality, etc.). We believe that this new way of thinking can make are closer to social justice ideas.
- 2) We hope a more elaborate concepts in girls than boys, according to the results obtained of these authors: Eisenberg, 2006; Jaffe and Hayde, 2000; Metzger and Smetana, 2010, that indicated that in childhood and adolescence, girls are more prosocial in her behavior, thinking and affective response than boys.
- 3) We also believe that there will be differences in the ideas of students according to the type of schools, the country and the environment. Thus, we believe that students of environments closest to social justice, will have a better understanding of solving situations, through closer social justice strategies.

Methodology

The instruments used were a questionnaire and an interview, previously validated, which consist of a set of dilemmas about hypothetical situations, but possible, or problems relating to social justice dimension. Soep, Mayeno Saavedra and Kurwa (2009), indicate that based on the cases of people concrete in difficult situations, it is possible create in society the awareness of social justice ("the co-creation of critical thinking in a reflective environment") and do easier interventions based on these concrete examples. Precisely for this reason, the cases of people concrete in difficult situations, in our study, are presented with dilemmas that represent concrete examples of cases that can occur in schools. Furthermore, we believe that the thoughts of the people determine their ways of act, so with

the responses of dilemmas (answers of how the students acts), we can approach their thinking in relation to social justice.

These dilemmas are about different current issues, especially in educational context. In the questionnaire, each dilemma has three alternative responses. One alternative is highly promoting of social justice, other alternative is against social justice and a third alternative that is more neutral or less promoting of social justice. In the interview, only dilemma is said, without naming any alternative response. The participants should choose a decision between this three possible alternatives, (in the questionnaire), or indicate which solution would propose for the raised dilemma (interview).

In both instruments, there are an equal number of dilemmas related to the three dimensions of Social Justice: Redistribution, Recognition and Representation. Specifically, in the interview there are six dilemmas (two of each R), in the questionnaire for 4th grade students, there are twelve dilemmas (four of each R) and the questionnaire for 6th grade students, there are twenty-one dilemmas (seven of each R). In the questionnaire of 6th grade students, there are the dilemmas that are in the interview and questionnaire of 4th grade students.

The questionnaire was applied uniformly to all students in each group in their classroom with a duration of a class, so that the researcher explained the procedure as a group and then every student had a questionnaire that individually respond, selecting the alternative that was more in keeping, for each of the statements. However, the interview was conducted individually: interviewer-student. All audio interviews were recorded.

In order to describe the characteristics of our instruments, we want to show an example of the dilemmas used in the questionnaire.

The first example correspond with Redistribution dimension and deals about poverty:

“A school has planned an excursion, for two groups of students in 4th / 6th grade of primary. The headmaster and staff are aware that there are five students whose families cannot afford the cost of this activity. What should they do?”

A) Resolve that the school pays the cost for students who cannot afford it.

B) Raise the price per student slightly for the remainder of the groups so that everyone can participate.

C) Ensure that students who cannot join the excursion stay at school and work on material related to what the others will see at the excursion.

In this dilemma, the option C is the least fair of the three, because the solution not get students who have no money have the same opportunities as those who have (in this case, opportunity to go on the excursion). However, in the alternatives A and B, it is trying to raise money so that these students can go on the excursion. The alternative B proposes that money is collected through students and their families, who would put a little more money each, to pay for the trip to their peers. On the other hand, the alternative A, argues that school is who must pay the excursion to these students. Although at first glance, it may seem that both are good solutions, (in the two options, it is ensured that students who do not have money can go on the excursion as the rest of his partners), taking into account the criterion of social justice, the alternative A is fairer. The school, through the management team and teachers have to know the reality of their students and know if there are students in poverty or

inequality, to plan activities accordingly. In addition, in the example, the management team and teachers know of the situation of these students, so they don't should have proposed an excursion to which not everyone can access, extending the situation of injustice. It is essential that the school knows the situation of students, and carrying out activities in which everyone has a place and if, as in the example, inequality has already been given, is responsible for providing the conditions for them to have access to the same opportunities (in this case, assuming the costs). However, alternative C still occurs in some schools, which may be due to several reasons: lack of knowledge of the reality of students, lack of planning of the management team or teachers, lack of communication between students, families and center staff, etc.

The second example is based in Representation dimension with focus in scholar participation:

“Anna wants to be the class representative, but her tutor thinks that another student with much better grades should represent the class. Who do you think should be the representative?”

- A) The students most highly valued by the tutor.
- B) The students with good grades.
- C) Any student who is elected, even if their grades are not good.

Obviously, the fairest option is C, because it is the most inclusive of all. This option promotes that any student, regardless of his notes or the assessment of the teacher, may be representative, if is elected. In this situation prevails student participation, given an active role in choosing their representatives. The difference between options A and B, is that in the option A, the criterion to elect a student representative is the assessment of the teacher, while in the option B, that criterion is decided by the students themselves. Although the teacher of example, can be supposed more or less fair election of representatives criteria, with this alternative the decision for a student responsibility, is being taken by an outsider, who is not a student. In contrast, in the option B, the students themselves are the ones who establish a criterion for election, while can strive to achieve. Therefore, the intermediate option is the B and the less just option is the A.

Participants

Participants in this study are shown in the following table:

| | Madrid | Buenos Aires | Total |
|---------------|--------|--------------|-------|
| Interview | 80 | 73 | 153 |
| Questionnaire | 352 | 618 | 970 |
| Total | 432 | 691 | |

As can be seen, the questionnaire and the interview were applied to 4th and 6th grade students for four public schools, both Madrid and Buenos Aires. Specifically, were recollected data of 352 students from Madrid and 618 students from the city of Buenos Aires, who responded to the questionnaire

(970 students in total) and a total of 80 students interviewed in Madrid, and 73 in Buenos Aires (distributed fairly in the four schools in each city, and also by gender, age, and shift school).

Procedure

The responses were analyzed of two ways:

- The questionnaire responses were analyzed quantitatively, based on the statistical program of dates processing: SPSS v.22
- The interview responses were analyzed qualitatively, across the transcription and the establishment of categories of response, which are based on the continuous (from the least to the most socially just responses).

Results

In this paper, we show the results obtained with the questionnaires, both in Madrid as Buenos Aires with a total of 970 participants. For the results collected with the questionnaires, the researcher has conducted three T tests for independent samples, whose data are shown in Tables 3, 4 and 5, which are outlined below. The three tables show the data together with each design, so that there are four values of T for each of the three variables (gender, grade and city). These four values of T correspond to conceptions Redistribution, Recognition, Representation and the global index of Social Justice. For these comparisons, only the 12 common questions of 4th and 6th grade were selected. Thus the conception of redistribution is the sum of the responses obtained by the subjects to questions of redistribution of the questionnaire (question 1 of the example in this paper, plus three additional questions). Recognition conception is the sum of the responses obtained by the subjects to questions of recognition of the questionnaire. And finally, the concept of representation is the sum of the responses obtained by the subjects to questions of representation of the questionnaire (question 2 of the example in this paper plus three additional questions).

The table 2 shows the results of T test for the variable grade with each of these conceptions and global index of social justice. Table 3 shows the results of T test for grade variable and in Table 4 the results of T tests for the city (the same in both sections, as in Table 3).

| Table 2. Results T test, by gender of participants | | | |
|---|-----------------------------|------------------------------|--|
| | Boys Mean (Deviation) | Girls Mean (Deviation) | Differences T (degrees of freedom) P<.05 no significant differences P<.05 significant differences |
| REDISTRIBUTION | 5,55 (2,08) | 5,47 (1,98) | t(957) = .611; p = .54; p >.05 |
| RECOGNITION | 5,59 (2,10) | 5,90 (2,09) | t(957) =-2.325; p=.02; p < .05 |
| REPRESENTATION | 5,27 (2,21) | 5,77 (2,28) | t (957) =-3.432; p=.00; p<.05 |

| | | | |
|-----------------------|-------------|-------------|---|
| <i>SOCIAL JUSTICE</i> | 5,47 (1,27) | 5,71 (1,37) | <i>t(957) = -2.861; p = .00; p < .05</i> |
|-----------------------|-------------|-------------|---|

| Table 3. Results T test, by grade of participants: | | | |
|---|-------------------------------------|--|--|
| | 4 th Mean (Deviation) | 6 th Mean (Deviation) | Differences T (df) P<.05 no significant differences P<.05 significant differences |
| <i>REDISTRIBUTION</i> | 5,54 (2,06) | 5,46 (2,00) | <i>t(966) = .612; p = .54; p >.05</i> |
| <i>RECOGNITION</i> | 5,47 (2,12) | 6, 03 (2,07) | <i>t(966) = -4.10; p = .00; p < .05</i> |
| <i>REPRESENTATION</i> | 5,32 (2,14) | 5,73 (2,36) | <i>t(919,085) = -2.769; p = .00; p <.05</i> |
| <i>SOCIAL JUSTICE</i> | 5,45 (1,27) | 5,74 (1,87) | <i>t(926,067) = -3.431; p = .00; p < .05</i> |

| Table 4. Results T test, by city of participants | | | |
|---|----------------------------------|----------------------------|--|
| | Buenos Aires Mean (Deviation) | Madrid Mean (Deviation) | Differences T (df) P<.05 no significant differences P<.05 significant differences |
| <i>REDISTRIBUTION</i> | 5,39 (2,01) | 5,71 (2,05) | <i>t(966) = 2.386; p = .02; p <.05</i> |
| <i>RECOGNITION</i> | 5,32 (2,02) | 6, 45 (2,08) | <i>t(966) = 8.277; p = .00; p < .05</i> |
| <i>REPRESENTATION</i> | 5,15 (2,21) | 6,15 (2,20) | <i>t(966) = 6.814; p = .00; p <.05</i> |
| <i>SOCIAL JUSTICE</i> | 5,29 (1,22) | 6,11 (1,35) | <i>t(670,746) = 9.396; p = .00; p < .05</i> |

As can be seen in the tables, the main results indicate statistically significant differences (shown in italics) by gender, grade and city of participants about concepts of recognition, representation and a global index of social justice ($p < .05$) (in city, too, in terms of Redistribution). Thus, in these conceptions, girls, the students of 6th and the participants of Madrid have nearest ideas about social justice than boys, students of 4th, and the participants of Buenos Aires, respectively.

Despite the differences, it is important to note that the averages that shown in the tables are in a range of 0 to 10 (from lowest to highest conception of Redistribution, Recognition, Representation and Social Justice), so that all participants are approximately in an intermediate level of conceptions. Thus, in the examples of questions that have shown (and in most questions), almost all students chose the more fair option, or the intermediate option. The least fair option was never the most chosen

option by the participants. It also should be noted that Redistribution dimension seems to be acting differently than the other two, because on one hand, not have statistically significant differences in gender nor grade, and on the other hand, although have appeared these differences by city, they did not in all cases.

Specifying the degree of participants of each city, 4th students from Buenos Aires had fairer conceptions statistically significant in redistribution, than students of the same grade Madrid. Therefore, it is suggested that differences in favor of Madrid may be due to other variables involved, such as in gender (girls of Madrid get fairer conceptions than those of Buenos Aires), shift, school, or even each dilemma of questionnaire (students do not respond in the same levels of social justice in all dilemmas). Furthermore, redistribution dilemmas were the easiest to answer for students in Buenos Aires and the most difficult for students in Madrid.

Conclusions

With these results, it can be noted that the three conceptions (Redistribution, Recognition and Representation) are closely related, so that it is possible work from each of them, at the same situation of inequality. In this sense, it is possible as Bonnycastle (2011) suggests thinking about actions that promote social justice around also of a continuous from actions that go from contribute to maintain or even increase the situations of inequality and injustice, preventing the full capacity building, to actions that manage to eliminate (or reduce) the obstacles and promoting capabilities.

At present, the research team is processing the results of student responses to interviews, through a qualitative analysis to see whether the same or different results are given, and to have a higher rate of overall development of students' thinking. In fact, the first advances indicate that students with open questions (without response options) suggest other different answers to the questions in the questionnaire options.

With this research, we have obtained an overview of social justice conceptions of primary school students in Madrid and Argentina. Moreover, we want to establish additional comparisons with high school students and teachers (other research from same group), and extend comparisons in several categories such as possible differences in the context of school, type of population that form part of the center, the center educative project, educational practices and student shifts.

As for the shift, the schools in Madrid have a split shift, while in three of the four schools studied in Buenos Aires is a full time (the students can go on morning shift or afternoon shift). In a full time, the students have fewer hours of class and a lower connection with the school, which could be interfering in that it cannot have a relevant space in the educational environment to explore children's ideas or work on social justice issues and had to be reduced to the concrete situations of inequality, in which momentary for these solutions are taken.

Finally, it is important to review the educational practices where social justice works in both cities, to write situations of social justice, thinking contexts close adapted to each city, and in the future, enhance work for social justice in the dimensions that are more unknown to each country.

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Social Justice Representation of trainee and in-service teachers in Spain.

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Abstract

In this empirical research, we have analysed the representations that trainees and in-service teachers have about Social Justice in a sample of 890 participants (207 in-service teachers and 683 pre-service teachers) in Spain. To know and analyse the understanding about Social Justice of teachers, we have designed and applied a specific instrument: “Social Justice Questionnaire for teachers” (SJQT). This includes 30 dilemmas in general issues about the three main dimensions of Social Justice (Redistribution, Recognition and Representation) and 9 specific dilemmas about Social Justice in Education. The results show a good reliability of our instrument and significant differences in Redistribution and Social Justice Education Scales between trainees and in-service teachers and in their accessibility to the three main theoretical dimensions of Social Justice. Also there are significant differences by gender in the group of trainee teachers but not in in-service teachers group.

Keywords: social justice, redistribution, recognition, representation, education, trainee teachers, in-service teachers.

Introduction

This empirical study has been developed in the research group GICE (<http://www.gice-uam.es/>) that works for contribution of Social Justice, especially in educational context. Our research group assumes the concept of Social Justice based on the three dimensions proposed by Nancy Fraser (2008): Redistribution, Recognition and Representation, and also in the capabilities approach developed by Amartya Sen (1999) and Martha Nussbaum (2003, 2011).

Assuming that one of the most important missions of education is promotion of Social Justice (Bolívar, 2012) in order to create a more just society, the three main theoretical dimensions of Social Justice have been adapted to schools and educational contexts with the following principles:

- Just *Redistribution* and high quality education for all. An education which applies more resources and effort to those students that are in a lower position or more disadvantage situation regarding origin, culture, social class, mother language or capacities.
- *Recognition* of different identities and celebration of diversity. An education that promotes cultural respect for all students in a fair relationship.

- *Representation* or active participation of all students in a freedom environment, especially students traditionally excluded or at risk of exclusion.

Considering these three educational dimensions as the means to achieve Social Justice in our Society which is giving evidence with the following objectives:

- Development of capabilities getting dignified life of all human beings and overcoming of inequalities based on the proposal of Nussbaum (2011) and Sen (2009).
- Individual and collective welfare through mutual assistance, cooperation and participation of all people in a fair democracy (Prillentsky, 2012)
- Acting as Social Justice oriented citizens challenging social, political and economic structures that promote inequalities and unfair situations (Westheimer, 2015)

In this sense, we consider the most important mission of education is to form students to be able to denounce and intervene in unfair situations becoming in committed citizens to achieving fair and democratic society.

From our perspective, Social Justice is a dynamic concept (Griffiths, 2003) and it should be always reflected and adapted to our changing society. Furthermore, it ought to be contextualized and adapted to a particular period and environment, in which it occurs.

Otherwise, conceptions and representations of teachers about Social Justice could have an effect in their committed to form students to be able to denounce and intervene in unfair situations. The studies of MacDonald (2005); Baldwin, Buchnan and Rudisill (2007) with trainee teachers or Applebaum (2004), Cochran-Smith (2005, 2009), Ludlow et al (2007) with in-service teachers show the connexion between the Social Justice understanding and their actions in the society and more specifically in schools. In this scientific scene with the intention to know teacher behaviours that promote social justice in schools, our research group intend to develop a quantitative study designing a specific instrument to assess the representations that trainees and in-service teachers have about Social Justice. It is shown that high expectations and high implication in the learning processes of all students promote equity and fairer environment (Bolívar, 2005, 2012).

To assess the representations of Social Justice of students and teachers, we consider this term as a continuous that ranges from social oppression to social equality (Bonnycastle, 2011).

This study is part of national research project (EDU 2011-29114) funding by the Spanish government: "Schools for social justice" conducted by a research group from Autonomous University of Madrid: GICE.

Objectives

In this empirical study, we have assumed the following objectives:

1. To design and apply an instrument in order to know Social Justice Representations of teachers in Spain.
2. To analyse the differences between trainee teachers and in-service teachers.
3. Compare the representations of Social Justice between men and women.
4. To analyse the differences in the three theoretical dimensions of Social Justice (Redistribution, Recognition and Representation) in the sample of trainees and active teachers.

Methodology

Design of Instrument

A specific questionnaire for teachers “Social Justice Questionnaire for teachers” (SJQT) has been created to explore the Social Justice representations of trainees and in-service teachers. This instrument has been designed for different experts in the fields of education, psychology, history, linguistics, pedagogy and anthropology.

This questionnaire has 39 dilemmas or problems related to Social Justice structured in the following way:

- The first 30 dilemmas is based on the three main theoretical dimensions of Social Justice (Redistribution, Recognition and Representation) and there are an equal number of dilemmas related to the three main dimensions (ten in each one).
- The last nine dilemmas are related to educational social justice issues especially designed for teachers as professionals in education.

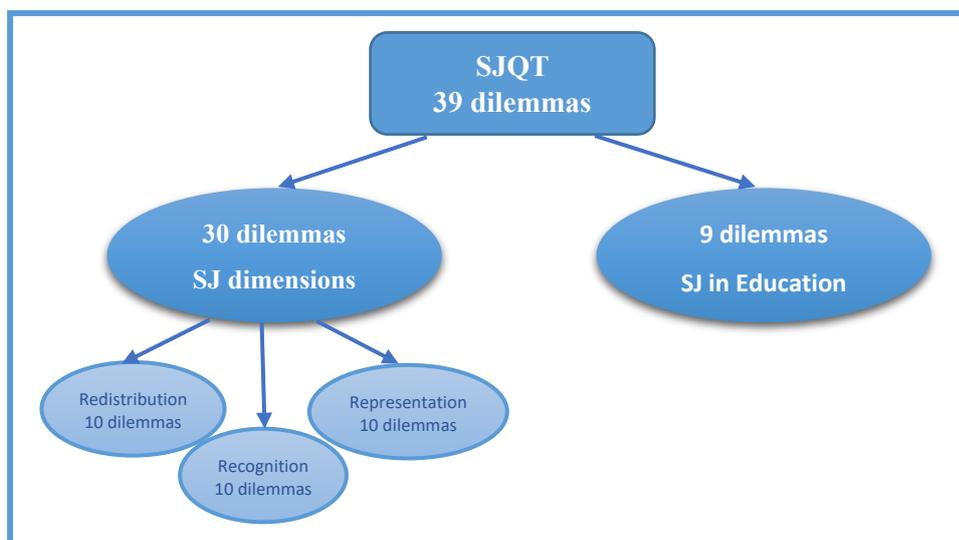


Figure 1. Structure of the questionnaire

It includes set of different dilemmas about hypothetical situations or problems relating to social justice dimensions about different current issues, especially in educational context. All dilemmas have the same structure, each one has three alternatives and participants are asked to elect one of three possible responses: one of them is highly promoting of social justice, other is against social justice and a third response that is more neutral or less promoting of social justice.

To see clearly the structure of the dilemmas, it is presented an example of one of them:

Pablo is a student in second year of ESO (lower secondary) who is continually pestered and mobbed by a group in his class. Santiago knows what his friends are doing and wants to stop it. What should he do?

- A) Tell them that they can't do that to Pablo and if they don't listen, ask an adult for help.
- B) Not to interfere with disputes, in order to avoid losing friends.
- C) Talk to Pablo to help him avoid these situations.

Figure 2. Example of dilemma

This dilemma belongs to Representation dimension. In this example, 'C' alternative is highly promoting of social justice, 'A' alternative is more neutral or less promoting of social justice and 'B' is against social justice.

Finally, using this questionnaire, we have obtained three specific scales from the three main dimensions of social justice (Redistribution Scale, Recognition Scale and Representation Scale) which are included in a global index of social justice (Total Social Justice Scale). Also, we obtain a Social Justice Educational Scale from the 9 dilemmas of Social Justice in Education. These indexes were adapted to a range from 1 to 100.

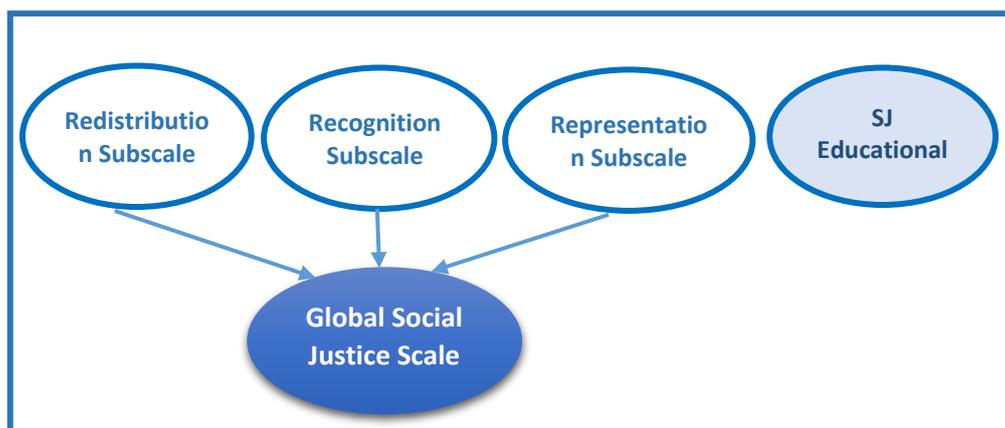


Figure 3. Social Justice Scales

Participants

The participants in the study were 890 (226 men and 659 women). This sample is divided in four groups: 2nd grade of teacher education, 4th grade of teacher education (both in primary and kindergarten education), master degree in secondary teacher training education and in-service teachers in secondary education. There are 683 trainee teachers (140 men and 543 women) and 207 in-service teachers (86 men and 118 women) in total. The Table 1 shows the sample distribution in all categories of participants by gender.

Table 1. Distribution of participants

| | Men | Women | Total |
|--------------------------------|------------|------------|------------|
| 2nd grade of teacher education | 50 | 255 | 305 |
| 4th grade of teacher education | 33 | 180 | 213 |
| Master teacher training degree | 57 | 108 | 165 |
| In-service teachers | 86 | 118 | 207 |
| Total | 226 | 661 | |

Regarding age of participants, the group of 2nd grade of teacher education are between 19 and 38 years old (M= 21,45; DT=2,68), students of 4th grade of teacher education are 20-45 years old

(M=23,22; DT=3,66), participants of master degree in secondary teacher education are 21-49 years old (M=25,25; DT=3,90) and teachers are 26-65 years old (M=46,48; DT=8,35).

The big variability of ages is due to there are not limit of age to access at University. However, we can see that the average age is increased approximately two points among different grades of training teacher education.

All categories of trainee teachers are from Autonomous University of Madrid and the sample of in-service teachers belong to 20 different high schools which are from five different regions of Spain (Madrid, Andalucía, Basque country, Castilla y León and Extremadura).

Results

The Cronbach's alpha coefficient obtained in the Social Justice Scale has a good reliability (0,65), showing an adequate internal consistence in Social Justice Scale.

Making a comparison between trainee teachers and in-service teachers is Social Justice Scales, there are different results depending on the scales. As it is shown in Figure 4 and Table 2, in-service teachers have obtained higher values in Redistribution Scale and trainee teachers have higher scores in Social Justice Education Scale ($p < .001$). However, there are not significant differences in Recognition ($p = .182$), Representation ($p = .876$) and Social Justice ($p = .059$) Scales between trainees and in-service teachers.

Table 2. Mean values in Social Justice Scales in trainees and in-service teachers

| | Redistribución | Recognition | Representation | Social Justice | SJ Education |
|---------------------|----------------|-------------|----------------|----------------|--------------|
| Trainee teachers | 75,78 | 81,68 | 76,47 | 77,98 | 70,81 |
| In-service teachers | 80,83 | 80,51 | 76,61 | 79,19 | 64,66 |
| Total | 76,86 | 81,41 | 76,50 | 78,26 | 69,38 |

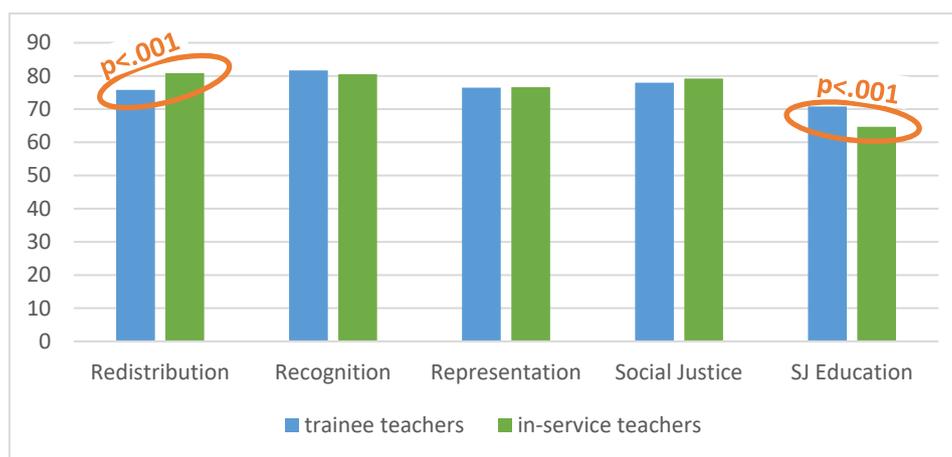


Figure 4. Social Justice Scales in trainees and in-service teachers

Dividing the sample of trainees teachers in categories by level of education (2nd grade, 4th grade and master), similar results have been obtained (Figure 5 and Table 3). Thereby, the biggest differences are in Redistribution and Social Justice Education Scales and there are not significant

differences in Recognition, Representation and Social Justice Scales. Regarding Redistribution Scale, there are significant differences between the categories teachers and 2nd ($p<.001$) and 4th ($p=.003$) grades of teacher training and between master degree and 2nd grade of teacher training. However, in Social Justice Education Scale, trainee teachers have obtained higher values than in-service teachers, finding significant differences ($p<.001$) between teachers and all other categories (2nd, 4th grades and master).

Table 3. Mean values of Social Justice Scales by groups.

| | 2 nd grade | 4 th grade | Master | Teachers |
|-----------------|-----------------------|-----------------------|--------|----------|
| Redistribution | 74,24 | 76,64 | 77,51 | 80,44 |
| Recognition | 81,61 | 81,23 | 82,4 | 80,51 |
| Representation | 76,00 | 76,95 | 76,73 | 76,61 |
| Social Justice | 77,28 | 78,27 | 78,88 | 79,19 |
| SJ in Education | 70,36 | 71,95 | 70,18 | 64,66 |

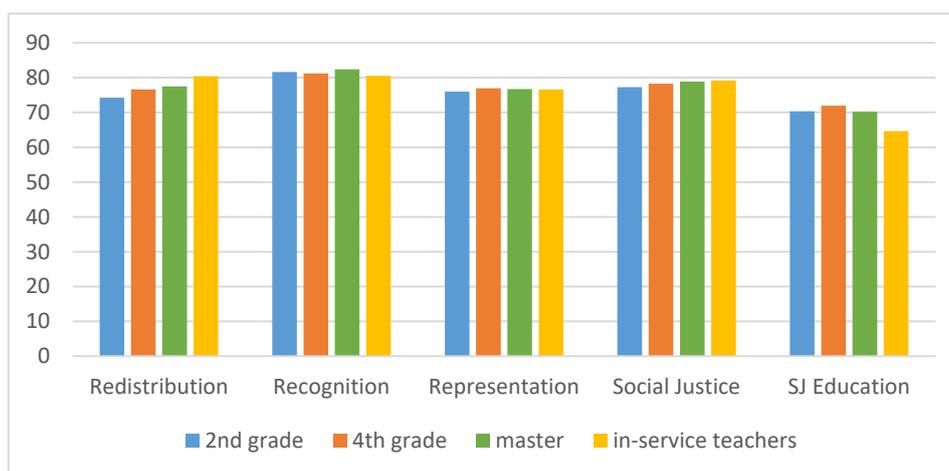


Figure 5. Social Justice Scales by group of participants

Following the third objective, we have analyzed the results dividing the sample in women and men. As we can observe in the Table 4 and Figure 6, women have obtained higher mean values in all Social Justice Scales and there are significant differences in Representation, Global Social Justice and Social Justice in Education Scales.

Table 4. Mean values in Social Justice Scales by gender

| | Redistribution | Recognition | Representation | Social Justice | SJ Education |
|-------|----------------|-------------|----------------|----------------|--------------|
| Men | 76,38 | 80,93 | 74,25 | 77,18 | 66,32 |
| Women | 77,03 | 81,56 | 77,25 | 78,61 | 70,51 |

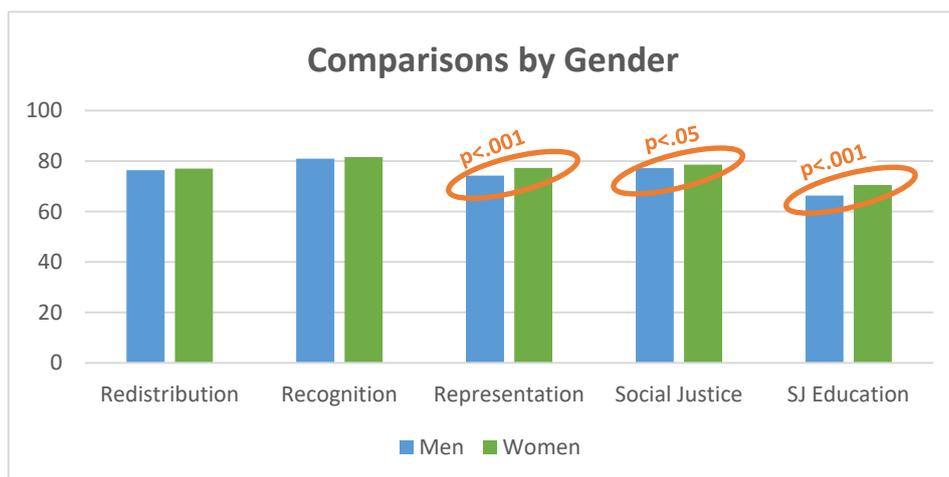


Figure 6. Social Justice Scales by gender

It is also interesting for us to observe whether the sample of women and men have the same tendency when trainee and in-service teachers are consider separately.

In the group of trainee teachers, women have obtained higher scores than men in all scales and there are significant differences between men and women in all Social Justice Scales except Recognition Scale as it is shown in the following Table 5 and Figure 7.

Table 5. Mean values in Social Justice Scales by gender in trainee teachers

| | Redistribution | Recognition | Representation | Social Justice | SJ Education |
|-------|----------------|-------------|----------------|----------------|--------------|
| Men | 73,5 | 81,41 | 73,04 | 75,98 | 68,29 |
| Women | 76,37 | 81,75 | 77,35 | 78,49 | 71,46 |

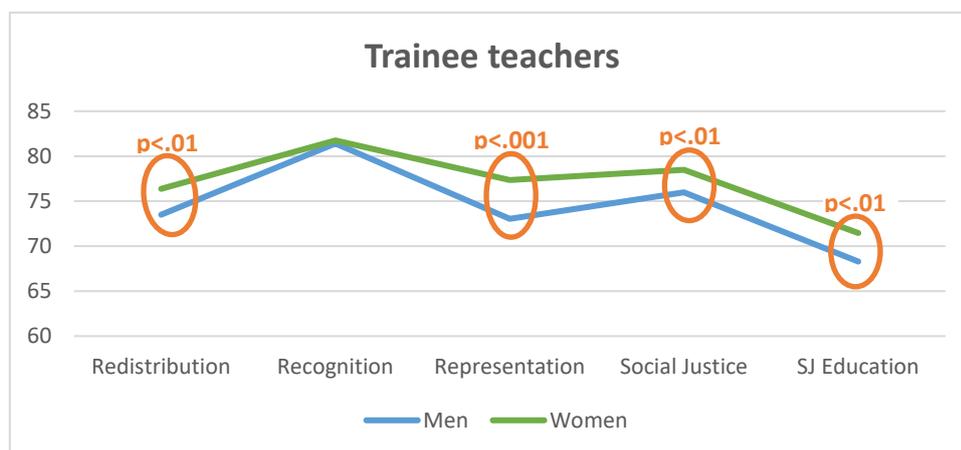


Figure 7. Social Justice Scales by gender in trainee teachers

The differences between men and women decrease in the group of in-service teachers and there are not significant differences between them in any Social Justice Scales. They have obtained almost the same mean values in Recognition, Representation and Social Justice Scales and even men have obtained higher average than women in Redistribution Scale. However, women have obtained higher scores than men in Social Justice Education Scale. This results are shown in Figure 8 and Table 6.

Table 6. Mean values in Social Justice Scales by gender in in-service teachers

| | Redistribution | Recognition | Representation | Social Justice | SJ Education |
|-------|----------------|-------------|----------------|----------------|--------------|
| Men | 81,07 | 80,14 | 76,21 | 79,14 | 63,10 |
| Women | 80,08 | 80,68 | 76,77 | 79,18 | 66,12 |

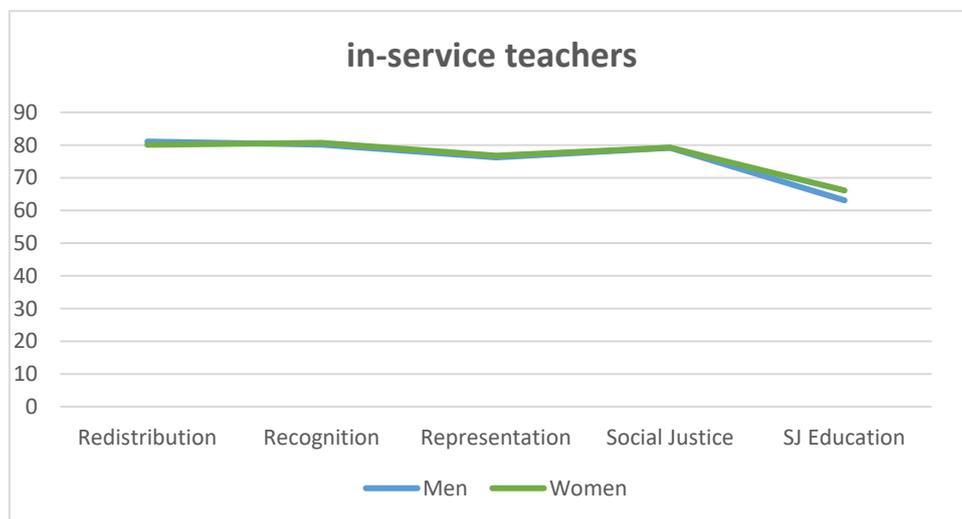


Figure 8. Social Justice Scales by gender in in-service teachers

Focusing on the fourth objective, we observe the tendency and the dimension more salient in each group of participants. Trainee teachers have higher mean values in Recognition, then Representation and lastly in Redistribution. Nevertheless, the group of in-service teachers have a different trend being the most developed scale Redistribution, then Recognition and lastly Representation. The Figure 9 and 10 are shown the average scores in Social Justice Scales of trainee teachers and in-service teachers respectively.

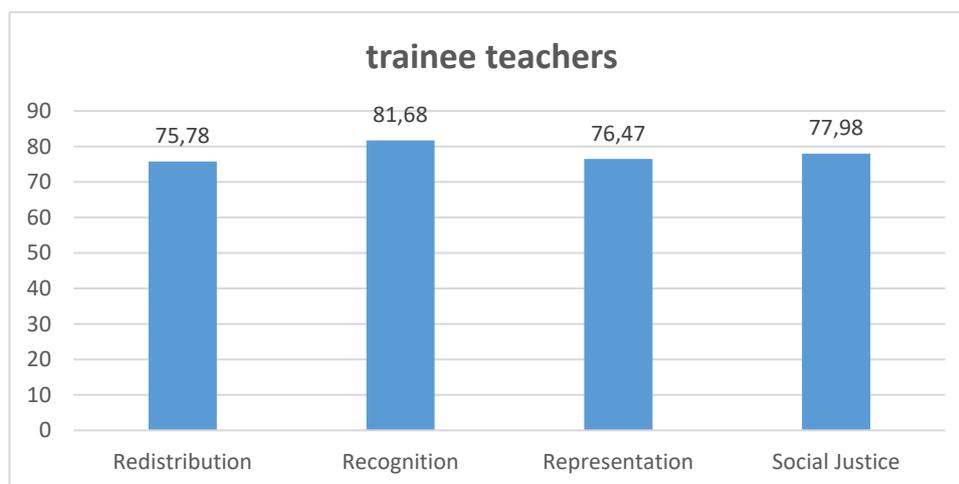


Figure 9. Mean values of Social Justice Scales in trainee teachers

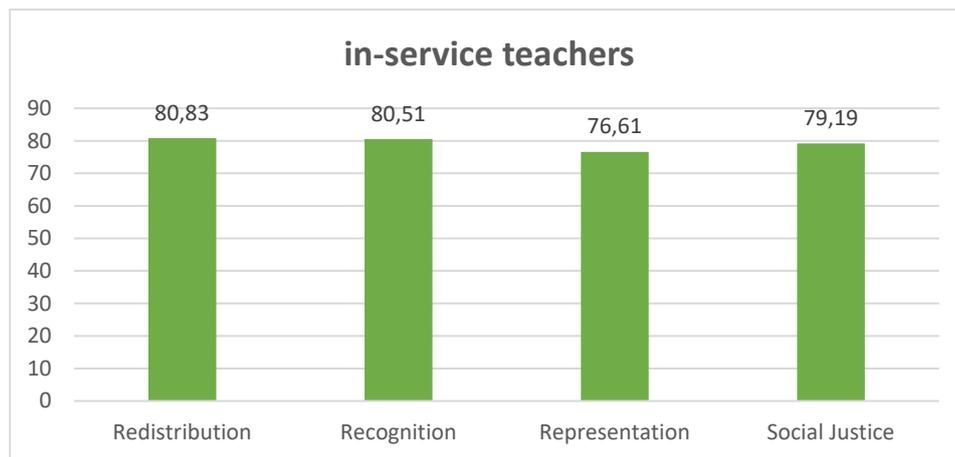


Figure 10. Mean values of Social Justice Scales in in-service teachers

Conclusions and further work

After obtaining the results, we could consider our questionnaire has a good reliability to assess social justice representations of trainees and in-service teachers.

Active teachers show a more developed conception of Social Justice in terms on Redistribution, nevertheless trainee teachers are more trained in Social Justice in the field of education, likely because nowadays teacher training is more oriented toward these goals.

Otherwise, in the sample of trainee teacher women have obtained higher mean values than men in all Social Justice Scales but these differences by gender disappear in the group of in-service teachers.

There is a different dimensional trend between trainees and in-service teachers. The sample of trainee teachers show the same trend that secondary students (Sainz et al, 2015) being the most salient dimensions Recognition, then Representation and lastly Redistribution. However, in-service teachers have obtained higher mean values in Redistribution scale, then in Recognition and Representation showing a similar pattern than the historical development of Social Justice concept (Fraser, 2009).

Also, we are analysing the Social Justice representations of primary and secondary students and comparing their answers with their teachers (Sainz et al, 2015) and doing focus groups and interviews to do deeper analysis of the dilemmas. With the intention to extend and generalize the results of this study, we want to analyse the understanding of Social Justice that students and teachers have in other countries.

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Approaches to social vulnerability in Villaflores, Chiapas: a perspective of institutions and actors.

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Abstract

Social vulnerability in small communities in the municipality of Villaflores, Chiapas, is the subject of our study, particularly of groups of displaced, migrant, indigenous, of childhoods and disabled, who for various conditions such as territorial dispersion, language, poor urbanization and identifying characteristics, have been historically marginalized, denied or forgotten. The municipality of Villaflores, through the System for the Integral Development of the Family (DIF in its abbreviations in Spanish), has selected stragglers to propose a diagnosis and a plan of action to promote the welfare and quality of life communities. Our study is aimed to analyze the concepts of vulnerability from the point of view of public policy and federal, state and municipal institutions, as well as analysing how vulnerability is seen by those actors classified as vulnerable by these institutions. This allows us to understand the context and meaning of welfare for these people. The methodology consists of analyzing documents and databases, surveys and in-depth interviews. The results are discussed around concepts of individual and collective well-being; the actor's self-reflexive processes and the role of institutions in conceptualizing and social vulnerabilities' care strategies.

Keywords: social vulnerability, community welfare, quality of life, well-being.

Visual guide activities in education for social justice, citizenship and coexistence in Infant and Primary schools of the Community of Madrid.

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Abstract

Schooling processes are crucial to the development of psychosocial paths of individuals: they play a cultural role on the process of socialization and determined by dynamics of teaching and learning in formal aspects the future positioning of students in the educational system and finally in the economic and social structure. This paper reviews from a broad and current perspective, some innovative practices of Education for Social Justice in the daily life of Infant and Primary Schools. These activities relate to a way of being school in a more comprehensive and inclusive way, relating to concepts of citizenship education, coexistence and even of emotional education. All of these areas need to be worked at schools from a more comprehensive approach of education. We reflect on the active role that people have who are parts of the educational community: students, teachers, families. Finally the need to integrate and globalize educational activities with non-academic activities, achieving synergies, and stablishing a real coordination between all actors' involved and shared resources is emphasized. Educating for emotional well-being, social justice and citizenship is shown as the basis of a new way of being school.

Keywords: emotional well-being, social justice, citizenship, coexistence.

Changing Social Justice Representations in Primary Education.

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Abstract

Based on the three dimension model of Social Justice in Education: Redistribution, Recognition and Representation, an instructional pilot project was designed in order to improve the social justice representations of sixth grade primary students (11-12 years old). At this age, children are beginning to develop their beliefs and values as citizens. The main objective of this project was to promote knowledge and skills to behave in their daily life through mechanisms of social justice. The methodology is based on participatory and cooperative children's workshops from a constructivist view of learning. In fact, this methodology generates a process of empowerment that allows them to create a group and collaborative concept of social justice that encourages critical thinking. After an initial evaluation of the participant's representation of the concept of social justice, the pilot project was conducted. The project consisted in 3 modules: 1) Discovering the concept of social justice; 2) Skills training to prevent and solve social injustices; 3) Consensus guidelines of coexistence in the classroom based on a common concept of social justice. At the end of the modules, the changes in the representations of the concept of social justice were evaluated. The results show improvements in both social justice levels of participants and in the identification and resolution of social injustices dilemmas, while showing high levels of satisfaction with the learning methodology used in this study.

Keywords: social justice, student's representations, primary education.

Introduction

For decades it has been studying the concept of social justice, and the implications of it as a tool to create more just and equitable societies. Many professionals has been written and researched on it and is no denying the contribution that this work has had on the development of subjects such as philosophy, sociology or politics. However, all this powerful academic arsenal has less relevance when being formally implemented in the field of social intervention, for this reason makes explicit the requirement that exists to implement all these contributions, thus creating an intervention programs in the classroom with the aim of educating in values that the concept of social justice includes, assuming that this approach since childhood influence to get full citizens and more just and democratic societies.

The concept of social justice is linked to several prospects and possible subjective interpretations thereof, depending on who often use. Traditionally, definitions and interventions around this concept have affected especially in the facet of economic inequality and the search for ways towards a more equitable redistribution. While this factor is essential, it is also considered as insufficient making a

global definition that represents social justice in contemporary societies. For this reason we have taken as reference a classic definition of social justice, proven in numerous recent works dealing with this subject, and called "Theory of 3 R's" (Redistribution, Recognition and Representation) (Fraser, 2008; Murillo and Castilla, 2011).

First, the concept of redistribution (Rawls, 1971; Sen 2010) appears which refers to the distribution of goods, material and cultural resources, Second, referring to recognition (Fraser, 1997; Cole, 2000 ; Irvine, 2003) that puts the focus on the social and cultural respect for all people, as well as the existence of right relationships within society. At last, participation (Bell, 1997; Hartnett, 2001; Miller, 1999; Lee and Hipólito-Delgado, 2007) appears which is referred to participation in decisions that affect the lives of individuals, that is, the guarantee personal ability to have a fair and active participation in society.

It could be considered that handled concepts related to social justice and the scope of formal education are independent fields, in that school is a place for teaching, which must remain neutral to social issues as are social injustice, inequality of opportunity or citizen participation in politics. This is a perspective that, hiding behind a supposed objectivity in schools, serves the interests of those interested in maintaining the current power structures that benefit a minority and excluded, in one way or another, most of society either by their origin, gender or social class, among other factors.

Consequently this work postulates that the school should be one of the places where it forms the citizens in values that favor the construction of a more just society. All of the above postulate is reinforced by the current situation of socio-economic crisis, with increasingly unequal and unjust societies. One of the main pillars to improve and transform the situation should be education in this regard. It is important to carry out an education in values with the younger ones, because they will be able to internalize it and change the society or reverse injustice situations. Therefore, it is essential to promote the participation of citizens developing critical thinking in our model as a society. Contemporary societies can't continue to aspire a more equitable economic model, greater recognition to the diversity of citizens and greater participation in decisions that affect their environment, if they are not prepare for it. It is from the school; from where they should start worked these issues if we want future generations aspire to optimal levels of coexistence and respect.

Objectives and Hypothesis

This work has two main general objectives: a) To analyze the ideas and representation that primary students have about social justice and b) to increase social justice knowledge and skills in participants to improve their future coexistence.

The main hypotheses of our study are the following ones:

1. We think after finalized the Pilot Project, primary students increase their knowledge and representation in the three dimensions (Redistribution, Recognition, and Representation/Participation) of social justice concept.
2. We think also primary students improve social and communication skills to resolve dilemmas arising from social conflicts.
3. At last, when finalize the pilot project we expect that primary students develop a common framework of prosocial norms that guide their everyday behavior.

Methodology

Method

A specific questionnaire (Questionnaire on Social Justice in Primary Students, GICE 2014) was designed to explore improvements in the representations of social justice for primary students. This questionnaire contains 21 dilemmas about the main dimensions of Social Justice in education and everyday contexts. In each dilemma, first, is described in short a problem or situation relating to social justice dimensions, and later primary students ask to elect one of three possible responses: one that is highly promoting of social justice, other which is against social justice and a third response that is neutral or less promoting of social justice. Using this questionnaire it is possible to obtain a global index of quality of social justice representation and 3 specific index for the three dimensions. These indexes were adapted to have a range from 1 to 100.

Before starting the pilot project, we analyze the initial representation of social justice in each primary student group. The pilot project is oriented to encourage cooperative learning through activities, using the “Induction to self-persuasion technique”. Primary students groups (consisting of 12-16 children) worked hypothetical dilemmas of social justice with “role play technique”. We expect to promoting empowerment and critical thinking of students, building a positive group identity in the classroom related with social justice. All activities are based on the promotion of self-efficacy in participants to take part in student’s daily life problems. After completing the 3 modules of activities, we evaluated again the representation of social justice with the same questionnaire. In addition, we evaluated other knowledge and skills related to social justice acquired during the pilot project by primary students.

Pilot Program Content

Module I: Approach to the concept of social justice:

During this first stage of the intervention will be focused on exploring the concept of social justice that have children before surgery, both as a reference point from which to start, as the theoretical intrinsic value it possesses information. From this first module will attempt to bring participants, through practical activities, some theoretical concepts related to social justice applied to daily life, as well as an introduction to the children themselves begin to build their own concept that is social justice.

Module II: Discovering social justice:

In the second module will be carried out activities with content designed to work on the basis of the concept of social justice (formerly already introduced in Module I) according to the definition given of it and its various aspects between the group of children participating in the intervention.

The purpose of this module is to provide participants with a way to think and act according to the values that encompass the concept of social justice. The methodology followed involves various practical activities based on dramatizations and role-plays in which they must actively involve identifying and solving real or hypothetical situations that happens in their daily lives.

Module III: Conclusions and evaluation of the concept of social justice:

In the third phase of the pilot program, assess how it has changed the concept of social justice that had the participants before and after the intervention, as well as the potential and the defects that had the intervention for future deployments. Through an activity based on the completion of a mural

group, it will be embodied a concept of social justice agreed by the participants and by which improve their living in the future. Subsequently, the entire project will be evaluated globally.

Participants

Eighty students of a 6th grade of primary education (11-12 years old) were the participants of this work. They are 35 girls and 46 boys belonging to three different schools of Madrid (Public Schools: 33 students of “Guindalera” and 21 students of “San Ildefonso”; and 26 students of “Ideo” Private School).

Results

In this work we have obtained the following results:

First of all, with respect to the first hypothesis, the results of the “Social Justice Questionnaire in primary students” (GICE, 2014) shows in all groups greater ability to solve dilemmas after having gone through the pilot project. The group of students most improved was from “Ideo Private School” (pre-representation social justice questionnaire 74,5; post-representation social justice questionnaire 79,4). The group of students of “Public School Guindalera” obtained a remarkable improvement in the same questionnaire (pre-representation social justice questionnaire 75,5; post-representation social justice questionnaire 79,5), and finally the group of “Public School San Ildefonso” obtained minor improvements (pre-representation social justice questionnaire 76,1; post-representation social justice questionnaire 77,2).

In total, the average improvement of all participants is pre-representation social justice questionnaire 75,4; post-representation social justice questionnaire 78,9.

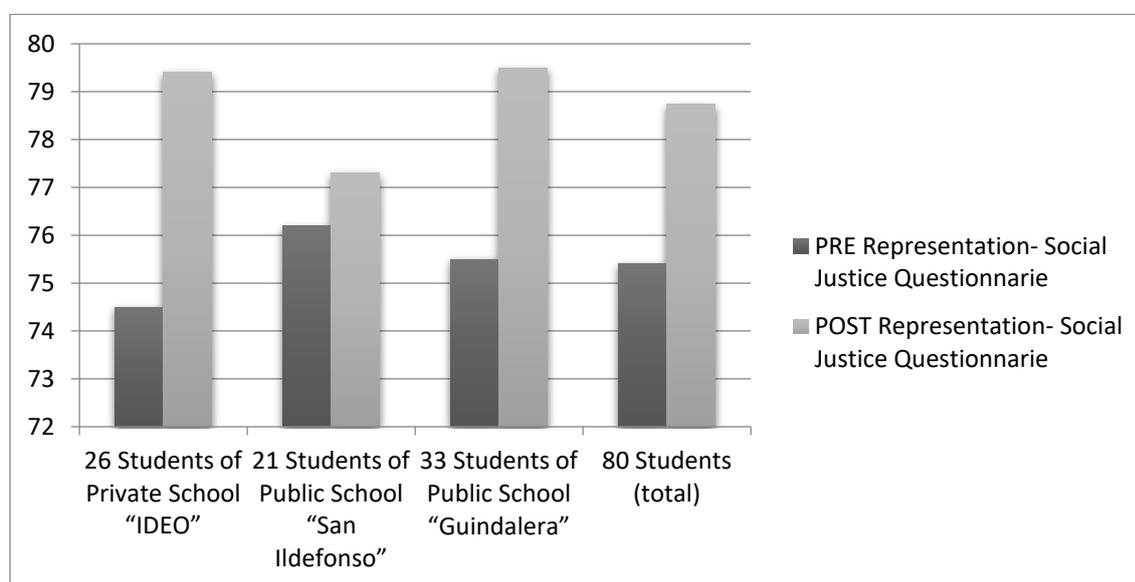


Figure 1. Differences before and after development the pilot project between primary students groups to solve dilemmas of Social Justice Questionnaire in Primary Students (GICE, 2014).

About the second hypothesis and qualitative results, learning considered more relevant for students is: A) Data of the levels of global social justice (Spain and Europe); B) Information of social

justice in their city; C) General knowledge about the concept of social justice. In addition, students highlight various aspects of the methodology of the pilot project: A) Cooperative methodology; B) Improving coexistence in the classroom; C) Playful activities; D) Role-play technique.

Besides in the module 2, primary students improve to solve practical dilemmas about social justice adapted to the school environment. Observation assessment (during role-play technique) shows that students improve their ability to identify social injustice. Students are also able to resolve situations considering the 3 R's concept of Social Justice. They also improve their ability to empathize and collaborative participation to solve dilemmas.

Finally, linked to the third hypothesis, all of groups at the end of the project agreed on rules, attitudes and behavior to coexist in the classroom in the future. All of this is reflected in a mural made by students. Each school teachers evaluate compliance with this mural once the project is completed.

Conclusions

In general, students and teachers expressed that the pilot project have been broadly positive, with particular emphasis on the labor content and the innovative methodology used to work with them. Teachers and educators, who participated in the pilot project, conclude that the type of proposals and methodology sessions generally are designated for students through entertainment and learning.

Through the questionnaire results it can be seen that after the sessions of pilot project, all groups of students have achieved higher levels of knowledge regarding to construct used for Social Justice. Besides, it's important to have on mind that participants started with a high level of representation of the concept of social justice (in comparison with dates from other studies previously conducted by GICE in Madrid). If students have a high initial level, it may be that short-term projects (as this work) quantitatively not get much better results. Therefore, although the overall results are very satisfactory, we must be prudent when extrapolating to other schools.

In addition, we think it is important that when this pilot project ends each group of primary students can continue to develop activities related to social justice. Therefore, it is essential the collaboration of teachers to have the mural of social justice as a reference for coexistence in the classroom in the future. It would be very interesting that the activities and techniques practiced during this work could continue to apply to the school problems related to social justice.

Finally, as to terms of planning, implementation and results they have met expectations. The results obtained are great to continue developing the program and to implement it permanently within a space of formal education. This type of projects could be useful to influencing the construction of fairer societies in the future since childhood. "If a school does not explicitly raise the achievement of a fairer society, it contributes to the reproduction of social injustice" (Murillo and Hernandez-Castilla, 2011).

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SESSION: Science and citizenship

How do science teachers develop secondary pupils' citizenship skills? The case for socio-scientific discussion.

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Abstract

Science teachers are aware of the need to develop pupils' citizenship skills using pedagogies such as cooperative learning and the discussion of socio-scientific issues such as climate change. However, implementing such pedagogies is not without difficulty. The aims of this research is (1) to identify issues arising from the implementation of socio-scientific discussion; (2) to characterise science and humanities teachers' perceptions of cooperative learning; and (3) to explore pupils' views regarding a climate change discussion. Using semi-structured interviews, three groups each of six teachers (experienced science teachers, experienced humanities teachers, and newly qualified science teachers) were interviewed in-depth to characterise their perceptions of cooperative learning with the science teachers being asked to discuss their experiences of teaching a series of lessons on climate change using cooperative learning. Twenty-six S2 pupil groups were also interviewed. Each interview was audio-taped, transcribed and analysed using the constant comparison approach of grounded theory. The science teachers reported that the discussion lessons took longer to enact than planned, with these lessons over-running on average by 43% over the three rounds of action research. Science teachers were generally positive about the usefulness of the cooperative learning approach to such discussions but felt that some aspects of the discussion (analysing greenhouse gas data) required greater scaffolding for this S2 year group. Pupils indicated that these lessons were very different from normal (detecting a change in their teachers' approach to learning) but liked working in groups. Some pupils reported that they did not like working with some of their fellow students for personal or social reasons. Humanities teachers viewed cooperative learning more negatively than science teachers and saw it as a tool that they could dip into depending on context. Further research is required to investigate the effect of group dynamics on the quality of socio-scientific discussion.

Keywords: science education, socio-scientific issues, cooperative learning, citizenship.

Citizenship Education for a Sustainable Future: An Exploration of Young People's Attitudes towards Sustainable Citizenship in Northern Ireland.

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Abstract

This paper discusses the extent to which young people in Northern Ireland exhibit features of sustainable citizenship and how this is influenced by education and other factors. A sustainable citizen thinks about how their behavior affects the environmental, social, and economic parts of the world and the people in it. They are critical of how life is lived in order to change the systems that perpetuate unsustainable behavior. Similarly critical theory, the theoretical framework used, is concerned not merely with how things are, but how they might be and should be. Contemporary critical theory advocates methodological dualism. This is a progression from observation and prediction to the simultaneous use of interpretation; hence both quantitative and qualitative methods were used. The attitudes of 1136 14-15 year old students towards citizenship and sustainability were explored with an online survey in 26 schools in Northern Ireland using stratified random sampling. This study drew on a children's rights based approach by working with ten young co-researchers in a Peer Advisory Group throughout the research, including survey design, creation of focus group questions and interpreting results from open ended survey questions and focus group responses (including drawings of future visualisations) using thematic analysis. Focus groups and interviews were carried out with young people and teachers in seven schools where survey analysis showed different levels of 'sustainable citizenship'. Analysis of the survey and thematic coding of focus groups and interviews ascertains how sustainable citizenship varies at different levels and how this is influenced by education and other factors.

Keywords: citizenship, sustainability, methodological dualism, young people.

Encouraging Citizenship through the Discussion of Socio-Scientific Issues: Impact of Primary Education Students Scientific Experience on the Development of Scientific Reasoning through a Case-Based Discussion.

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Abstract

Scotland's Science curriculum aims to (i) develop scientifically literate citizens; and (ii) prepare the next generation of scientists. Research suggests that discussion of a socio-scientific issue facilitates students' development towards functional scientific literacy. Socio-scientific discussion is used as a pedagogy which promotes the development of students' moral and ethical reasoning; communication and argumentation skills and helps to promote the development of active participation within the democratic process through the practice of skills associated with democratic citizenship. This research aims to investigate how primary education students negotiate a case-based socio-scientific discussion in the classroom, and what impact students' scientific experience has on how they negotiate a case-based socio-scientific discussion. Sixteen primary education students studying a second year option module, Science in Society as part of their initial teacher education programme consented to being observed during class time. Twelve of the sixteen students took part in a semi-structured interview which lasted on average 26 minutes. This study is ongoing, round 1 of data collection was completed last year and round 2 of data collection will commence in early 2016. Students did not use the science knowledge that they had gained in previous learning (83% of students at least one or more Higher in Biology/Chemistry/Physics). Nor did students consider the discussion to be scientific, and believed they should reason using their 'feelings' and opinions. Two thirds of students stated they were not aware of learning science during the module, suggesting that the development of scientific literacy was not dominant in students thinking, and that explicit awareness was not critical to negotiating the socio-scientific issue from multiple perspectives. Students' enactment of practical reasoning altered their perception towards science, from an objective universal knowledge, to one where science is more aligned with Vision II scientific literacy; where science can be value laden.

Keywords: science education for citizenship, primary education students, controversial socio-scientific issues, scientific reasoning.

SESSION: Intercultural education (Part 3)

Fostering cultural heritage and living tradition in children' minorities of Eastern Macedonia & Thrace as a means of unity in cultural diversity and social harmony.

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Abstract

When viewing history free of preconceptions, we realize that the characters that played some important role in building our culture, art and civilization that we enjoy today are broader than what we have been taught. Thus, our society should play a dynamic role in linking the multi-cultural heritage, balancing unity with diversity and contributing to the defense of universal values of human rights and fundamental freedoms. Furthermore, emphasis should be given on the invaluable role of the oral and intangible cultural heritage as a factor in bringing human beings closer together and ensuring exchange and understanding among them. In this point, according to the UNESCO, the intangible cultural heritage is manifested in the following domains: oral traditions and expressions, performing arts, social practices, knowledge & practices regarding nature and, traditional craftsmanship. This study underlines the importance of intangible cultural heritage of the Muslim minority of the Eastern Macedonia & Thrace through its oral history and interactions focusing on the respect of cultural diversity. To be more specific, we propose activities and tools in order to encourage students and young people to participate fully, preserve and promote the minority living life. Expected outputs - Encourage the respect of cultural diversity - Open the dialogue, raise awareness and foster the importance of cultural expression for dialogue and social cohesion - Unite people by highlighting the importance of common cultural paths - Mobilize young people for the protection and safeguard of the intangible cultural heritage Note: This study has been conducted by MOHA. Founded in 2006 in Kavala, Greece MOHA/ The IMARET Project Initiative is a Greek Research Center supervised by General Secretariat for Research and Technology (GSRT) of the Greek Ministry of Culture, Education and Religious Affairs. Under the guidance of the Scientific Committee, MOHA conducts research on scientific and cultural issues related to the co-existence, tolerance and dialogue in diverse societies.

Keywords: cultural heritage, cultural diversity, co-existence of social groups, social harmony & cohesion.

Perspectives of intercultural education and practical roadmaps for the classroom.

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Abstract

This paper is a theoretical review concerning different aspects of intercultural education. It reflects on the utmost need to recognize, tolerate and understand cultures other than that of the state into which people are born. This need has never been more vital considering the current reality. Interculturalism is a way in which we can tackle modern reality and embrace diversity. It is also a key component at all educational levels. Interculturalism is rather a theme, perhaps the major theme, which needs to be incorporated in all teaching and learning subjects. If education is not intercultural it can be considered as the inculcation of national or religious fanaticism. The purpose of this paper is to reflect on interculturalism as it comes alive in the classroom by beginning with addressing the terms intercultural and multicultural education and the existing differentiation in their definition. The role and aim of intercultural education and training are being considered. It then turns to terms such as intercultural competence, criticality, tolerance and reflexivity concerning intercultural education. Then teachers' opinions and views of intercultural education are being presented and the need for intercultural skills, practices and strategies are discussed. Finally, in order to address the lack of appropriate and sufficient implementation of intercultural practices in the classroom and at teachers' education, practices that can be implemented in schools and training strategies and skills for teachers' education are recommended and explained. These serve as practical roadmaps for the classroom in order to enhance intercultural education in the school system and develop the thinking of teachers' and students when it comes to these subjects.

Keywords: intercultural education, intercultural competence, reflexivity, intercultural practices.

Smart technologies: Nanoeducation and nanothinking as triggering factors on the way to social justice.

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Abstract

This paper explores significant trends in contemporary higher citizenship education, related to social justice from the perspective of smart technologies potentials. The purpose of this research is to bring together new and innovative interconnections between social justice and citizenship education based on theoretical debate, empirical research and the design of educational policies and practices at Riga Technical University, Faculty of Mechanical Engineering, Transport and Aeronautics, and Information Systems University (Riga, Latvia). The investigation looks at the attitude of Latvian students to the challenges posed by the current migration flows in the context of both the shared global liability of the EU and the amount of personal moral responsibility that we are ready to accept for ourselves. In this paper, we address these issues both from a quantitative and qualitative standpoint. A questionnaire for the student survey based on Pike and Selby's theory of global education was completed by 150 respondents. The findings highlight a passive, neutral or even negative understanding of social justice in relation to refugees coming to Latvia.

Resulting from this study is the emergent need for developing a multidisciplinary approach to educational policy and practice to help us establish and develop innovative bonds and interconnections between citizenship and social justice, from contributions based on the synergy of techno-sciences and 'humano'-sciences, namely, Nano-Bio-Info-Cogno-Socio-Humano-sciences and technologies. This would allow us to promote an equilibrium, based on which it is only possible to solve complex social, political, moral, ethical, business and other problems. The results stimulated the development of 'Global Citizenship Competence' model to provide the vision for educational change. It is a student-centred and world-minded approach from the perspective of social justice, the implementation of which can contribute to the formation of a scientifically grounded concept for the efficient strategy of citizenship education for all concerned.

Keywords: nanoeducation, nanothinking, social justice and citizenship education, global citizenship competence, synergy of Nano-Bio-Info-Cogno-Socio-Humano-sciences and technologies.

1. The concept of social justice from the perspective of smart technologies

We live in a very difficult and complex time when addressing global issues in the context of social justice is extremely complicated - both conceptually and practically. Although there are clearly distinct structures - local, national and international - through which social justice is identified, defined and exercised, the availability of information through the media and internet resources, coupled with the technical opportunities to develop interpersonal relationships through global communications systems, has led to the intensification of world-wide social relations when local events can become a global encounter. It can be considered as our everyday intra- and interactions among people.

The processes of globalization, migration, informatization, and the growing interdependence among people around the world are bringing to the agenda important issues of the day related to citizenship and social justice from different perspectives. They are causing a very intense debate on such topics as equality, cultural identity, language, religious affiliations, diversity, migration, 'refugation', inclusion, human rights, constructing communities, citizenship, social justice, ability to adapt and integrate, which become a very complex problem to tackle.

In our global multicultural society, the very concept of social justice has various interpretations stipulated by differences in cultural traditions, some emphasizing the individual responsibility toward society and others focusing on the balance between access to power and its responsible use.

In our research we look at *social justice* as the concept of human rights and equality, which, following to Vienna Declaration and Programme of Action, can be defined as 'the fair way in which human rights are manifested in the everyday lives of people at every level of society' (Vienna Declaration and Programme of Action 9, 1993).

Social justice may be broadly understood as the fair and generous distribution of the results of economic growth. Although maximizing growth appears to be the primary objective, but it is also essential 'to ensure that this growth is sustainable, that the integrity of the natural environment is respected, that the use of non-renewable resources is rationalized, and that future generations will be able to inherit a beautiful, flourishing and prosperous planet from our hands' (The International Forum for Social Development, 2006)

The question of social justice is invoked today while reinterpreting historical events or in philosophical debates about differences among human beings, in efforts for gender, racial and social equality, in advocating justice for migrants, prisoners, the physically and mentally disabled, the environment, and many other issues.

The conception of social justice must integrate these dimensions, starting with the right of all human beings to benefit from a safe and comfortable environment and from the achievements of new advanced technologies. This entails the fair distribution among countries and social groups of the cost of protecting the environment and of developing safe technologies for production and safe products for consumption, ensuring everyone a decent standard of living, which is an inseparable part of the notion of social justice.

All these tasks cannot be fulfilled based on separate areas of discovery, technological inventions or scientific disciplines. There is the emergent need for establishing and developing innovative bonds and interconnections among multiple disciplines from contributions based on smart technologies, on the synergy of techno-sciences and 'humano'-sciences, namely, Nano-Bio-Info-Cogno-Socio-Humano-sciences and technologies. This would allow us to create a counterbalance, based on which it is only possible to solve complex social, political, moral, ethical, business and other problems, thus, promoting social justice for all and developing a knowledge society and knowledge economy.

2. Convergence of Science, Technology, and Society

The ideas of a knowledge society and knowledge economy are interlinked with the idea of science, technology and engineering which are recognized to penetrate nearly every aspect of modern life and hold the key to solving many most vital current and future challenges of the world. The notion of the future knowledge society, which is linked with innovation, pervades science, mathematics, technology, humanities and appears repeatedly, whether we look at an ancient civilization, the human body, or a comet.

The concept of a knowledge society and information society are closely conflated, but not identical. The concept of a knowledge society comprises characteristics relating not only to the development of information and communication technologies but also to the development of any other technologies.

The perspective of a new technological revolution and the formation of a knowledge society are associated with the convergent development of nano-bio-info-cogno-socio-humano sciences and technologies – ultimately resulting in NBICSH Society (Figure 1).

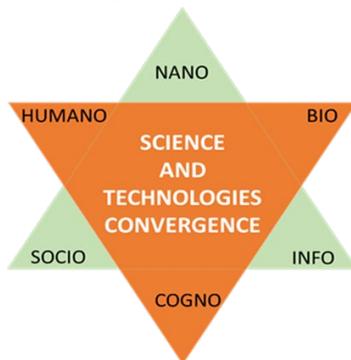


Figure 1. Convergence of Nano-Bio-Info-Cogno-Socio-Humano Sciences and Technologies (NBICSH)

The values and ethical imperatives of modern science and technologies including information, self-organisation, integrity, security, ecology, and the formation of new priorities take place under the influence of a new – synergetic - methodology, the implementation of high technologies and social transformations under conditions of globalisation.

Information in the modern world is one of the most powerful mechanisms, able to control public consciousness and construct various models of social behaviour. Universal commercialization of consciousness significantly limits the possibility of informatization in reinforcing mental values, among which environmental culture occupies the most important position. In humanitarian sciences, there is a demand for a wider use of information technologies as a methodological foundation for the perception, comprehension and transformation of the socio-cultural and socio-natural space.

The concept of the role of higher education in the creation of new cultural synergies to change human understanding of the world and social practice is the problem of developing an innovation culture and 'Global Citizenship Competence' (GCC) (Figure 2).

3. Global Citizenship Competence as a key concept for the 21st century higher education

The necessity to reconsider the educational outcomes at Riga Technical University and Information Systems Management University stimulated the development of 'Global Citizenship Competence'

(GCC) model to provide the vision for educational change. It is a student-centred and world-minded concept from the perspective of social justice, the implementation of which can contribute to the formation of a scientifically grounded structure of citizenship education (Figure 2).

Based on the EU definition of the concept of competence and taking into account external and internal factors, personal qualities and features, and context as an essential condition for competence implementation, Global Citizenship Competence is an objective characteristic determined by the integrated personal system of mental structures and abilities, assuming mobilization of innovative knowledge, cognitive skills and strategies, advanced practical abilities and aptitudes as well as social and behavioural components comprising responsible attitudes, regulated emotions, values, ethics, morality, and motivation, all of which are functionally directed towards a positive result achievement in a particular context.

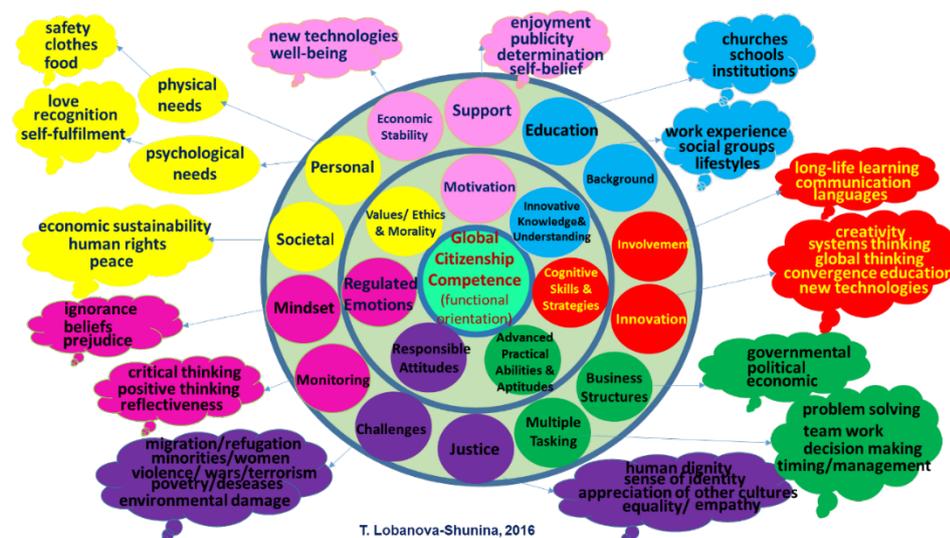


Figure 2. Global Citizenship Competence (GCC) model

As we can see from the model, the functional orientation (need, demand) and context can change, whereas the inner structure remains stable.

The model encompasses the principle of ‘bearings’ driven by the need for improvement and added value – that is the core of human thought and behaviour, which is also reflected in group and social activities.

4. Social justice from the perspective of Latvian students

The application of social justice requires a geographical, sociological, political and cultural framework within which relations between individuals and groups can be identified, assessed, and characterized as just or unjust (Agartan, 2014). However, the challenge is that some tendencies observed today in the global society are very new not only for our students and university teachers but for the governments as well. Migration, which we earlier recognized as a beneficial phenomenon of our days, has now led to such alarming trends as emigration of young people from their countries and ‘refugation’, which is particularly sensitive for such small countries as Latvia, Lithuania and others.

On the one hand, our young people massively leave the country in search for a better life for themselves. On the other hand, total strangers come in their place often from radically opposite cultures and religions, when the remaining local population (in Latvia it is a little more than 1,5 million) have to support their stay in the country by paying continuously increasing taxes. This situation causes confusion in people's minds and instability in behaviours not only in Latvia but also in many European countries.

Our research at Riga Technical University, Faculty of Mechanical Engineering, Transport and Aeronautics, and Information Systems University, Faculty of Natural Sciences and Computer Technologies investigates significant trends in contemporary higher citizenship education related to social justice from the perspective of smart technologies potentials.

The investigation looks at the attitude of Latvian students to the challenges posed by current migration flows in the context of both the shared global responsibility of the EU and the amount of personal moral responsibility that we are ready to accept for ourselves. 150 respondents participated in the survey by completing the questionnaire based on Pike and Selby's theory of global education.

Our research findings have revealed that Latvian students are not ready to open their hugs for refugees. They perceive the situation (at best) in a passive or neutral way (10%), or (at worst) demonstrate quite a negative understanding of social justice in relation to refugees coming to Latvia (90%). From the data obtained, we can see that the majority of Latvian young people – (90%) - do not express empathy to the people flooding up to seek refuge in Latvia (Figure 3).

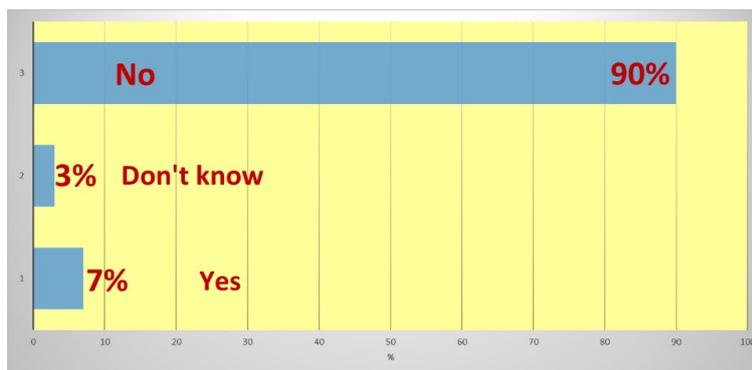


Figure 3. Do you think that Latvia has to support the global refugee movement by accepting a certain amount of refugees into the country?

Only 7% respond helpfully rather than resist them with judgment and fear; 3% do not know how to react to the process of refugee influx.

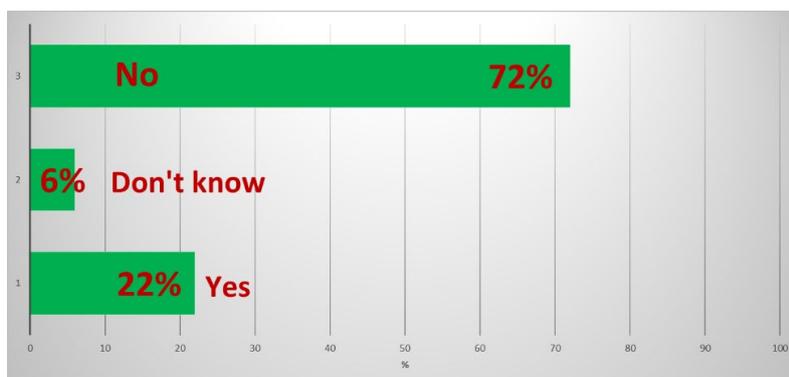


Figure 4. Do you think it is possible to integrate people of a completely different religion and culture into the Latvian society?

As we can see from the graph (Figure 4), the plurality – (72%) - think that it is impossible to integrate people of radically different cultures and religious affiliations into the Latvian society and they see a threat to their security and the undermining of economic situation in the country. Only 22% believe in successful integration of strangers into the Latvian culture.

The major part of Latvian students – (88%) – are convinced that by ensuring social justice for refugees we are violating social justice for the local people (Figure 5).

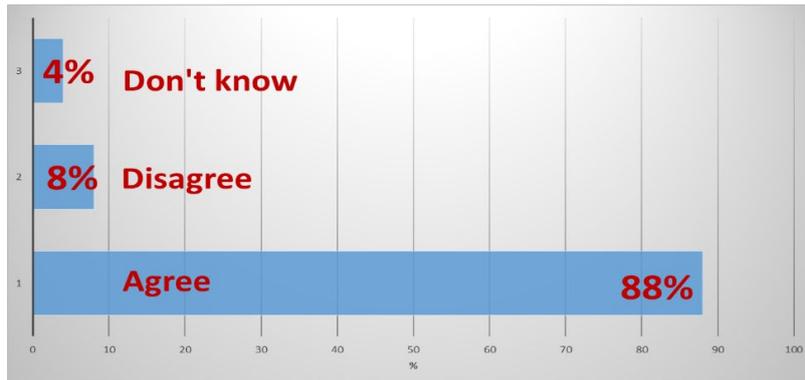


Figure 5. Do you AGREE or DISAGREE that by ensuring social justice for refugees, we are violating social justice for the local people?

Only 8% are ready to share with those who are in need and 4% have not yet decided how to respond to the situation.

This state of affairs, which might really seem discouraging, only proves once again that the world's greatest problems do not result from people's inability to read or to write. They result from people's inability to understand different cultures, races, religions, and nations, from the inability to get along and work together to solve the world's intractable problems such as armed conflicts and wars, epidemic diseases and poverty, global change of the climate and continually increasing population density, and many others.

When we teach students how to approach the injustice in the world, we should help them to formulate possibilities for action to change the world to make it more democratic and just. Still, any approach without support may leave students disillusioned and without hope. However, support is provided by identifying the ways for successful co-existence of diverse cultures in a society with secured sustainable quality of life for all – thus, ensuring social justice - that is access to natural resources, food, healthcare, knowledge, and safety.

Cultural, ethnic, racial, language, and religious diversity exists in most countries in the world. One of the challenges to diverse democratic nation-states is to provide opportunities for different groups to maintain aspects of their community cultures while building a nation in which these groups are structurally included and to which they feel allegiance. A delicate balance of unity and diversity should be an essential goal of citizenship education and of teaching and learning in democratic societies (Thompson, 2011).

5. Nanoeducation and nanothinking as triggering factors on the way to social justice: How to ensure a dignified life for all in a globalized world?

Educational environment is becoming a new super complex system with a constantly changing intellectual pattern. It has been predicted that today school-leavers will have many careers – not just jobs, over their lifetimes, and that more than 50% of the jobs they will be doing do not exist yet. However, one thing is certain – they will be doing knowledge jobs, intellectually more demanding and almost certainly involving interaction with technologies far more sophisticated compared to those existing at present.

By 2050 UN and other demographic experts estimate that the global population will have reached approximately 9 billion people. New advanced technologies and, particularly, nanotechnologies will be critical to feed, dress, and house this number of people living in the environment stressed by climate change, global economic recession, exponential population growth, widespread fuel and raw materials shortages, environmental deterioration, and societal problems.

Some experts point out that the demographic decline in Europe, combined with the lack of vocation in youngsters for hard sciences, will generate a dramatic shortage of qualified workers in less than a generation. This will jeopardize the standard of living of Europeans in key areas such as medical research, healthcare, information technologies, food, and knowledge intensive industries (Lobanova-Shunina, Shunin, 2013).

Education is the primary factor of societal transformation towards intellectual global community, since it can foster the appropriate values, behaviours and lifestyles and develop responsible scientific citizenship.

Estimates of the future market for nanotechnology range from €750bn to €2,000bn by 2017 according to the European Commission, with predictions for the number of new jobs created by the industry standing at around 10 million.

Technology and education are inseparable, encouraging both greater self-sufficiency and more deliberative decision-making, producing a properly educated, qualified and trained work force (Lobanova-Shunina, Shunin, 2014).

In fact, this situation has led to a number of important considerations related to the principles of interdependence in nature and society as a holistic system demanding solutions for key societal challenges, which is only possible based on the convergence of multiple knowledge and technology. Convergence is as essential to our future knowledge society as engines were to the industrial revolution. This convergence of technosciences, humanosciences and technologies allows society to answer questions and resolve problems that isolated domains cannot. This convergence will help to foster an equilibrium between technosciences, humanosciences, and society to create new competencies, new advanced technologies and new knowledge on this basis. Today, because science and society are changing so rapidly and irrevocably, the fundamental principle for progress becomes convergence – the creative union of sciences, technologies, and people, focused on mutual benefit.

Rapid technological changes have dramatically altered our educational needs. The simplest explanation for the current need of educational change is that we, as society, have outgrown our educational systems that no longer meet our societal needs. In fact, they are limiting the ability of teachers and students to adapt to the 21st century.

‘Nanotechnology is concerned systems with materials whose structures and components exhibit novel and significantly improved physical, chemical, and biological properties, phenomena, and processes

due to their nanoscale size. The goal is to exploit these properties by gaining control of structures and devices at atomic, molecular and supramolecular levels and to learn to efficiently manufacture and use these devices' [5]. This term can be applied to many areas of research and development – from medicine to manufacturing, to renewable energy, transport, computing, and even to textiles and cosmetics.

Nanoeducation is the new foundation for a new way of thinking, for the integration of all disciplines to expand our next generation students' knowledge base and prepare them for a very different future in a global society enhanced by all of the integrated science research now in process (Lobanova-Shunina, Shunin, 2014).

Nanotechnology can serve as the antidote to the sense of human helplessness before the pace of technology development that exceeds individuals' abilities to accommodate. It is a concept for seeing the 'structures' that underlie complex processes, for a much better understanding how our organism works, and for discerning how to foster health, safety and the surrounding environment. Our life is reduced due to ignorance and neglect of the elementary things concerning our health. If we do not understand ourselves, we will not be able to change our life for the better (Lobanova-Shunina, Shunin, 2014). Nanotechnology is a comprehensive systems thinking – the ability to think of, imagine and understand matter, structures and processes at an atomic and molecular levels; it is the ability to envision a nanophenomenon within the context of a larger whole. To think nanoscalely – means to put things into a nanoscale context and to establish the nature of their relationships within larger contexts (Lobanova-Shunina, Shunin, 2011). To put it simply, it is the ability to understand in what way this tiny atomic and molecular world can have impact on us, on our health, on our safety and security, and on the environment we live in. Contemporary higher education envisions causing students think systemically – integrating not only macro-, micro-, but also the Nano scale. Nano thinking offers a language that begins by restructuring the way in which we think. It is a dynamic concept where practitioners are continually engaged in a process of 'seeing wholes' – a perspective that pays attention to the interrelationships and patterns of influence between constituent parts to foster the dissolution of compartmentalization of science and the corresponding compartmentalization of the mind (Lobanova-Shunina, Shunin 2014).

As a result, all these issues should become part of the current educational policy, directed to the need to develop a multidisciplinary approach to establish and promote new and innovative interconnections between citizenship education and knowledgeable representation of social justice in the era of global interdependence.

Citizenship education must be transformed in the 21st century due to the higher level of knowledge reached by the world societies, accelerating progress in foundational emerging technologies and the creation of new industries and jobs at their frontiers and interfaces, developing information exchange and interaction, improving lifelong wellness and human potential, and advancing a cognitive society. Knowledgeable citizens in a diverse democratic society should be reflective, moral, responsible and active citizens showing enough knowledge, skills, and commitment needed to change the world to make it more humane, just and democratic, hence, they should possess multicultural literacy and a 'Global Citizenship Competence' in an interconnected global world.

6 Conclusion

Citizenship education should help students to develop thoughtful and knowledgeable identifications with their cultural communities, nation-states, and the global community. It also should enable them to acquire a clear understanding, attitudes, and skills needed to act to make the nation and the world more democratic and just (Archibugi 2008).

Cultural, ethnic, racial, language, and religious diversity exists in most countries in the world. One of the challenges to diverse democratic nation-states is to provide opportunities for different groups to maintain aspects of their community cultures while building a nation in which these groups are structurally included and to which they feel allegiance. A delicate balance of unity and diversity should be an essential goal of citizenship education and of teaching and learning in democratic societies.

Convergence of the humanities with techno-sciences, envisages the development of scientific competence, instilling that:

- knowledge should have a social purpose – to improve life conditions based on the abilities to cope with and perhaps anticipate changes imposed by techno-scientific developments;
- learning should comprise the acquisition of advanced practical skills and the abilities to forecast the socio-ethical values of techno-scientific developments;
- learning requires an action scale in order to develop such skills and the abilities to assess the significance of new techno-scientific developments, and thus, be engaged in educated problem-solving and responsible decision-making;
- education has to be emotive as well as cognitive promoting systems consciousness;
- education should recognize pluralism and diversity developing perspective consciousness;
- curriculum should have a global perspective and involve the study of major global challenges, as well as to promote environmental awareness;
- curriculum should have a futuristic range and process mindedness, that is understanding that learning and personal development are continuous and with no fixed destination.

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Education Policy of Greece, United Kingdom and Norway in Intercultural Education

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Abstract

Currently, it is widely recognized that the whole Europe and especially Greece have become host countries because of vast influx of immigrants. In this case the initiative and the responsibility for efficient policies about integration are conveyed in host countries. However, the rejection from society disturbs immigrant's integration. The individuals perceive the integration as a profit of equal opportunities in a just society and as a matter which concern immigrants and the host country. These problems highlight the paramount role Intercultural Education plays in Education Policy of European Countries. Intercultural Education is considered necessary for the social, psychological, and school integration of foreign students. The purpose of this study is to present the European Education policy via the cases of three countries: Greece, United Kingdom and Norway. This study attempts to look into the role of the European Union as a supranational operator, which interacts with countries-members and intervenes in education policy that these countries-members follow. Moreover, the models of intercultural education that are applied to each country will be presented. In this way, the similarities and the differences of these countries will be highlighted with references on the degree each country considers the immigrants integration necessary and whether it encourages the conservation of linguistic and cultural particularities. Our intent is to highlight the significance of Intercultural Education in the Education Policy of these countries.

Keywords: education policy, intercultural education, integration, immigrants

Introduction

One of the most decisive topics for an inclusive and equitable Europe is interculturalism and its practical implementation. Europe itself is a context of great cultural diversity, with 23 official languages and 60 regional or minority language communities (Catarci, 2014). To a certain degree, Intercultural education in schools has been a significant issue in policy discussions and projects within European organisations and institutions for about three decades or even longer. There are various reasons that explain this: first of all, the international movements of migrants, which increased especially after World War II. Second, the historical multilingual and multicultural assets of many European countries and of Europe itself. Third, the imperative necessity for forms of formal, nonformal and informal education which will be open to new cultures (Allemann-Ghionda, 2008). In consequence of that, children, youth and adults may become citizens who respect and appreciate the diversity and who could be able to be involved in intercultural dialogue not only within Europe but worldwide. In this domain intercultural education play an important role.

Interculturalism and Intercultural Education

There have been stated various definitions for Intercultural Education. A brief mention to some of them will be made and then we will choose the best definition that is appropriate to our comparative analysis.

As a new multicultural context have been created in Europe and it is observed an insufficient integration of immigrants it was necessary the development of an educational approach which corresponds to the specific needs of minority pupils. This approach was developed in Europe (partly under the auspices of the European Council) under the term “intercultural education. Although in anglosaxon countries (Great Britain, Canada, USA etc.) it is used the term “multicultural education”. In some cases both terms are used as synonyms, while terminological differences shows that there are content differences (Saša Puzić, 2008). Some believes that multicultural education primarily emphasizes the presentation and promotion of cultural diversity, particularly mother tongues, while the intercultural approach has as direction the relations between societal majority and minorities, their interaction and cultural exchange (Katunarić, 1994; Nieke, 2000; Čačić– Kumpes, 2004; Damanakis (1995), suggest to that that the term “multiculturalism” is referred in the level of society and the term interculturalism in the level of individual or of a smaller group.

According to Helmut Essinger (1988), intercultural education has the following principles:

- Education for the empathy
- Education and solidarity
- Education for intercultural respect
- Education against the nationalistic way of thought

In the European context the policies the measures to enhance the inclusion of immigrant children correspond to two main models:

- An integrated model in which children attend classes with children of the same age in mainstream education. Generally, here they follow methods and the curriculum for native pupils and the measures for support (in particular in linguistics) are offered in each pupil during the school program.
- A separate model which have two forms:

- a) transitional arrangements by which immigrant students separately receive special education according to their needs (for a limited period and with some lessons in the corresponding mainstream classes),
- b) 'long-term' measures: in these they are included special classes in the schools for one or several years, and groups of immigrant students go together according to their capabilities in the language of instruction (Eurydice 2004, 41).

Methodology

The objective of present study is to elect historically via the comparative analysis the intercultural education of three European countries, Greece, the United Kingdom and Norway. Consequently, these three countries will be submitted in comparative juxtaposition with the point of report their educational policy in intercultural education.

The basic criterion for the choice of particular countries, Greece, United Kingdom and Norway was the particularity of each country in level of historical configuration of present multicultural situation.

Greece is a country of European South, which tries to survive from a budgetary and economic crisis with important social and political repercussions. Greece was not ready both in social and in economic level to handle the complicated questions, which the multicultural contact creates.

The United Kingdom is a multicultural society because of the locomotion of populations from the colonies and the immigration for many decades and because of economic prosperity.

Norway is a developed Scandinavian country with powerful economy and with the characteristics of Social State. It is the only country that can be included as complete member of European Union. It maintains a special relation with the EU, however it denies the integration. In 1969 it opened the borders in order to attract immigrants because of the rapid economic growth.

United Kingdom

Afterwards the World War II the United Kingdom constituted one of the basic destination of immigrants. Most of them were nationals of former British colonies. The historical development of multicultural education in the United Kingdom is focused in three basic educational policies that were followed in practice of multicultural education. Especially, in 1960 it followed the assimilated model and in 1970 it adopted policies of integration. From 1980 the country was led to policies of cultural pluralism.

Period of assimilation

In the decade 1960, the concept of multicultural education was a reaction in the first waves of immigration from the former colonial countries. The assimilate model that the United Kingdom followed was focused in the minimization of cultural differences and in the maintenance of cultural homogeneity. The main concern was not to protect the immigrant students but not to perturb the educational course of natives. The school had a dominant culture and aimed to transmit the common education, the official language and culture (Catarci, 2014).

Period of integration

In the decade 1970 the United Kingdom is focused in the benefit of equal opportunities to all for the purpose of solving problems that have resulted from the increase of immigrants. The education focused on teaching English as a second language in the immigrant students (Figueroa, 1995).

In 1976 the law of Racial Relations was voted, which protected the immigrants. However the official curriculum in the schools of United Kingdom continued to concentrate on English language. Actually, the equal treatment of immigrant students remained only in formal level (Mullard, 1985).

The multicultural model

In 1980 begins the multicultural in the British education. For the first time the United Kingdom offers programs, that aim at teaching English as a second language or teaching of maternal languages. Their educational purpose was to promote the idea of multicultural society and to infiltrate the significance of multiculturalism in the curriculum of primary and secondary education.

The use of term “multicultural” began to disappear in the early 1990s. However the United Kingdom was and continue to be a multicultural society. In 1997 the government of the New Working Party, appeared to have more sensitization for subjects as the diversity, the equality and the integration (Allemann-Ghionda, 2008).

The current education of immigrant students in the United Kingdom

In 2002 the education of citizen is obligatory in all schools. The educational law 2006 imposes the obligation in all schools to contribute in the cohesion of community. In 2007 Ajegbo’s report is presented with title Curriculum Review: Diversity and Citizenship, which proposes another point of view in order to face the diversity. It suggests changes in the curriculum so that it becomes more flexible and it gives more opportunities in the immigrant students.

- It insists in the essential training of teachers on issues diversity and citizenship.
- Pedagogic approach of diversity
- Growth of teaching methods in the schools program, that promote the citizenship education (Ajegbo, K. & Kiwan D. & Sharma, S., 2007).
- It highlights the socialization of “new citizens”. The citizenship education was integrated in the efforts for transmission of common characteristics in culture and history (Andrews & Mycock, 2007).

The United Kingdom that has today 4,4 million immigrants, it has been turned in the academic record of nationality minorities and in the national cohesion. Passing from the all stages in level of educational policy, today it selects to invest in the aid of social cohesion and incorporation of immigrants in the society through the establishment of Education for the citizenship.

Greece

In the decade 1970, when begins also and the postwar repatriation, the Greek educational legislation follows compensatory measures and in the legislative ordinance a spirit of charity is observed (Katsikas and Kavadias, 1996). It was applied mainly a policy of “grading facilitation”, because there were many difficulties in the linguistic courses (Katsikas and Kavadias, 1996).

The decade 1980 we have the growth of institution of Reception Classes and Support Courses. The Reception Classes function separately in the Greek school and prepare the immigrant students, so that their integration in the Greek school is achieved. The Support Courses function as additional help for the immigrant students. They attend the courses in the school class and they accept the help of

Support Courses when they have difficulties (Katsikas and Kavadias, 1996). The ministerial decision gives the possibility of teaching the language and the culture of country of origin for 2 or 3-hour per week in the Reception Classes. The above institutions acted aiming at the adaptation and assimilation of cultural different students, however they did not calculate the educative capital that these students had from their country of origin (Nikolaou, 2011).

The decade 1990 the legislative ordinance “the Greek education in the abroad, the Intercultural education and other laws are voted. The aim of intercultural education is “the organization and the operation of schools of primary and secondary education for the benefit of education in young persons with educational, social, cultural or educative particularities. Furthermore this law gives the possibility to be changed other Public Schools in Schools of Intercultural Education and to be founded classes or courses of Intercultural Education in public schools (Nikolaou, 2011). Nevertheless the law is characterized by ambiguity as for the objectives of these schools and as for his content.

In the period of 1997-2000 and 2001-2004 functioned also two programs, which concerned in the learning of Greek language and the improvement of academic achievement of Roma children, Immigrant and Muslim students. In 2001 the Institute of Education of Expatriates and Intercultural Education is founded. It is the official advisory body of State in questions of Education of Expatriates and Intercultural Education. It corresponds in the needs for the import and the enhancement of intercultural dimension in the education.

Nowadays, in the new curricula the multicultural composition of the Modern Greek society is taken into consideration (Nikolaou, 2005). They include the “Flexible Area” for the Primary school. It is a subject that i offered in schools in many hours per week

Norway

Intercultural education emerged in Norway in 1960 when the immigration of this decade changed the Norwegian society by introducing a variety of ethnic and religious groups. However, the focus had mainly been on individual and on modern plurality (Skeie, 2002). This plurality included groups of immigrants of South and of non-Christian religions. As a result the Norwegian society has had to recognize the existing of cultural differences with long historical presence (Skeie, 2005).

In 1987 Norway introduced the Curriculum Guidelines for Compulsory Education. This Curriculum suggests not only the consideration of the local cultural heritages of the students but also the principle of an adaptive Education. By this principle the qualitative differentiation is facilitated and there will be an opening for a wider cultural opening in the school curriculum (Skrefsrud, 2014). Despite the focus on the concept of integration in proposed curriculums a mono-cultural approach appear to be consistent.

Norway is a state of welfare, which provides equal rights and equal opportunities in all. It is a country that accepts the tolerance and conveys the cultural diversity. Thus, special programs exist for the languages of minorities, as well as education in the mother tongue for the immigrant students (Katunarić, 2009). These programs teach the native language as first or second mother tongue combined with the Norwegian language and intercultural/multicultural education is considered as a separate didactical principle (Puzic, 2008). Particular attention is given in the growth and in the recognition of minorities’ identities.

The educational policy brings inclusive education out, amining at the benefit of opportunities of learning. In 2004 the National Centre of Multicultural Education was founded, that deals with the education of linguistic minorities and with the growth of multicultural communities of inclusive

learning. Intercultural education can therefore supposed to be a part a broad political strategy for a successful integration of different groups in a multicultural society (Skeie, 2005).

In 2006 the Program of Import for new immigrants was created. The purpose of program is the benefit of basic skills in the Norwegian language, the integration of individual in the Norwegian society and the attendance in the professional life of country.

During 2007-2010 the government presented a plan of action for the social integration of immigrants and their children. The plan highlights the attendance of immigrants in the job market, their active involvement in the society, the knowledge of Norwegian language and the equality of opportunities.

Conclusions

Taking everything into account this comparative analysis elects conclusions that are of paramount importance. And in the three countries that were presented have been created multicultural societies, which try to manage the migratory flows maintaining their social cohesion through policies of integration.

In the first place, in our country Intercultural Education is founded in the begging of her growth both in level of political planning and in the level of political application. The Reception Classes and the Support Courses need enough improvements in their infrastructure for the strengthening of Intercultural Education. From 1996 and then have become important steps in Greece in the direction of educational providence for the students with cultural particularities. However, it is also fact that despite the “intercultural intention of” legislator and state, the Greek school continues all these years functioning monoglossika and monopolitismika, ignoring the linguistic and cultural capital of resettler and immigrant students. This becomes obvious in the results of educational process and concretely in the weakness of completion of all rungs of education from the immigrant students (Kaloforidis, 2014).

The United Kingdom, as one of the first countries of reception, adopted all models of educational policy in order to manage the multiculturalism. The educational policy of country began from the indifference, afterwards created separate schools and classes. Their aim was the learning of English language from the immigrant students, in the purpose of attending the courses of curriculum. In 2007, the Citizenship Education is introduced in the curriculum. These changes emerged the perception of inclusion so that all students coexist together.

Norway outclasses because of the welfare state that it has constituted. It is a country that focuses in the intercultural education, in the recognition of the linguistic and cultural differences, in the bilingualism and in the bilingual education. It adopted Intercultural education aiming at a successful integration of immigrants into one multicultural society. The Norwegian educational policy highlights the inclusive education and gives the opportunity to the immigrants to involve in the Norwegian society.

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SESSION: Identity Construction

Young peoples' identities with countries and Europe: some reflections on western Europe 2014-16.

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Abstract

The author has previously presented studies of young people's sense of identity drawing on empirical data based on focus groups nearly 1000 young people in the states that joined the EU since 2004 and the candidate countries. This paper presents some initial findings and reflections of a subsequent study of over 1000 more young people in the pre 2004 member states – Austria, Belgium, Denmark, Finland, France, Germany Italy, Luxembourg, the Netherlands, Portugal, Spain and Sweden, and two other states with long association with the EU, Norway and Switzerland. The data was gathered between September 2014 and January 2016 - framed by the Ukrainian crisis and the rise of ISIS and the Paris Bataclan attack. These events, and the refugee movements of 2015, provide a narrative backdrop to the construction of identities. This paper will not analyse all this data, but discuss how young people are currently dealing with issues of identity.

Keywords: identity, nation, constructivism, Europe.

Youngsters' sense of belonging to the country: Estonian case.

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Abstract

The present study investigated young peoples' sense of belonging to Estonia in 529 16-19 year old ($M = 17.25$, $SD = 1.13$) students assessing identity fusion with the home country, affective commitment toward the country and colours representing the country. Identity fusion was measured through the pictorial fusion scale as an adapted version of the Inclusion of Other in Self Scale (Aron, Aron, & Smollan, 1992), and results indicated that participants were relatively strongly fused with their own country. Affective commitment was defined as the extent to which persons feel emotionally involved with their own country and was measured by a seven-item scale for assessment of feelings (anger, contempt, disgust, fear, happiness, sadness, and surprise) to the country. The research results found that there were mixed feelings among Estonian youngsters toward their homeland. On the one hand they felt happiness and surprise, but on the other hand feelings of fear and sadness, whereby fear was more dominant among girls and anger, disgust and contempt among boys. The third aspect of the sense of belonging to the country – colours representing country, was measured by six-item scale consisting colours (blue, green, orange, red, violet, and yellow) associations with the country. Results showed that colours ranked as most representative of Estonia among youngsters were blue and green, whereby red colour ranked as last representative as symbol of home country.

Keywords: Young people, identity fusion with country, affective commitment toward country, Estonia

Introduction

One of the important groups to which every individual belongs is a nation. National identity is a part of social identity (Tajfel, 1982) that includes a set of cognitions and emotions reflecting an individual's connection with a nation (Blank & Schmidt, 2003).

Students' national identity, as well as a sense of belonging and commitment to one's country is one domain of literature on citizenship education among the other branches (brief review: Hew & Cheung, 2014) being a centre of international surveys during two decades.

Previous international survey in the area of students' national identification or how students feel about their own country have also examined students from 27 countries (the Civic Education Study, CIVED; included Estonia) and international results showed that most (overall 87%) of students subscribed feelings of love for their country. International distributions also indicated that about 45 percent of students "strongly agree" with the positively worded items about love for the country and the flag, and that another approximately 40 percent "agree" with these items. Thus, the large majority of young people indicated positive attitudes toward their country and its symbols and little desire to

live elsewhere (Torney-Purta et al., 2001). Resent international survey across 38 countries (the International Civic and Citizenship Education Study, ICCS; included Estonia) has revealed the same tendencies – international results showed that students expressed generally positive attitudes toward their country, but there was a notable difference to this pattern among students with an immigrant background. Namely, students with immigrant backgrounds tended to be less positive about the country they were living in compared with students from non-immigrant backgrounds (Schulz et al. 2010).

Estonian youngsters attitudes toward their nation were slightly below the international CIVED 1999 (Torney-Purta et al., 2001) and the ICCS 2009 (Schulz et al. 2010) study. Compared to the study results in the CIVED 1999 and in the ICCS 2009, Estonian adolescents demonstrate more positive attitudes toward their country during last evaluation time-point. In parallel to this tendency, their European identity was emerging with reflection that different identities were complementary – the more positive attitudes a student had to the country the stronger his/her feeling was about belonging to the Europe (Toots, 2011). Also, Nimmerfeldt (2010) has revealed that 42% of Estonian youth felt a very strong connection to homeland, 35% feel weakly connected and 11% very weakly connected.

Following a tradition established by the studies of group identity (Tajfel, 1982), two branches of research about national identity have enrolled: (1) attitudes towards the country as individual's general evaluation of the country as well as positive or negative emotions related to the country (e.g. Dekker, Malova, & Hoogendoorn, 2003; Smith & Kim, 2006); and (2) identification with the nation (e.g. Mack, 1983; Markus & Kitayama, 1991) which reflects the degree to which the component of national identity figures in the overall identity of an individual. The last concept in the literature – identity identification, is distinctive from the identity fusion as a relatively new concept in this area of research. Namely, Swann et al. (2009) described difference between fusion and identification as one between losing or retaining one's personal identity. In identification, the group member theoretically undergoes depersonalization. They become a typical group member who can be substituted into any position at any time. When fused, however, a group member retains his or her personal identity and thus remains capable of personal behaviors within the group. Identity fusion is a powerful visceral feeling of oneness with the group (Swann et al., 2012).

Fusion may take two different forms. In local fusion, people fuse with group members with whom they have direct contact and personal relationships. In contrast, extended fusion emerges in relatively large groups – countries (e.g., Gómez, Brooks, et al., 2011; Swann et al., 2009) and political parties (Buhrmester et al., 2012).

Research on identity fusion has been mainly focused on extended groups as the country and were done among adults suggesting that fusion with one's country predicts a host of pro-group behaviors and self-sacrifice for others (e.g., Gómez, Morales et al., 2011; Swann et a., 2009; Swann, Gomez, Dovidio et al., 2010); and helping behaviour (Swann, Gómez, Huici et al., 2010; Buhrmester et al., 2014; Buhrmester et al., 2015), whereby some research is done from a cross-cultural standpoint (Buhrmester et al., 2012; Swann et al., 2014). Also, it was revealed that identity fusion implies affective commitment, but it cannot be reduced to an increased involvement with the group (Swann, Gómez, Huici et al., 2010). However, only one research has explored how and when identity fusion develops in childhood indicating that children can make significant personal sacrifices for the group (Gaviria et al., 2015).

A new research question was evoked: How Estonian young boys and girls view their homeland from three aspects – identity fusion with the country, emotional involvement with the country, and colours associated with the country.

The present research aims to explore sense of belonging to the home country in three domains – fusion with the country, affective commitment toward the country and colours representing the country, among Estonian youth.

Method

Sample

Data were drawn from study involving overall 529 gymnasium level students: 309 females and 222 males; 16-19 years old ($M = 17.25$, $SD = 1.13$) from three randomly selected Estonian-language schools from Estonia.

Instruments

The measure of identity fusion with the country was a single-item pictorial scale, based on a measure originally developed by Aron, Aron and Smollan (1992) as the Inclusion of Other in Self Scale. This pictorial measure depicts the self and the country as separate entities – two circles. To measure the degree to which one feels fused with the country respondents were asked to select one out of seven pairs of increasingly overlapping circles representing “Self” and “Estonia”. Participants were asked to indicate which picture best represented the way they perceived their “relationship with the country”. For interpretation, we coded this item such that high scores represent high levels of fusion with country, with a scale from 1 to 7.

Affective commitment was defined as the extent to which persons feel emotionally involved with their own country and was measured by a seven-item scale for assessment of feelings (anger, contempt, disgust, fear, happiness, sadness, and surprise) to the country, whereby the categorization of emotions based on seven basic emotions, which correspond to universal cross-cultural facial expressions of emotions (Ekman & Cordaro, 2011). For each item, respondents were asked to indicate their agreement on a five-point scale ranging from 1 = strongly disagree to 5 = strongly agree. Sample items include: “I feel happiness about my country”. The Cronbach’s alpha in the current study was .75.

The third aspect of the sense of belonging to the country – colours representing country, was measured by six-item scale consisting colours (blue, green, orange, red, violet, and yellow) associations with the country. Classification of colours based on three primary colours (red, blue, yellow) that are the basis of all other shades and three secondary colours (violet, orange, green) that are created by mixing two primary colours together. For each item, respondents were asked to indicate their agreement on a five-point scale ranging from 1 = strongly disagree to 5 = strongly agree. Sample items include: “Estonia associates for me with blue colour”. Overall Cronbach alpha reliability coefficient of .77.

Results

First of all, we measured the mean values of identity fusion with homeland among boys and girls of Estonian youth. The data in Table 1 suggested that young people had relatively strong fusion with their home country with a mean of 4.13 on a seven-point scale. No statistically significant difference was found between boys and girls in scores measuring identity fusion with the country.

Table 1. Mean scale scores and standard deviations for a single-item measure of identity fusion with the country

| Identity fusion with country | All | | Male | | Females | | t-value |
|-------------------------------------|------|------|------|------|---------|------|---------|
| | M | SD | s | SD | M | SD | |
| Relationships with home country | 4.13 | 1.47 | 4.07 | 1.59 | 4.17 | 1.37 | 0.73 |

Affective commitment toward the home country was found across seven basic emotions calculating averages of students' ratings for the 5-point scale. Table 2 shows the mean and standard deviation for each of the seven individual items among whole sample and across boys and girls separately. It was revealed that young people felt most often positive emotions – happiness and surprise, toward their home country. On the other hand fear and sadness, as negative emotion, were also relatively frequently expressed feeling in connection with the home country.

Results of t-test analyses revealed some statistically significant difference between boys and girls evaluations: girls felt more fear and boys more anger, disgust and contempt toward their country.

Table 2. Means and standard deviations for each of the seven items assessing affective commitment toward the country

| Items | All | | Male | | Females | | t-value |
|---------------------------------|------|------|------|------|---------|------|---------|
| | M | SD | s | SD | M | SD | |
| Feeling happiness about Estonia | 3.77 | 0.88 | 3.74 | 0.99 | 3.79 | 0.79 | 0.60 |
| Feeling sadness about Estonia | 2.64 | 0.96 | 2.61 | 1.03 | 2.65 | 0.91 | 0.54 |
| Feeling fear about Estonia | 2.73 | 1.09 | 2.62 | 1.11 | 2.81 | 1.07 | 1.64* |
| Feeling anger about Estonia | 2.13 | 1.02 | 2.24 | 1.06 | 2.05 | 0.99 | 1.65* |
| Feeling surprise about Estonia | 2.87 | 0.91 | 2.93 | 0.94 | 2.82 | 0.89 | 1.33 |
| Feeling disgust about Estonia | 2.03 | 1.00 | 2.15 | 1.06 | 1.94 | 0.95 | 2.38** |
| Feeling contempt about Estonia | 1.91 | 0.94 | 2.04 | 0.98 | 1.81 | 0.90 | 2.78** |

*p < .05. **p < .01

Table 3 shows the colours thought to represent Estonia by the youth. Results showed that colours ranked as most representative of the country among youngsters were blue and green, whereby these top two colours were more frequently associated with the homeland among girls compared with boys. After blue and green Estonian students tended to choose yellow, orange and violet colours as representatives of their home country. The last colour representing Estonia among youngsters was red, whereby girls selected red more frequently than boys.

Table 3. Means and standard deviations for each of the six items assessing colours associated with the country

| <i>Items</i> | All M | SD | Male s M | SD | Females M | SD | t-value |
|---------------------------------------|----------|----------|----------------|----------|--------------|----------|---------|
| Estonia associates with yellow colour | 2.1 2 | 1.1 1 | 2.09 3 | 1.1 1 | 2.14 2 | 1.0 1 | 0.51 |
| Estonia associates with red colour | 1.9 0 | 0.9 9 | 2.04 4 | 1.1 1 | 2.81 2 | 0.8 6 | 1.95* |
| Estonia associates with blue colour | 4.3 5 | 0.8 8 | 4.25 1 | 1.0 1 | 4.42 2 | 0.7 3 | 1.65* |
| Estonia associates with orange colour | 1.9 6 | 0.9 7 | 2.04 2 | 1.0 1 | 1.91 2 | 0.9 3 | 1.50 |
| Estonia associates with violet colour | 1.9 2 | 1.0 0 | 1.96 6 | 1.0 1 | 1.89 2 | 0.9 6 | 0.84 |
| Estonia associates with green colour | 3.4 4 | 1.3 7 | 3.18 3 | 1.4 1 | 3.63 2 | 1.3 0 | 3.76** |

*p < .05. **p < .01

Conclusion

The present study described the sense of belonging to the home country amongst Estonian students in three domains – identity fusion with the country, affective commitment toward the country and colours representative of the country. This study also attempts to investigate if differences in three aspects of sense of belonging to the home country exist between boys and girls.

Previous international studies about students’ national identification – how they feel about their own country (Schulz et al. 2010; Torney-Purta et al., 2001), have revealed that most of students had positive attitudes and feelings (love) for their country and this tendency was slightly relevant for Estonian students too (Nimmerfeldt, 2010; Toots, 2011). Also, it was revealed that the upper secondary students held positive feelings about their countries than younger (14 years old) students in Estonia (Amadeo et al., 2002). Stemming from the studies of students’ identification with the country, the first task of the current research was to explore students’ identity fusion with the home country.

Our results showed that Estonian young people felt relatively strong fusion with their own country. Within this conceptualization of identity fusion, we can conclude that Estonian young peoples’ personal identity was relatively strongly shared with group identity in terms of home country as extended group.

Previous studies (e.g. Gómez et al., 2011; Swann et al., 2009) have revealed that adults who were strongly fused with their country were especially willing to endorse physically fighting and dying to protect their country and also endorse self-sacrifice to save the lives of in-group members. We may speculate that Estonian youth had a good potential to protect their home country and self-sacrifice, but this assumption needs testing by future research.

Sense of belonging refers to people’s feeling of being part of any (includes country) group (Newbrough & Chavis, 1986). The second aspect of youngsters’ sense of belonging to the country in our study was affective commitment in terms of different positive and negative basic emotions.

Overall, a positive affective commitment toward the country in terms of feelings of happiness and surprise was found in this study to be dominant among young Estonian schoolboys and girls confirming previous (Hew & Cheung, 2011) study results among elementary school students. Specifically, the research results of our study found that there were mixed feelings among Estonian youngsters toward their homeland. On the one hand they felt dominantly happiness and surprise, but on the other hand, there were feelings of fear and sadness, whereby negative feeling – fear, was more dominant among girls and anger, disgust, contempt were more dominant among boys. Nation-related emotions can principally vary within the positive and negative poles (Crocker & Luhtanen, 1990). Thus, Estonian students' affective commitment toward Estonia was ambivalent – they express dominantly positive affect, but also negative affect towards their own country, whereby relatively more negative emotions have evoked among boys.

The third aspect of youngsters' sense of belonging to the country in our study was connected with colours representing Estonia in terms of different primary and secondary colours. Results showed that colours ranked as most representative of Estonia among youngsters were blue and green, whereby red colour ranked as last representative of the home country. Girls seem to have more stereotypic images of Estonia in terms of colours than boys because all colours ranked as most or last representative of Estonia were more dominantly expressed by girls.

Colours are known to possess emotional and psychological properties (Ward 1995). At one side – some studies (Madden, Hewett, & Roth, 2000; Philbrick 1976; Trueman 1979) have assessed the preference of colours across cultural borders. The results have demonstrated that people of different cultures had various preferences for colour, but blue was the most highly evaluated colour, followed by green and white. This finding replicates the "blue phenomenon" found in previous research (Simon 1971). At the other side, every country and culture attaches certain symbolic values to colours – for example, red symbolizes medicine, white intelligence, and green nature for Balkans and Slavic States (included Estonia) peoples (De Bortoli & Maroto, 2001). We may speculate that Estonian youth may be familiar with national symbols and symbolic values to colours – blue colour is usually used in the national symbols of the country in Estonia.

The only previous study, to the authors' knowledge, dealing with the issues of colours associated with the country (Concepts of color..., 2013) revealed that red and white were the top two colours associated with Japan not only for adult Japanese, but also for respondents from the other three Asian countries (Chinese, Thais, and Vietnamese). These and our results have demonstrated that adults and youngsters from different countries have various colours associated with homeland and this study issue evoke new questions for cross-cultural studies.

It was argued that nowadays changes, like globalization, that have taken place with respect to the sense of belonging to their country in terms of identify fusion, emotional commitment and colours representing country can influence young peoples' national identity and results of the study can give new prospective for cross-cultural studies in this area using the developed methodology.

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Partial Citizenship and Identity: Ethnic Minority Youth in Hong Kong.

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Abstract

Ethnic minorities have been a part of Hong Kong's dominant Chinese society since colonial times when their status was that of British subjects. Since Hong Kong's return to Chinese sovereignty, the status of ethnic minorities has been less clear. The Chinese government did not wish to offer them Chinese citizenship as they did for all Chinese residents and the departing British administration did not wish to provide British citizenship. Thus ethnic minorities have been left to either reclaim the citizenship of their parents' or even grandparents' original nationality and to be labelled as Permanent Residents without local citizenship status in Hong Kong. Against this background, this research investigated how a sample of Hong Kong ethnic minority youth constructed their identity. To pursue this issue, interviews were conducted with 15 ethnic minority youth who agreed to be involved in the study. The interviews were open ended in nature and participants were given opportunities to convey their feelings and ideas as freely as possible. The theoretical framework for this kind of interview was broadly interpretivist in nature allowing for the participants to construct their own stories concerning their identity. The results indicated that the participants were well aware of the tensions in their status as people whose citizenship was outside of Hong Kong but whose lives were integrated into the life of the city. This did not mean they wanted to become Chinese citizens but it did mean that they had a strong Hong Kong identity. They saw themselves as 'Hong Kongers', they did not wish to return to the countries of their citizenship and they were willing to put up with racism and in some cases rejection by the local Chinese community. They were content to be exiles since with they saw more benefits from living in Hong Kong.

Keywords: identity, citizenship, discrimination, belonging.

Culture, education and psychological development: The construction of positive identity in children from the northern Peruvian region of Ayabaca by valuing oral tradition in school contexts

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Abstract

Recovery and valuing of cultural heritage are principal resources to support a social development in which positive identity construction is considered as a significant driving force. The main goal of this investigation is to contribute to the construction of a positive cultural identity in children from the mountain range of Ayabaca by valuing its own oral tradition in scholar context.

A participatory action research based on qualitative methodology has been conducted taking into account a wide theoretical framework in which Jerome Bruner's concept of narrative thinking, Bartlett's theory of reconstructive memory and Clifford Geertz's conception of symbolic anthropology are main references.

This work is structured in three stages: a first investigation bears out the influence of culture on children's narrative thinking and explores its effects in the region of Ayabaca. Remembrance of folk narratives and both interviews and questionnaires about its contents are analyzed from a sample of three hundred children of different ages and cultures.

Secondly, oral tradition from Ayabaca is explored in order to recover and analyze its folk narratives and classify them into several criteria. Five hundred subjects have participated in an ecological approach reporting themselves, both orally and by writing, over two hundred different folk narratives.

Finally, these folk narratives are employed in school contexts by setting up activities related with dramatization, drawing and writing. Institutions, researchers, teachers and students actively participate together in an action research process whose results demonstrate the importance of valuing oral traditions for contributing to the construction of a positive cultural identity.

Keywords: narrative thinking, cultural context, reconstructive memory, cultural identity, folk narrative, participatory action research, oral tradition.

Theoretical Framework

This work assumes a constructivist theoretical approach based on comprehension, meaning and action in which Jerome Bruner's concept of narrative thinking is a main reference (Bruner 1986, 1996, 2012). As a form of knowledge, meaning construction is a complex process very different from that one obtained by experimentation. From this point of view, knowledge is the result of a joint construction of shared meanings during social interactions while culture represents the vehicle through which individuals socially interact each other constructing those meanings (Bruner, 1990). Furthermore, culture constitutes a set of shared meanings that enables human being to both interpret existence and experience and construct individual and collective identity (Geertz 2003).

Methodology

This participatory action research attempts to investigate social reality accepting the validity of different kind of data, techniques and research resources used during both collection and analytical processes. Social situation has been previously explored in order to improve the action's quality. Therefore, actions have been directed toward social changing once a deeper understanding of issues has been achieved (Elliot, 1993). All those to be involved in this participatory action research must pass through a self-reflective process in order to improve rationality and justice concerning to their own educational practices and social institutions (Kemmis, S. & Carr, W. 1984).

This work embraces an empirical method taking into account a new cultural psychology that claims transaction, negotiation and construction of meaning as the real issue (Bruner 1986, 1996, 2012). Analytical processes are focused on children and adults as narrator agents as well as in narrations as an instrument provided by culture. Therefore, interpretative processes become the main object of interest and, consequently, a wide and integrative perspective is assumed considering qualitative procedures coming from several disciplines as anthropology, ethnology, ecology or linguistics.

Research Process

This work is structured in three stages: a first investigation bears out the influence of culture on children's narrative thinking and explores its effects in the region of Ayabaca. Secondly, oral tradition from Ayabaca is explored in order to recover and analyze its folk narratives and classify them under several criteria. Finally, these folk narratives are employed in school contexts by setting up activities related with dramatization, drawing and writing.

First stage: the influence of culture on children's narrative thinking

Social context in which children grow and are educated directly influence in how they understand and relate reality and therefore in the way they construct knowledge about the world they live in. The main goal of this study is to explore cultural influence on children's narrative thinking in the region of Ayabaca. Remembrance of folk narratives and both interviews and questionnaires about its contents are analyzed from a sample of three hundred children of different ages and cultures.

Remembrance of folk narratives

Remembering is a reconstructive process in which human cognitive system is entirely involved. Memory process implies cognitive schemes operating as an active organizational disposal of past experienced reactions acting to produce an adapted response (Bartlett, 1930). A variety of cognitive transformations made by subjects during remembering demonstrate not only the reconstructive nature of cognitive processes but also the influence of the social group over both remembering form and content. Thus, Bartlett's repeated reproduction is an appropriate method to explore cultural influence in children's narrative thinking.

3 folk narratives, each of them belonging to different oral traditions (range of Ayabaca, plain of Piura and Spain) were chosen to be remembered by a sample of forty five subjects from 6 to 16 years old equally composed by children from Ayabaca, Piura and Madrid.

Following Bartlett's repeated reproduction method, folk narratives were narrated to children by an adult. Thereafter, each child was requested to narrate the same folk narration to another adult. Remembrances of folk narratives were video-recorded in order to transcribe and analyze them.

Remembrances made by children reveal the reconstructive nature of remembering. Several kinds of cognitive transformations as rationalizations, omissions, importations or inventions could be observed. Their main function is to transform this narrative material into more acceptable, comprehensible, convenient and coherent removing all those strange elements (Bartlett, 1930).

In this sense, many of these transformations were loaded of cultural significance. Children from each cultural group have introduced elements from their own cultural context in order to lend meaning to those that turn out unfamiliar. In the same way, some parts of the original folk narrative were omitted due they result culturally unusual.

Bartlett's repeated reproduction method seems to be quite appropriate to explore the way in which social context influence child cognitive development proving the close relation between culture, memory and narrative thinking.

Interviews about contents of folk narratives

While rationalization and other cognitive transformations reveal how culture plays a main role in the way children construct knowledge of social reality there are some other ways of proceeding to extend even more our comprehension about this issue.

These same children above were also asked about contents of folk narrations by semi-structured interview. Questions referred to different elements as actions of characters, consequences of these actions and to some other secondary aspects. Explanations and interpretations provided by children as well as other folk narratives spontaneously brought by them were transcribed and analyzed.

Results show that children of all ages from Ayabaca and Piura (the latter in with less frequency) used to provide animist interpretations about the physical and natural phenomenon contained on folk narratives while only the youngest children from Madrid provided that kind of interpretations. Moreover, answers given by children from Ayabaca and Piura frequently refer to the Christian God as the origin of life while children from Madrid pointed to physic and natural causes. In short, interpretations made by children from Madrid used to be scientific while those of children from Ayabaca mostly were animist.

Although Bartlett's repeated reproduction represents an appropriate method to reveal social context influence through cognitive transformations made by children, semi-structured interview constitutes a more flexible method allowing children to provide more freely explanations and interpretations that reflect the way in which they represent their own cultural reality

Questionnaires about cultural beliefs

Interviews and conversations with children displayed a wide range of topics that reflect traditions and cultural beliefs. Animist interpretations seem to be fairly common especially in children from Ayabaca. Some of the topics related with this kind of interpretations were contained not only in the answers but also in most of the folk tales and legends that they brought during interviews. These folk narrations mainly talk about enchanted hills and lagoons, witchdoctors, goblins and saints among other topics.

Questionnaires were used to explore if children from Ayabaca and Piura really hold the same beliefs expressed in folk narratives from their own oral tradition. In this sense, this study focused on reciprocity between cultural and psychological interpretations. Moreover, results should show in which grade cultural beliefs are individually preserved in both contexts.

Sixty children from Ayabaca and seventy nine children from Piura, all of them from 14 to 16 years old, answered a questionnaire about enchanted hills and lagoons. Subjects were directly asked if they think that lagoons and hills have the capacity of enchanting people or if there is some kind of spirit that dwells in them. Ninety percent from Ayabaca believed that spirits with the capacity of enchanting people exist in hills and lagoons in contrast to sixty percent from Piura.

Forty seven children from Ayabaca and forty one from Piura, all of them from 14 to 16 years old, answered a questionnaire about goblins. Subjects were directly asked if they really exist. Ninety one percent from Ayabaca believed they really exist in contrast to forty nine percent from Piura.

Forty five children from Ayabaca and sixty two children from Piura, all of them from 14 to 16 years old, answered a questionnaire about witchcraft. Subjects were directly asked if they believe in magical or supernatural powers of witches, shaman or healers. Eighty nine percent from Ayabaca believed in power and magical effects of witchcraft in contrast to forty seven percent from Piura.

Eighty four children from Ayabaca and forty two children from Piura, all of them from 14 to 16 years old, answered a questionnaire about miracles made by saints. Subjects were directly asked if they believe in miracles made by saints who were perfectly known by them since they were part of the local tradition. Ninety two percent from Ayabaca believed in these legends and miracles in contrast to seventy four percent from Piura.

Results show a great reciprocity between cultural and psychological interpretations in the case of children from Ayabaca. These children maintain the cultural beliefs expressed in folk tales belonging to their own oral tradition. However, children from Piura didn't prove to be so rooted to their own cultural beliefs except for those related to miracles made by saints.

Second stage: oral tradition in the mountain range of Ayabaca

Orality has always been the most important mean for every human society to communicate and transmit cultural traditions and knowledge from generation to generation and therefore it plays a main role in the construction and preservation of collective identity (Olson, D. and Torrance, N., 1991; Halliday, 1982). But actually a progressive transformation in the way of life as a consequence of an emerging process of modernization is taking place in rural contexts where oral traditions still remain. This process affects to both orality as a vehicle of communication and transmission of tradition and to oral tradition itself and compromises preservation of cultural heritage and consequently collective identity (Van Dijk, 2008).

Therefore, it is necessary to accomplish a conversion process from oral to written regarding the specific case of. Furthermore, a more comprehensive understanding about relations between culture and identity in this region will be achieved throughout this process. There are many works of this kind considering Peruvian oral tradition (Arguedas, J.M., & Izquierdo Rios, F., 2009; Merino de Zela, M., 1999; Reluce G. E., 2003) and some other very interesting but less systematic considering oral tradition from Ayabaca (Paucar Pozo, J.I., 1980; Polía, M., 1994; Jaramillo, W., 2013).

In the light of the above, the main goal of this investigation is to explore oral tradition from Ayabaca in order to recover and analyze its folk narratives and classify them into genre and topic. Five hundred subjects from Ayabaca, children and adults, have participated in an ecological approach reporting both orally and by writing, over two hundred different folk narratives.

Regarding genre, it is especially remarkable that the major part of folk narrations brought by locals were legends while no myths were found at all. On the other hand, a kind of rhymes very popular in the coast of Piura called *cumananas* were also found here but only were brought by elders.

In respect of topics, a large part of folk narrations shows pre-Hispanic cultural elements that reflect an animist conception of the world. Folk narrations not only refer to lagoons and hills as beings endowed with autonomy or power acting with some kind of consciousness but also to a variety of mythical characters that belong to shamanic symbolism. On the other hand, also a large part of folk narrations brought by locals contain Hispanic cultural elements related with Christian beliefs strongly rooted in the popular culture of Ayabaca.

Third stage: valuing oral tradition by dramatization drawing and storytelling.

So far, narrative thinking and cultural identity of children from Ayabaca have been explored as well as local oral tradition has been recovered, recorded and analyzed. At this point, the main goal is to contribute to the construction of a positive cultural identity in these children by valuing its own oral tradition in scholar context. To that end, some of the investigated folk narratives are employed in school contexts by setting up activities related with dramatization, drawing and writing.

First of these activities consisted in the dramatization of some of the legends belonging to oral tradition of Ayabaca. These texts were adapted to theatre in order to be played by different high school groups from Piura. Thus, folk narratives from Ayabaca were known by many other people (students, teachers, parents, institutions) beyond the region. Moreover, some of these groups of students had the opportunity to travel to Ayabaca and not only play the theatre performance but also to know both material and immaterial heritage of Ayabaca. This represents an important activity since it promotes a cultural and educational exchange between mountain range and coast of Piura.

Second activity consisted in a drawing workshop about legends and tales aimed to children from primary school from Ayabaca. More than three hundred children drew about a legend which was previously narrated to the whole group. Drawing of legends as an educative tool demonstrated to be quite convenient for the younger children's learning of narrative contents related with their own cultural context. Therefore, it constitutes a way to contribute positively to both cultural development and collective identity since an early age.

Finally, third activity consisted in a storytelling workshop aimed to high school students from Ayabaca and Piura in which they themselves had to write and narrate folk narratives from their own cultural context. They were requested to directly ask to grandparents, parents or any other older people belonging to their social context about any kind of folk narrative. In this way, a space in classroom is enabled in order to give to students the opportunity of narrate and listen a great variety of folk

narratives belonging to their own culture at the same time that oral tradition is recover and valuing by themselves.

Conclusions

Findings reveal how cultural contexts are involved in children's narrative thinking. Remembrances and interpretations of folk narratives come loaded with a cultural significance which children make their own by a process of identification that confers a sense of belonging to a group. Cultural identity is partly the result of a narrative process between individual and group. Furthermore, this narrative process seems to be essential for the development of individual as a member of a group as well as for the development of culture.

Results show a wide and rich oral tradition that covers several genres (legends, tales, fables, life stories, rhymes) and a variety of topics (hills, lagoons, mythical characters, witchdoctors, saints, goblins, devils, spirits). These topics represent a series of cultural beliefs reflecting a syncretism that keeps together pre-Hispanic and Hispanic influences. These beliefs still keep intensely flowing not only among elders and adults but also among children, which means that orally and oral tradition are actually very alive in Ayabaca.

Institutions, researchers, teachers and students have actively participated together in a participatory action research structured in three stages (exploring psychosocial narrative processes, recovering folk narratives and valuing oral tradition by setting up art activities in scholar context) that has properly contributed to the construction of a positive cultural identity.

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SYMPOSIUM: CiCe Jean Monnet Network: Guides for Teacher Education

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Abstract

This symposium presents progress reports from CiCe Jean Monnet Network Working Groups with regard to their work on teacher education guidelines to be published in summer 2017. Each Working Group has focus on a different aspect on the guidelines and is working towards identifying and outlining contemporary issues/problems/concerns in relation to the particular aspect of citizenship education that is being addressed; and, responses to these challenges with examples of practice form a range of countries. Presentations are not intended to be position statements or opinion pieces in relation to policy or practice within particular states/regions/schools/universities (though there is of course an element of this through the selection of examples of practice and this may inform discussion). Moreover, we are not in a position to evaluate the success of practice but are reliant on the evaluation of others and the professional judgement of Working Group members.

There will be three reports in this symposium with focus on the following aspects of the teacher education guidelines that the Network is developing:

Working Group 5: Curriculum design and delivery in Teacher Education Guides

Working Group 6: Inclusion of minorities in the education workforce in Teacher Education Guides

Working Group 7: Relationship between research and practice in Teacher Education Guides

SESSION: Empathy and bullying

The role of empathy in the different roles of cyberbullying.

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Abstract

Several investigations have analyzed the relationship between cyberbullying and the construct of empathy, obtaining contradictory results, being necessary to continue researching this line of study (Garaigordobil, 2011). For that, the current research objective is establish possible differences in empathy in function of the possible cyberbullying roles (not involved, victims, bullies and bully/victim). The instruments used are the questionnaire of Cyberbullying ECIPQ (Del Rey, Casas and Ortega, 2012), and the Basic Empathy Scale (BES; Jolliffe y Farrington, 2006). The sample is composed by 25.935 students (12.513 boys and 13.422 girls), being the global age mean 13.95 years (boys = 13.98, SD= 1.42; girls =13.91, SD=1.37) of the secondary schools from all Autonomous Communities of Spain. The statistical analyzes made have been frequency analysis, analysis of central tendency (averages and standard deviations), analysis of difference of averages for several independent samples (ANOVA), test of homogeneity of variances (statistical Levene) and post hoc tests (Games-Howell). After the fulfilment of the corresponding informed consent and the ethical and ethics normative, the evaluation was made during the year 2015. The design of the study is descriptive of populations through surveys with probabilistic samples of the transverse character (Montero y León, 2007). The analysis of difference of averages show significant differences in empathy, cognitive empathy and affective empathy (all of them with a $p < .001$). The post hoc analysis for the three measures show significant differences between “victims” and the others subgroups ($p < .001$), but not between “no involved” and “bullies”, “not involved” and “bully/victims” and “bullies” and “bully/victims”. These data reveals the importance of continuing to investigate the influence of the construct of empathy in the development of the associated behaviours to cyberbullying.

Keywords: cyberbullying, empathy, roles, secondary schools.

Empathy as a Strategy for Working the Otherness in the Social Sciences Primary Classes.

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Abstract

One of the main achievements of the education in the 21st century is to help create a more just and equal citizenry where, among other essential aspects, all social groups and all cultures respect their differences from a plane of equality. In this sense, the work of otherness in the school environment becomes a key for achieving this goal. Empathy - or the capacity for putting yourself in the place of the other - has been identified as one of the indicators of social and critical thinking, and its development is closely linked to the concept of otherness and democratic participation, becoming an essential element to work in the classrooms. Based on this premise, in this paper we present the results of research conducted with 148 primary education students -76 boys and 69 girls, from schools in Catalonia. This research is focused on ascertaining their level of empathy with the current social problem posed by the massive influx of refugees to the European countries. More specifically, we looked at their ability to take the place of those who suffer situations of inequality, vulnerability and social injustice as well as their capacity to connect with the social problem of the situation we put before them. After a qualitative analysis of the data, we saw that little more than half were able to empathize and connect with the situation we pointed them. Thus, the results indicate the need for more emphasis on the development of empathy to help our students take the place of others and provide them with critical skills to understand the social problems of today.

Keywords: empathy, otherness, democratic citizenship, primary education.

Opening Unexpected Spaces of Auschwitz: developing place-based pedagogical framework of responsibility/response-ability for Holocaust Education.

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Abstract

Every year, individuals visit Auschwitz-Birkenau State Museum, Poland, including via schools, to learn lessons about and from the Holocaust. Despite studies exploring students' historical knowledge following these excursions, few have explored how students learn at Holocaust sites (Feldman, 2008). Informed by Science and Technological Studies (STS), geography and performativity, this paper is based a recent PhD which aimed – amongst other things – to evaluate what an innovative sociomaterial analysis of Auschwitz-Birkenau might contribute to theorising Holocaust pedagogies. An 'onto-epistemological' model for analysing Holocaust education excursions was proposed to interrogate how pedagogy is performed relationally (Barad, 2007). An ethnographic-inspired design involved the researcher living on-site as a volunteer at Auschwitz-Birkenau. Field note-taking, photography and documentary mapping were deployed to gauge the visitors' learning. Three case studies of Scottish and Norwegian secondary school visits were analysed, attending to the social, material and bodily participations of students as they toured the site. Follow-up focus group 'interviews' enabled students to discuss their learning. Some salient empirical findings from the study suggest the prevalence of 'lively, (dead) pedagogical spaces' at the Museum. 'Lively, (dead) spaces' were places of disruption and transition that emerged through the multiple practices of the Museum tour. An intended pedagogy of authenticity was contested by students when the spaces of the Museum tour were more 'open' to intervening practices, including the unexpected appearance of animals, which encouraged students to live-within Auschwitz past and present. This finding challenged previous research which suggested that students and visitors have a narrow conceptualisation of the Holocaust following their visit to the Museum (Cowan and Maitles, 2011). Moreover, where there are 'openings' in the Museum landscape, there are also possibilities for spaces to choreograph new knowledges that encourage democratic learning. A new place-based pedagogical framework for responsibility/response-ability is thus proposed (Henderson, 2015).

Keywords: holocaust education, democratic pedagogy, sociomaterialism, spatial methods.

SESSION: The research process

Good Practices in Using Oral History as a Resource for Intercultural and Citizenship Education.

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Abstract

The present paper is a reflection on the various practices that rely on the educative potential of oral history sources. As an active participant in oral history research for more than sixteen years and also as an educator, I soon became aware of the importance of these resources not only in enriching the Romanians' recent history knowledge, but also in discovering the mechanisms of shaping local and regional identity, of forming intercultural relations or developing civic conscience. Oral history is a valuable resource for researching the intergenerational transmission of values and for revealing collective beliefs and behaviors. The Oral History Archive of the Third Europe Foundation from Timișoara, Romania, is coordinated by Prof. Smaranda Vultur and comprises more than 500 life-story interviews with people from Timișoara and the Romanian Banat region. Our interviewees belong to various ethnic groups, religions or social backgrounds. We made this great resource available to young people through various projects that included in extenso publication of life-stories in several thematic volumes (covering important historical events – such as mass deporting during the communist period, the life of the Jewish minority and anti-Semitism, ethnic identity construction, etc.). We had also digitized the archive and made it available to a young audience through websites and various digital media. Moreover, we were partners in a series of educational projects for teenagers on topics related to citizenship education or intercultural communication. My paper will discuss the outcomes of all these projects, their impact on young beneficiaries, but also the challenges that we had to overcome over the years. My research is based on social constructivist theories. Consequently, I analyze the role of collective narratives in the construction of identity and the importance of memory and history in shaping the young generation's citizenship.

Keywords: oral history, citizenship education, intercultural education, identity.

A history of CiCe: Part 4 – The Association is formed, 2005 – 2008.

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Abstract

This paper is based on documents and recollections of CiCe members, and forms part of a projected series of paper that trace the history of the various CiCe networks and its Association from 1996 to the present. It is anticipated that further papers will be presented at future conferences, so that a single History of CiCe will be available covering the first twenty years of the Network. This paper will cover the events of these years, from the Seminar in Bratislava in 2005, through conferences in Riga, Montpellier and Istanbul. Including the formation and inaugural years of the CiCe Association.

Keywords: history, academic networks, Europe, citizenship education.

Comparative research about teacher's professional identity between Japan and Finland.

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Abstract

It has been revealed that there are various approaches to educational research in different communities and countries. Particularly, the relationship with classroom practice, teacher education and social service could influence the research to a great extent. It is important to understand various contexts of research in order to promote more international exchange and comparative studies. The purpose of this study is to examine the diverse disciplinary, social, cultural, institutional and historical contexts underpinning educational research, through comparison of the data, which will be collected from interviews of educational researchers working in different communities and countries. At the end of the study, we will explain the similarities and differences of the roles, responsibilities and aims of educational researchers as well as the reasons for these differences. This study focuses on characteristics and differences of educational researchers in the case of Japan and Finland. The methodology of this research is as following methodology. First, we research the researcher's life based on interviews for week plan. This makes clear the relations and balance of work and life in weeks and the priority point of working. This is spatial approach. Second, we ask the research interest in past and present chronologically to extract the transition and development of research. Third, we analyze the research philosophy based on the date of interviews, research publication, background, career and other information. The outcome of this research is show at conference.

Keywords: Identity, comparative research, qualitative, teacher's responsibility.

SESSION: Education in a global world

The impact of Social Networking Sites on dealing with Diversity.

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Abstract

In this paper we will present the findings of a quantitative research study that examined primary education student's attitudes and perceptions on utilizing the SNSs and on dealing with diversity through the lens of social, economic and political crisis. Our findings are based on the data collected through structured questionnaires from students on 5th and 6th grade of Primary Schools in the Central Greece and the Peloponnese. In this paper we highlight the problem, the theoretical framework, the methods and the results of our research as well as recommendations for effecting change in the use of SNSs.

Keywords: social network, multicultural classroom, stereotypes, diversity, primary school students.

Introduction

The use of Social Networking Sites (SNSs) is extremely common among young people. Social Networking Sites (SNSs), which are Web-based systems, allow members to connect electronically with other members with similar interest, and to make their interactions public to others (Kietzmann et al, 2011). Among the most popular SNSs is Facebook, a social platform which allows interpersonal intercontactivity to users, surpassing 1.71 billion monthly active users, which is a 15% increase per year, (Facebook as of 27/7/16).

According to recent studies, the use of Facebook is considered a collective social action, as it seems that enhances needs and attitudes like Social Influence, Social Presence and Interpersonal Values in terms of communication with others (Cheung, Chiu & Lee, 2011). As a result, the Social Networking Sites (SNSs) in the frame of globalization, contribute to the implementation of the idea of global village ((Kietzmann et al, 2011; Kwan & Skoric, 2013; Cheung, Chiu & Lee, 2011).

The wide use of social media between both adults and school students, has become a critical meeting point firstly for the consideration of the factors that elbow people in the acquisition and the frequent usage of this specific app, and secondly for the hazards that this operation may entail (Kwan & Skoric, 2013).

At the same time, intercultural sensitivity assumes a critical goal for dealing with diversity as societies and schools become increasingly multicultural. Especially in Greece, where the number of

users of Facebook is constantly increasing, as over 5 million people have registered in Facebook recently, in the frame of economic, political and refugee crisis, we think that the need of conceptualizing and improving the relation between the use of Facebook and diversity is considered as essential.

In this paper, we aim at identifying and understanding the case if primary education students do gain access to Facebook, and how this communication platform impacts on students' attitudes and perceptions on dealing with diversity and concurrent situations such as xenophobia, stereotypes and racist attitudes.

Theoretical Background

SNSs' Use and Facebook Practices

Social Networking Sites are communication platforms, which allow people to become members of a wider virtual community (Cheung, Chiu & Lee, 2011). Social interaction and connection are the main objectives of using SNSs. According to Cheung, Chiu & Lee's (2011) recent research, SNSs users tend to view themselves as part of a group representation explained in their study as "We Intention" (Cheung, Chiu & Lee, 2011). "We Intention" is defined as the need of an individual to exist and participate in collectivity and simultaneously the commitment of his behalf to coexist and perform his part in that collective action (Tuomela, 1995, p.9). More specifically, the quest for self discovery and social identity through social presence lead to the enhancement of "We Intention". As a result, the main reason why SNSs and especially Facebook are widely used is due to the satisfaction of the need for social presence. According to Flanagin & Metzger (2001), individuals tend to select the SNSs' application which secures the highest level of social presence (Flanagin & Metzger, 2001). Specifically, self-presentation characterizes the use of Facebook as based on virtual profiles that display personal information, such as name, sex, profession, email address, friend list, location, even photos that portrays users in certain ways, (Dredge, Gleeson, & De La Piedad Garcia, 2014; Kietzmann et al, 2011). Moreover, this self- disclosure takes place through both conscious and unconscious ways such as display of thoughts, feelings, likes and dislikes (Kietzmann et al, 2011). As a result, the majority of users seems to disclose on SNSs and Facebook their real name and in general information related to their identity both easily and thoughtlessly (Kietzmann et al, 2011).

Facebook is an online social networking site launched by Mark Zuckerberg in 2004, providing multiple services, as mentioned above, email, join network, photo album, online games, the like button and five other reaction emotions, and a function named News Feed where users have the opportunity to view their friends' movements on the platform and adjust their preferences (West et al., 2009).

Among the most common motives for Facebook use is a) maintaining already existing relationships with the most common practices including: posting, sharing, friending and entertaining b) meeting new people, c) passing time playing games or using popular applications and d) learning (Bosch, 2009, Stern & Taylor, 2007 Lewis & West, 2009). The most important functions on Facebook in terms of the reported preferences are related to Posting, Sharing, Friending and Entertainment purposes. Sharing in terms of communication describe the exchange and distribution of a receiving content on Facebook (Kietzmann et al, 2011). Consequently, sharing is a way to show users that they are online and available for an interaction/ connection with another user. Generally, sharing is statement of

interacting on social media (Kietzmann et al, 2011). According to Cheung, Chiu & Lee's (2011) most of the Facebook users seem to use this online platform in order to connect and communicate with other users/ Facebook friends, which ensures their social inclusion and approval. Friending is related to form of association between users, which could lead to a kind of online interaction (Kietzmann et al, 2011). Facebook, introduces to users a chain friends-of-friends, in order people to have the opportunity to meet and be closer to the people whom they would like to meet (Kietzmann et al, 2011). In spite of this fact, social media seem to be centered on maintaining existing relationships and not expanding them (Kietzmann et al, 2011). At the same time, the need for intercontactivity and interaction seems to be escalated, as relaxation and entertainment attitudes are being cultivated and promoted in terms of "hanging out together" on Facebook, (Cheung, Chiu & Lee, 2011). Facebook allows users to post comments on friends' profiles, comment on those postings and upload photos and videos (Dredge, Gleeson, & De La Piedad Garcia, 2014). These hi-tech functions transform progressively the way everyday social interactions take place.

As a result, it is possible that Facebook practices affect negatively on users, as it may become the tool for the emergence of abusive actions, even bullying and victimization of users (Kwan & Skoric, 2013).

Moreover, according to recent studies (Kwan & Skoric, 2013; Dredge, Gleeson, & De La Piedad Garcia, 2014) the number of Facebook friends seems to be an important predictor of cyberbullying. Specifically, as the list of Facebook friends is boosted, the probability of accessing a user's profile in order to offense or harass is being increased equally. Furthermore, the frequency of both Facebook usage and active/online presence on Facebook seem to increase the possibility of someone being bullied through this online platform, (Kwan & Skoric, 2013; Dredge, Gleeson, & De La Piedad Garcia, 2014)

Despite the fact that social media and Facebook are designed in order to promote and enhance social interaction, a significant number of users have reported to have experienced at least one type of abusive actions, which is related to cyberbullying. On behalf of the victimizers it seems that school bullies continue their practices in the frame of social media, as a result of the similarities that Facebook friends list and the circle of acquaintances on school have most of the times (Kwan & Skoric, 2013).

Subsequently, it is essential to highlight the fact that the lack of adult supervision tends to contribute to the transformation of some Facebook practices into risky practices (Kwan & Skoric, 2013). Parents often struggle with their adaptation to new online environments, as they find it difficult to keep up with technology as quickly as their children do. Consequently, some parents fail to understand SNSs' use and to prevent their children from adopting these hazardous practices (Ribak, 2001).

Diversity and Intercultural Sensitivity

Due to globalization and the advanced and expanded use of new technologies, the need for multicultural education and respect of diversity is greater than ever (Banks, 2004). Multiculturalism becomes a contemporary issue. The continuous mobility either in real world either in the virtual space refers to the term globalization, culture is not anymore geographically limited. Multiple interactions among users of Internet and SNS's specifically may lead to an amelioration of intercultural sensitivity. Sharing personal experiences could represent one of the practices that lead to learn about multiculturalism. In order focus on multiculturalism, social communication has a key role. Multiculturalism refers to a way of viewing reality through multiple practices and methods, so if we

integrate SNS's in multicultural education, we could achieve higher levels of intercultural sensitivity (Banks, 1993, Gorski, 2002).

Chen & Starosta (1997, 2000) developed a theoretical model of Intercultural Sensitivity (IS). Intercultural sensitivity is considered as a necessary ability for effective communication and interaction with people from different cultures.(Bennett & Bennett,1993, J.A.Spinthourakis et al., 2009, Tamam, 2010). Among the three aspects (cognitive, affective and behavioral) of intercultural communication, IS is considered as the affective side which describes the " active desire to motivate themselves to understand, appreciate and accept differences among cultures " (Chen & Starosta 1998, p.231).

Research Questions

This study examines intercultural sensitivity gains within the new media environments of the Web and specifically within Facebook. The innovative element of our research is that it attempts to explore the Facebook usage of primary students in Greece through the lens of diversity. More specifically, we attempt to answer the following questions:

- Do primary education students manage to gain access to Facebook?
- Which types of information do students disclose on Facebook?
- Does Facebook effect on attitudes and perceptions of students?
- Do the SNSs and Facebook impact on dealing with Diversity among primary education students (xenophobia, stereotypes, racist attitudes)?

Data Measures

The data for this study were collected using a questionnaire from 290 5th and 6th grade students from Primary Schools in Central Greece and the Peloponnese. For most of the analysis, however, we used the responses of 170 participants, who responded positively on having access to Facebook. We excluded intentionally other Networking Sites, like Twitter or Instagram, as literature shows that Facebook is the most popular between the SNSs among students (Khe Foon Hew, 2011). The final sample was comprised of 65.3% male and 34.7% female students. The respondents were predominantly (97%) native Greek.

The questionnaire used consisted of 42 items. Eleven (11) items measured intercultural sensitivity. These items were adopted from Chen and Starosta's (2000) Intercultural Sensitivity Scale (ISS). The scale was translated and then verified by bilingual scholars. Finally, we modified the translated version in order to be appropriate for the language level of the students and to examine intercultural sensitivity through the use of SNS's.

From the five dimensional ISS scale, we used selected items from three dimensions, the interaction engagement, the interaction confidence and the respect for cultural differences, which evaluate students' willingness to participate in multicultural environments and tolerance towards other cultures. Evidence for the validity and reliability of the scale is presented in a series of studies (Peng, 2006, Fritz, Graf, Hentze, Möllenberg & Chen, 2005) Sample items are 'I think my culture is better than other cultures' and 'I enjoy interacting with people from different cultures through SNS's'. Response scales ranged from 1 (total disagreement) to 5 (total agreement). Questionnaires were coded and processed with the IBM SPSS statistical package.

Data Analysis and Results

Data Accessibility on Facebook

The analysis showed that 58.6 % (170) of the participants did manage to gain access to Facebook. This is quite interesting given that the respondents' age ranges from 11 to 12 years, and user age identification is required by the Facebook, with thirteen being the registration age threshold. In addition, we found out that 76,5% (130 participants) of the students using Facebook, responded to have signed up/registered without any obstacle from the application. The rest 23.5% seems to connect to Facebook via accounts which belong to Father/Mother (14.1%- 24 participants) or other family members (5.9%- 10 participants). Researchers at this point are contradictive. Despite the fact that we found no association between gender and the frequency of the Facebook use, we observed that 60% of male participants and 50.8% of female used to connect at least once per day.

Personal Data Disclosure on Facebook

We examined the type of the participants' Facebook usage profile and the information they choose to disclose. 62.5% of the participants reveal their actual name, which is consistent with previous studies. In addition, they seem to share easily information about gender (84.2%), birthday (80%), age (56.8%) and personal photographs (80%). Further analysis revealed that students who connect on Facebook more often, tend to disclose more easily personal information (Pearson Correlation=0.28, $p < a = 0,000$).

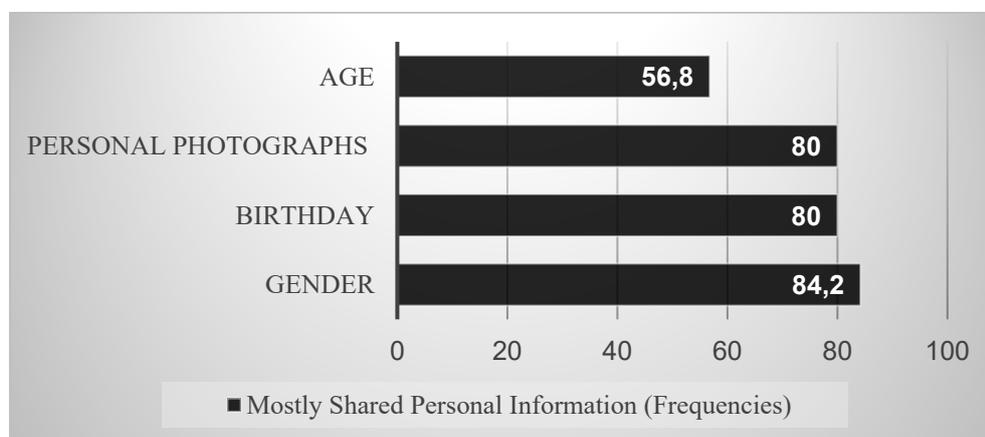


Figure 1. Mostly Share Personal Information

Friending on Facebook

As for the type of friending students have, it seems that they use Facebook mainly for relationship maintenance, primarily with friends with whom they had a pre-established relationship offline. Facebook friends were generally peers of similar age and specifically friends from their school (82.6%) or peers from a different school (56.5%). Also, 50.3% of the participants responded to be friends on Facebook with family members. On the contrary, 12.4% and 14.9% of the students seems to add on

Facebook new friends older or younger respectively whom they meet through Internet. In brief, communication with friends or with family may be the most common activity.

There is no significant difference in the number of friends between males and females. Specifically, 73.8% of male and 79.6% of female students seems to have at least 100 friends on Facebook.

Facebook: A Social Space to Communicate, Interact, Share

As Social Networking Sites are special forms of virtual community, in the same way Facebook provides an online social space for individuals to communicate, interact and share. Sharing represents the extent to which users exchange, distribute and receive content, which may effect on the users' attitudes and perceptions of differentiated aspects of life. In our study, we found that students seems to share and exchange posts mostly about Sports (59%), Games (56%-68.9%) and Music (69.3%-60.5%), which are also the most popular pages on their newsfeed. We observed the correlation between the sending and receiving posts being statically significant (Pearson Correlation =0.699, $p=0,000$). In short, students tend to use Facebook for entertaining purposes rather than informational or educational reasons. Only 16,5 % seems to use Facebook for educational reasons by sharing or notified posts. The rarity of education related use of Facebook is congruent with other studies (e.g. Madge et al. 2009).

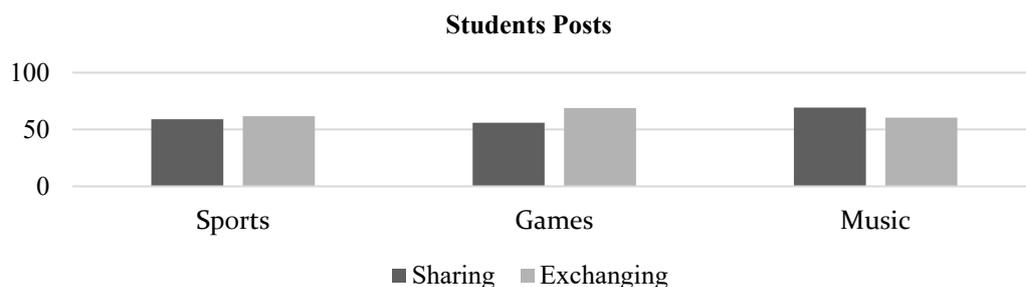


Figure 2. Students Posts.

Facebook: A field of conflicts?

Social Networking sites were intended to enhance social experiences through unhampered communication between the users. However, they may also lead to the transformation of this social platform into a field of addressing and resolving conflicts especially among primary education students. Despite the fact that the incidence rate of such conflicts was low in our study, we compared the rate of abusive actions (such as threatening, flaming, cybertalking, brawling, irony, harassment) on Facebook (virtual space) to similar behaviors in real space and found a statistically significant correlation between conflicting situations online and offline (Pearson Correlation =0.415, $p=0.00$). It seems that reactions and attitudes or behaviors on social platforms resemble those in real life, as offline abusive behavior find its way to continue on.

Facebook and Diversity

As mentioned before, Facebook is said to contribute to the cultivation of sentiments of tolerance and respect towards diversity, as it offers the opportunity to users to meet and accept cultural differences and become members of the global village. Intercultural sensitivity is defined as a situation of understanding, appreciating and accepting this kind of differences.

Via Facebook students could potentially be interested in other cultures, be sensitive enough to notice cultural differences and also be willing to modify their behavior as an indication of respect for people of other cultures.

We tried to monitor and measure these attitudes by using the Intercultural Sensitivity Scale (ISS). In our study, the vast majority of students (73.9%) responded to be friends on Facebook with people from different cultures, which indicates participants' intercultural extroversion.

We run a factor analysis on the items of the IS scale and came up with three factors explaining 45,9% of the variable variance and labeled Communication, Attitudes and Interaction. In the construction of the factors, we only kept the variables with a of 0,4 and above (See Table 1 for Item descriptive statistics and factor loadings).

Table 1. ISS Items and Factor Loadings

| Individual items and Scale | Mean | SD | Communication | Interaction | Attitudes |
|---|------|-----|---------------|-------------|-------------|
| I enjoy interacting with people from different cultures through SNSs | 2,9 | 1,2 | ,631 | | |
| I don't like communicating with people from different cultures | 2,5 | 1,4 | -,540 | ,460 | |
| I feel confident when interacting with people from different cultures through SNS's | 2,4 | 1,2 | ,607 | | |
| I avoid communicating with people from different cultures through SNS's | 2,8 | 1,3 | -,712 | | |
| I think that people from different cultures are narrow-minded | 2,0 | 1,1 | | ,655 | |
| I respect the ways people from different cultures behave | 4 | 1,2 | | | ,715 |
| I would not accept the opinions of people from different cultures through SNS's | 2,3 | 1,4 | | ,508 | |
| I think my culture is better than other cultures | 2,4 | 1,4 | | ,632 | |
| I find it hard to talk in front of people from different cultures | 2,7 | 1,3 | | ,524 | |
| I try to obtain as much information as I can when interacting with people | 3,6 | 1,3 | | | ,502 |

from different culture through SNS's

| | | | |
|---|-----|-----|------|
| I can be as sociable as I want to be when interacting with people from different cultures through SNS's | 3,5 | 1,1 | ,724 |
|---|-----|-----|------|

Principal Components factor analysis with varimax rotation, explaining 45,9 % of the variance.

Individual Items ranged from 1=strongly disagree to 5= strongly agree

Subsequently, we run a correlation analysis between gender and these factors and found a statistically significant relationship between gender and Communication (Pearson's $r=0,232$, $p=0,002$) and between gender and Interaction ($r=0,182$, $p=0,018$). In words, we found that girls tend to communicate more easily when dealing with people from different cultures via Facebook. They also feel more confident and are more willing to interact with people from foreign cultures on social media.

In addition, we found a statistically significant relationship between the number of friends from different culture and Communication ($r=0,232$, $p=0,003$), which shows that students reported having more international friends on Facebook, tend to feel more comfortable and confident in terms of

Discussion and Conclusion

This research sought to analyze data from primary students in order to contribute to the discussion of the use of SNSs in dealing with diversity. We reinterpreted Chen and Starosta's instrument in order to examine Intercultural Sensitivity through SNS's and Facebook in particular. Our analysis showed that a large number of underage students reported to have access to Facebook, which raise concerns about the parental supervision. These students reported to disclose important personal data such as actual name, gender, photographs etc. The use of Facebook by students seems to focus on entertainment and fun. At the same time, abusive behaviors offline and online seem to be related. All the above suggest that Facebook may be a field where students tend to exhibit personal attitudes and behaviors without any parental or application control. As for the Facebook's social circle, it seems that students use this social platform focusing on maintaining the existing relationships from school and not expanding them. Participants reported communication with an existing friend, classmate or someone from their neighborhood which is congruent with previous studies (Ellison et al., 2007, Pempek et al., 2009). The fact that many of the participants reported to have friends on Facebook from different cultures, seems to contribute to the cultivation of sentiments of respect and tolerance toward diversity. Our sample seems to be sensitive towards people from different cultural backgrounds in the real or the virtual space. Facebook use doesn't seem to be related with provoking abusive attitudes and actions. Previous researches have examined that persons with higher intercultural sensitivity have been found to exhibit less ethnocentrism and be better equipped to deal with intercultural communication situations than others, which is extremely important for Greece taking into consideration that difficulties we face due to economic, political and cultural crisis.

As a result, have stated that intercultural sensitivity, via intercultural education, can help people learn to respect cultural differences, develop a multicultural mindset, and prepare them to be contributing members of a multicultural society. Educators could easily improve intercultural sensitivity through effective uses of SNSs, promoting interaction and communication among students.

These sites and applications could be integrated in education, considering the fact of their popularity without ignoring the potential dangers.

Limitations and Future Research

This work represents a comprehensive analysis of the relationship between the Facebook usage and Diversity. Since we do not have the responses of people who choose to use other forms of SNSs, it is not possible for us to generalize our results. We plan to repeat the survey with the same participants, but including other SNSs' users. Especially, we suggest an exploratory study for future clarifications and research on use of SNSs and digital capital, due to digital gap existing among Primary students (equipment and applications).

Social Networking Sites and Facebook introduce a new era in terms of communication and everyday social interaction. Ultimately they are a critical meeting point as for social acceptance or rejection of users as social media enhance the maintenance of users' social capital. Although, self-presentation practices often tend to violate users' privacy, exposing them at the same time to cyberbullying and victimization (Dredge, Gleeson & De La Piedad Garcia, 2014). As the phenomenon of bullying is extremely common and multidimensional nowadays, it seems that the intense and constant use of Facebook by primary education students, may have become the main medium by which bullying surpasses the limits of school. As a result teachers and parents are responsible for the treatment and prevention of similar incidents (Kwan & Skoric, 2012).

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Global education as a part of Finnish curricula reform - Teachers' and students' views in practice.

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Abstract

The purpose of this paper is to clarify pedagogical principles of Global Education (GE) in Finnish context. The task of this study is to find out different learning contents of the GE, which teachers and students have mentioned to be meaningful. In 2016 new curricula are in use in primary education use in the national level and all schools have made their own curricula for their own, which are based on the National Core Curriculum for Primary Education. The main point is to educate active, independent citizens and active learners in many areas in school students' life. Research method is qualitative and there are teachers and students who have been interviewed. Subjects are about 20, a half part is from grades 1-4 and the others are from grades 5-9. Part of the analyses based on theory and part are done by data based. It is focus to clarify, how the teachers and the students act in their classes and also how is the wholeness. The goals of results reflect on, how their opinions are different in the grades. After the results it is possible to consider what is the pedagogical reality of GE in school work.

Keywords: curriculum, global education, pedagogy.

From Local Ties towards a Reflective Cosmopolitan Identity.

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Abstract

We are living in a global world, with some basic cultural traits being shared across our differences. To the extent that our own personal identity is the center of a wider web, it's very important the way we internalize this web of relationships. Today our "circumstances" include being part of a global world. Multiculturalism and interculturalism are facts: in the normal flow of life we expect to meet people from very different countries and for people from very distinct cultural and religious backgrounds to be living together in mixed cultural environments (towns, cities). Yet the development of cosmopolitanism cannot be taken for granted, as the encounter with cultural difference can also result in isolationism, reification of cultural identities and the growth of conflicts. Based on the educational approach of Philosophy for Children and in tune with the theoretical analysis by Ulrich Beck "cosmopolitan vision" (2008), David Hansen's "educational cosmopolitanism" (Hansen, 2011) and Gerald Delanty's "critical cosmopolitanism" (Delanty, 2009), the PEACE consortium has been working for three years. Most of our work is published in our website <http://peace.tugraz.at/> : a) Six short novels targeted to children in grade level from 3rd to 8th; b) a manual for teachers with leading ideas, discussion plans, exercises, activities to facilitate the discussion in their communities of philosophical dialogue. We have given educational formation to 60 teachers in different countries, working with children in formal and non-formal education and we have evaluated the quality of teachers' formation and of the implementation of the program.

Keywords: cosmopolitanism, educational inclusion, cooperative learning, philosophical inquiry.

Social atomisation of a personality under conditions of virtual communication.

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Abstract

Global informatisation of the society is one of the dominating tendencies of civilization development in XXI century. Intensive development of informatisation of the society resulted in emergence of a new sociocultural situation, when virtual communication becomes an integral component of the modern society's life. Basic individual's interests have shifted to the sphere of distant virtual interrelations and communication causing social atomisation of the personality, which is regarded as "the process of degradation and collapse of traditional social relations between people, isolation of the individual, when the individual divides life into two parts: the real life in virtual reality and the quasi life in reality, where reality becomes diffuse" (Greenfield, 2008). The Aims of the research is: to consider the problem of virtual communication, when the real, live communication is depreciating, the personal development and self-perception in the society is being impeded, resulting in loss of values and regress of the society; to define the level of social atomisation of teenagers in Latvia and to discover reasons of showing preference for virtual communication instead of real. The Methodology of the research are: The theoretical base of the research includes: theories of communication and social communication (S. Vygotsky, A. Leontyev), theories of virtual communication and Internet technologies (J. Barlow, E. Uslaner), communicative theory of personality (E. Mounier). The empirical research includes: questionnaire, quantitative summarisation of the statistical data acquired in the questionnaire was done, using Microsoft Excel software. The results of the research are the following: theoretical analysis of the problem of the research, which enabled to define the level of social atomisation of teenagers in Latvia and to discover reasons of giving preference to the virtual communication instead of real communication.

Keywords: information society, personality, virtual communication, philosophical inquiry.

SESSION: Stereotyping and prejudice

Three Baltic countries university students' attitudes toward foreigners.

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Abstract

The present study examines similarities and differences between Estonian (N=118), Latvian (N=101) and Lithuanian (N=101) university students' attitudes towards foreigners. Open-end questionnaire data results using quantitative content analyze from a sample of 320 students revealed that that students' conceptual definitions of foreigners differ from the common elements of definitions of foreigners in a citizenship-based approach. Three Baltic countries university students were generally open and tolerant toward foreigners in the area of individual differences evoked from cultural enrichment, but their attitudes show some variation depending on the nationality of respondents. Students in three Baltic countries were agree, that foreigners have influenced them more positive than negative way, but the reasons of influence was different: Lithuanians empathize more sympathy and helping behaviour and Estonian more enlargement of knowledge's with increase of tolerance. Acceptance or un-acceptance of foreigners depends on the level – foreigners were more accepted in personal level and un-accepted in cultural level (violence, discrimination, religious extremism).

Keywords: attitudes towards foreigners, definitions of foreigners, three Baltic countries, university students.

Introduction

In the last century, immigrants have entered Europe in large numbers, leading to a drastic change in demographic build-up (McLaren, 2003) and the population of foreigners in the countries of the European Union has risen sharply in recent years playing a dominant role in population growth in some countries (Organisation for Economic Co-operation and Development, 2012). The growth of immigration in Europe has been associated with an increase of anti-foreigner attitudes in a variety of European countries (Gang, Rivera-Batiz, & Yun, 2013). Immigrants (or foreigners) are perceived not only as outsiders in their new societies but also as a threat to the social, political and economic order as well as a threat to the cultural homogeneity and the national identity of the state (e.g. Scheepers, Gijbets, & Coenders, 2002).

The growing body of research on attitudes toward out-group populations in general and foreigners in European countries in particular reveal that most people express negative attitudes toward foreigners (Gorodzeisky & Semyonov, 2009). Also, it was reported more prejudice toward foreigners perceived as culturally dissimilar as toward more similar foreigners (Asbrock et al., 2014).

Attitudes toward out-group populations are influenced by three major sources: individual-level characteristics (age, education, income, employment status and political orientation); country-level attributes (size of the out-group population, economic conditions, political climate of the host societies); and perception of the size of the foreign population (Semyonov, Raijman, & Gorodzeisky, 2008). For example, previous researches (e.g. Gang et al., 2013; Ostapczuk, Musch, & Moshagen, 2009) had showed that attitude toward foreigners were influenced by age and education: the more highly-educated and younger citizens tend to be more positive towards foreigners. Potential main reasons underlying the education effect include a different number of positive contacts with foreign people (Wagner, van Dick, Pettigrew, & Christ, 2003) and an increased commitment to democratic norms of equality possibly associated with a higher formal education (Condran, 1979). Research had indicated that higher education is the key for decreasing attitudes towards minorities, but few studies (e.g. Kim, 2004; Sakai & Koike, 2011) have taken university students opinions into consideration. Due to this, university students were respondents of the present study in order to get their perspective on this matter. Students were chosen from Estonian, Latvian and Lithuanian universities due to indications that the national context of immigration issues in Baltic countries is different, and post-socialist historical background of these three countries is similar.

Estonian immigration policies are dependant on international law, especially EU law and Estonia has a rather developed legal system which is well adapted for solving immigration-related problems. The analysis of the immigration showed that while the immigration to Estonia is insignificant, in most cases people arriving are those from the former Soviet Union and the EU countries, and they are mostly «invisible» immigrants (Kovalenko, 2010).

Despite the fact that Latvia is trying to implement European law in the area of immigration, the total number of immigrants remains low. The national migration policy is quite hostile towards immigrants in Latvia and the fear of immigration still have a negative impact on political decision-making. The migration of immigrants to other European Union member States is in the increase while Latvia is still not able to integrate and support its ethnic minorities (Mensah, 2010).

Immigration is a new phenomenon in Lithuania, which increased after joining the EU with a particular flow of labour migrants. The main countries of origin of newly arriving immigrants are Belarus, Russia and Ukraine. And there are also new migrant groups from China, Turkey, and Moldova. Lithuania is still a country of emigration with increasing flows of labour immigration and the beginning process of return migration (Leončikas & Žibas, 2010).

Previous study (Paas & Halapuu, 2012) among citizen of the Baltic States revealed that Latvians and Estonians were less tolerant towards immigrants and Lithuanians were more tolerant. Attitudes towards immigrants were better in all three Baltic States if the respondents had better attitudes to the countries' political institutions, were younger and were born outside this country. Higher education relates to improved tolerance towards immigrants only in the case of Estonia. Higher

income and/or higher socio-economic security improve attitudes to immigrants in the case of Latvia and Lithuania. Experience of working abroad does not yet improve attitudes towards immigration.

The aim of the study examines similarities and differences between Estonian, Latvian and Lithuanian university students' attitudes towards foreigners.

Method

Samples

Three samples of university students from the Baltic States were participated in the study: 118 Estonian (189 of them were women and 29 men), 101 Latvian (96 of them were women and 5 men), and 101 Lithuanian (67 of them were women and 34 men) respondents (table 1, 2). Totally, there were 320 respondents.

Table 1. Age profile of the respondents

| Samples | Lithuania | Estonia | Latvia |
|-----------------------|-----------|---------|--------|
| 18 year old | 30% | 12% | 0% |
| 19 year old | 33% | 11% | 39% |
| 20 year old | 2% | 28% | 30% |
| 21 year old | 10% | 20% | 10% |
| 22 year old | 23% | 8% | 5% |
| 23 year old | 1% | 12% | 6% |
| 24 year old and older | 1% | 9% | 10% |

Table 2. Profile of the respondents according to the study field

| Samples | Lithuania | Estonia | Latvia |
|-----------------------------|-----------|---------|--------|
| Social science | 52% | 53% | 73% |
| Information and mathematics | 23% | 10% | 0% |
| Human sciences | 20% | 26% | 17% |
| Political sciences | 5% | 11% | 10% |

Instrument

Questionnaire consists of four open-ended questions expressing subjective feelings of acceptance and un-acceptance of foreigners in five areas: Meaning of foreigners (*What do you understand by definition „ foreigners “?*); reasons for acceptance of foreigners (*Are you ready to accept foreigners or otherwise minded people? Why?*); reasons for non-acceptance of foreigners (*What would you never accept concerning with foreigners or otherwise minded people? Why?*); and influence of foreigners (*Have you been influenced by foreigners or otherwise minded people? How?*)

Quantitative content analysis was used to code and analyze the open-ended questions answers categories. Chi-square was used to test for the differences between the three study groups responses categories calculated by percentages.

Results

The quantitative content analysis technique was used to categorize answers of open-ended question: What do you understand by definition „ foreigners “? Table 3 shows findings among three samples of Baltic state university students as calculated as frequencies of key categories and between-group differences of categories analysed by the χ^2 -test.

Table 3. Frequencies of key categories of descriptions of meaning of foreigners among three study samples of student

| Categories | Cub-categories | All | Lithuania (A) | Estonia (B) | Latvia (C) | χ^2 (A versus B) | χ^2 (A versus C) | χ^2 (B versus C) |
|----------------------------|---|-----|---------------|-------------|------------|-----------------------|-----------------------|-----------------------|
| Exclusion from society | Different religion, nationality, language | 23% | 29% | 11% | 28% | 8.08** | 1.25 | 9.25** |
| | Poor economic situation (poverty) | 2% | 5% | 2% | 0% | 0.54 | 0.14 | 1.06 |
| | Bad physical state and disabilities | 13% | 21% | 1% | 17% | 13.40** | 2.48 | 10.33** |
| | Different attitudes and values | 21% | 23% | 15% | 24% | 3.47 | 2.46 | 1.74 |
| Marginalization in society | Life style | 5% | 5% | 2% | 8% | 1.13 | 0.59 | 3.52 |
| | Attitudes, ideology | 17% | 17% | 16% | 17% | 0.96 | 0.48 | 0.08 |
| Personal level | Separation of self from other groups | 15% | 0% | 40% | 6% | 48.92** | 2.36 | 33.58** |
| Equality | All people are equal | 4% | 0% | 13% | 0% | 9.31** | 0.00 | 7.64** |

*p < .05. **p < .01

Research results showed that three Baltic counties students conceptualize the term „foreigners” mainly in terms of exclusion and marginalization from society as differences between attitudes, values and ideology. Latvian and Lithuanian students tended to conceptualize the term “foreigners” more often than Estonians in terms of exclusion from society in terms of different religion, nationality and language; and also in terms of individual physical differences between people. Estonian students expressed more positive attitude toward equality of people and emphasized the meaning of the term “foreigners” from their own personal viewpoint by separating self from other groups of people.

An analysis of reasons for acceptance of foreigners (question: Are you ready to accept foreigners or otherwise minded people?) among three Baltic countries university students reveal overwhelming positive attitude toward foreigners with regards to emplacing several cultures are enriching (Table 4).

Table 4. Frequencies of key categories of descriptions of reasons of acceptance of foreigners among three study samples of student

| Categories | Sub-categories | All | Lithuania (A) | Estonia (B) | Latvia (C) | χ^2 (A versus B) | χ^2 (A versus C) | χ^2 (B versus C) |
|---------------|--|-----|---------------|-------------|------------|-----------------------|-----------------------|-----------------------|
| Acceptance | Individual differences enrich culture and are interesting | 29% | 41% | 13% | 32% | 18.62** | 1.99 | 10.89** |
| | Condition: when there is mutual acceptance in personal level | 23% | 11% | 20% | 37% | 2.56 | 13.86** | 6.10* |
| Un-acceptance | Different cultural values, moral | 17% | 26% | 4% | 20% | 18.15** | 0.69 | 11.35** |
| | Condition: when cultures are dangerous and violent | 11% | 13% | 14% | 6% | 0.81 | 0.11 | 2.33 |
| Equality | All people are equal | 21% | 9% | 49% | 5% | 19.83** | 1.25 | 27.11** |

*p < .05. **p < .01

The reason why young people in three Baltic countries accepted foreigners were different in personal level: (1) Estonian students were more prone to accept foreigners and otherwise minded people by expressing more often the attitude that all people are equal; (2) Latvian and Lithuanian students express more often acceptance because they think that individual differences enrich and are interesting; and additionally (3) Latvian students expressed more often the opinion to accept/or not to accept foreigners when there is/or not a mutual acceptance between people.

The third question in questionnaire was: What would you never accept concerning with foreigners or otherwise minded people? Results of analysis of reasons for non-acceptance of foreigners among three study samples is presents in the table 5. It was revealed that foreigners were more accepted by students on a personal level and less accepted on a society level being not tolerant against violence, discrimination and religious extremism.

Table 5. Frequencies of key categories of descriptions of un-acceptance of foreigners among three study samples of students

| Categories | Cub-categories | All | Lithuania (A) | Estonia (B) | Latvia (C) | χ^2 (A versus B) | χ^2 (A versus C) | χ^2 (B versus C) |
|----------------|---|-----|---------------|-------------|------------|-----------------------|-----------------------|-----------------------|
| Cultural level | Violence in society | 26% | 22% | 40% | 17% | 6.84* | 0.97 | 7.57** |
| | Discrimination | 22% | 23% | 24% | 18% | 0.10 | 0.69 | 1.29 |
| | Religious extremism | 16% | 32% | 8% | 8% | 4.85* | 16.69** | 5.08* |
| Group level | Sexual minorities | 6% | 4% | 5% | 8% | 0.04 | 2.74 | 1.91 |
| | Disabled | 3% | 4% | 1% | 4% | 3.38 | 0.02 | 2.81 |
| Personal level | Condition: when there is no mutual acceptance | 20% | 14% | 8% | 38% | 1.63 | 8.51** | 17.44** |
| Equality | All people are equal | 9% | 1% | 16% | 9% | 9.55** | 2.90 | 5.07* |

*p < .05. **p < .01

The reasons why three Baltic counties students were not ready to accept foreigners were different in society level: (1) Estonian students more often did not accept violence in society; (2) Latvian and Lithuanian students frequently did not accept different values and moral; and additionally (3) Lithuanian students more often did not accept religious extremism than the other respondents.

The last question in the questionnaire was connected with the influence of foreigners: *Have you been influenced by foreigners or otherwise minded people?*

Research result indicated that university students in three Baltic countries had more negative than positive views toward foreigners connected with the influence to them – at one side negative feelings about strange and unpredictable behaviour and lifestyle, and at the other side – foreigners as positive models of strong people who can survive and adapt in society. Reasons why foreigners can positively influence students were different: (1) Lithuanians emphasized more sympathy and helping behaviour, and (2) Estonian and Latvian students more enlargement of their knowledge's with an increase of tolerance towards foreigners (Table 6).

Table 6. Frequencies of key categories of personal descriptions of influence of foreigners among three study samples of student

| Categories | Cub-categories | All | Lithuania (A) | Estonia (B) | Latvia (C) | χ^2 (A versus B) | χ^2 (A versus C) | χ^2 (B versus C) |
|------------|--|-----|---------------|-------------|------------|-----------------------|-----------------------|-----------------------|
| Positively | Sympathy and helping behavior | 15% | 32% | 4% | 9% | 6.44* | 4.88* | 1.03 |
| | Model of strong people who can survive and adapt | 16% | 15% | 20% | 14% | 0.96 | 0.03 | 1.13 |

| | | | | | | | | |
|------------|--|-----|-----|-----|-----|-------|--------|------|
| | Have more knowledge's with increase of tolerance | 31% | 16% | 35% | 41% | 5.69* | 8.06** | 0.33 |
| Negatively | Feeling of uneasiness about lifestyle differences | 10% | 13% | 8% | 9% | 1.98 | 0.37 | 0.09 |
| | Feeling of unsafe about the risk to be stigmatized | 8% | 6% | 9% | 8% | 0.16 | 0.08 | 0.05 |
| | Negative feelings about strange and unpredictable behavior | 20% | 18% | 24% | 17% | 0.44 | 1.12 | 2.19 |

*p < .05. **p < .01

Conclusion

In the era of globalization that accelerates personal and cultural exchanges across countries, understanding and respecting other cultures has become more important. This is true for the three Baltic countries as these countries had experienced new migration views. Attitudes towards minorities are key indicators of levels of intolerance in society.

Intolerance towards foreigners is a problem in three Baltic countries young people - surveys (e.g., Torney-Purta et al. 2001) suggest that in Estonia, Latvia and Lithuania adolescents hold relatively negative views towards foreigners (significantly below the international mean), whereby in most of the European countries, respondents had positive attitudes about immigrants. When we look at previous studies among adults in three Baltic countries (Paas & Halapuu, 2012) then we can see differences in attitudes toward foreigners - Latvians and Estonians were less tolerant towards immigrants and Lithuanians were more tolerant. This rise a new research question: Is there similarities and/or differences between Estonian, Latvian and Lithuanian university students' attitudes towards foreigners?

The main aim of the study examines similarities and differences between Estonian, Latvian and Lithuanian university students' attitudes towards foreigners. The research is important because previous research (e.g. Hjerm, 2001; Ostapczik et al., 2009) had indicated that higher education is the key for decreasing attitudes towards minorities. Specifically, our aim was to examine similarities and differences between Estonian, Latvian and Lithuanian university students' attitudes in four areas: definition of foreigners; reasons for acceptance of foreigners; reasons for un-acceptance of foreigners; and influence of foreigners in terms of personal experiences.

The term "foreigner" is a social category and refers to people living in the country who were not born there or a person who comes from another country. This social category includes, for instance, refugees, immigrant workers, or asylum seekers as well as their families. In the present study, among three Baltic states university students, the term "foreigners" was used more wide reflecting exclusion and marginalization of people from society as differences between attitudes, values and ideology.

Braun, Behr and Kaczmirek (2013) analyzed the cross-national equivalence of the meaning of the term immigrants and found that the perception of immigrants was determined by a general representation of immigrants as well as a representation by the most dominant ethnic minority group, which differed from country to country. Also Asbrock et al. (2014) found that the meaning of foreigners was dominantly connected with largest groups of people with migration background in the country. Our results indicated that university students conceptualized foreigners broader than ethnic minority group in society - socially excluded and marginalized people. Additionally, it was revealed that the meaning of foreigners for Estonian students was conceptualized more from individual perspective whilst for Latvian and Lithuanian students had more cultural features.

Three Baltic countries university students were generally open and tolerant toward foreigners in the area of individual differences evoked from cultural enrichment, but their attitudes showed some variation depending on the nationality of respondents: Estonian students accepted more the attitude that people are equal, and Latvian and Lithuanian students were more prone to express attitude that foreigners make society better with variety and diversity within their personal context.

The analysis also reveals that negative attitudes toward foreigners among three Baltic countries university students tended to be more pronounced in society level – against violence, discrimination, religious extremism, but the dominant reason for non-tolerance tended to be different – violence was more important reason for Estonian students, discrimination for Latvian students and religious extremism for Lithuanian students.

We can conclude that three Baltic countries students had similarities in their attitudes towards foreigners - overall acceptances in the personal level, but un-acceptance in society level in terms of threatens of equality and security. Also, Sakai & Koike (2015) found that university students' attitudes towards foreigners were confounding, but dominantly positive.

Although, three Baltic country students tended to have tolerant attitudes towards foreigners, but ambivalent experiences concerning with influence of foreigners. Namely, the influence of foreigners in terms of personal experiences to three Baltic counties students was at one side, positive reflecting well-adapting models of people in society, but at the other side, negative recognizing peoples' strange and unfamiliar behaviour, customs and lifestyle which evoked Lithuanian students' empathy and Latvian and Estonia students' tolerance.

We may suggest that in times of growing globalization and immigration university students in Baltic countries face a challenge in personal level of feelings threatened by foreigners belonging to unfamiliar customs and culture which may alleviate anti-foreigner trend in society level. Also, Kim (2004) found that college students' attitudes toward minorities were more influenced by subjective factors than by demographic characteristics and family backgrounds.

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Fostering students' life skills development for active citizenship in diverse societies.

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Abstract

Although learning is a critical part of a journey to an active and productive life within society, however, often, within educational community, persons as well as social groups (especially the most sensitive ones) are stuck in a dominant discourse, which shapes their attitudes, identities and beliefs and which sets obstacles, stereotypes and prejudices and, thus, leads to feelings of disempowerment, closing the doors to socio-professional development opportunities of their members. In an era of rapid demographic change, diversity and immigration, schools are required to provide democratic education fostering active citizenship and creating a European identity in increasingly diverse populations of different racial, ethnic, linguistic and religious background. Thus, it is absolutely necessary for schools to support their students to build life skills (interpersonal and leadership skills such as self-awareness, communication, teamwork, critical thinking, empathy, etc.) so that they'll be in a better position to tackle their multifaceted problems, develop their fullest potential and be able to become responsible, especially in this period of crisis. It is our hypothesis that, fostering students' life skills development for active citizenship in our diverse society would be an investment for organizational growth and societal prosperity. More specifically, we posit that life skills development is reflected in the capacity of a school community to identify, analyze, collaborate and solve pressing needs and, at the same time, to increase active participation and effectiveness. Thus, the overall goal of this study is to reveal the necessity for students' empowerment through creative activities and curricula, so that they'll be able to develop life skills and civic engagement in socially constructive ways.

Keywords: life skills, active citizenship, educational leadership for social justice, diversity.

Subtle and blatant prejudice towards indigenous in Argentina.

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Abstract

This study investigated subtle and blatant prejudice toward indigenous people in Argentina and its relationship with right wing authoritarianism, social dominance orientation and left-right ideological self-placement. The research was conducted with a sample of 249 adults from Buenos Aires, selected by a non-probabilistic incidental method. The participants were aged from 18 to 41 years. They filled a self-administered questionnaire including an Argentinean version of the subtle and blatant prejudice toward indigenous scale, together with right wing authoritarianism, social dominance orientation and left-right ideological self-placement scales. All scales follows a 5 point Likert-type rating scale. The results indicate higher levels of subtle ($M = 16,48$; $SD = 3,9$) than blatant ($M = 13,15$; $SD = 4,1$) prejudice toward indigenous and no sex differences in both subtle ($t(230) = .337$; $p = .739$) and blatant ($t(228) = -.476$; $p = .635$). Moreover, significant positive correlations were found between both subtle and blatant prejudice toward indigenous, with right wing authoritarianism and social dominance orientation ($.31 < r < .39$; $p < .01$). Also, significant positive correlation was found between subtle and blatant prejudice toward indigenous and right ideological self-placement ($.18 < r < .32$; $p < .01$). These findings pointed out that, despite legal developments for the social inclusion of indigenous people in Argentina, prejudice is still a problem that needs to be solved in order to improve integroup relations between minority and majority groups.

Keywords: indigenous, prejudice, authoritarianism, social dominance.

Visual Stigma and Marginalisation: A Historical Study.

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Abstract

This enquiry utilises historical archival sources from the late Victorian-Edwardian period in Scotland that are no longer subject to Data Protection law. The focus of the investigation is the analysis of visual data, produced by the state authorities, consisting of images of citizens deemed to require surveillance following the termination of transportation to the British colonies c.1870 in Britain and in the light of their minor offending. The sample comes from Registers created by the authorities in Glasgow, Scotland, where the photographs and other identifying personal and biographical markers are recorded. It is argued that on the basis a European wide project to capture images, facilitated by the advent of mass photography, particular groups of citizens were subjected to stigmatization and stereotyping. Utilising the concepts of the sociologist Erving Goffman it is argued that citizens affected during that period may have transmitted stigma, through cultural processes, to subsequent generations with whom they were associated through family or other close social ties. It is concluded that heightening an awareness of how stigma is manufactured and maintained over time is important to its amelioration through educational processes, including citizenship education. This study is relevant to issues affecting the mass movement of individuals throughout Europe as a result of the continuing conflict in Syria as well as to an understanding of the nature of social exclusion.

Keywords: mug-shot, class, prisoners, stigma.

SESSION: Inclusion and exclusion

Second Chance Schools in Prison. Perceptions of citizenship education in Educational Settings for Second Chance in Education and Life.

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Abstract

This study investigates the role of Education, as a means of eliminating functional illiteracy and social exclusion and at the same time of contributing in the development of personality of the members of the society and creating active citizens. This objective is primarily served by formal and non-formal adult education structures. In the context of this paper, we shall examine one of these adult education structures, the Second Chance School (SCS) in Korydallos Prison and the corresponding Vocational Training Institute (IEK). The line of reasoning underlying this particular study is the contribution of this educational structure to citizenship education in connection with social reintegration and social justice. Through 18 semi-directed interviews with educators and students, we seek to provide answers to questions on how knowledge and education can contribute to the acquisition of specific civic values, skills and attitudes of individuals, who could be classified as hard to reach with the ultimate goal of fully integrating them into society. Equally important to the specific education process is the contribution of art as a means of triggering the transformative learning process according to Jack Mezirow's theory. Upon completing our investigation, we realized the important role learning plays in promoting culture and personal advancement, as well as in preparing inmates for their imminent reintegration in society and their second chance to life.

Keywords: formal education, adult education, prison, citizenship education.

Roma Education in Latvia-Innovative Practice and Research.

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Abstract

In contemporary multi-cultural society, all members have to have equal rights to access education, which determines how successful individual's inclusion in the civil society will be. Minority rights to education and its accessibility irrespective of individual's social and economic status, citizenship and religious affiliation are enshrined in international conventions and EU documents, as well as in Latvian legislation. Issues concerning the integration of Roma people and their education opportunities are an important aspect of Latvia's national policy. The aim of the article is to analyse the actual situation and key factors which determine the opportunities of Roma people to acquire primary education, as well as the specific features of their integration and opportunities in Latvia. The research is based on the analysis of scientific literature, legal documents and studies, as well as surveys. Having analysed the results of a survey conducted among Roma children and adolescents aged 6-17, as well as their parents, the authors came to the conclusion that the Roma community is characterised by specific ethno-psychological and ethno-social features with attitudes to education that do not always positively influence their inclusion in the process of education. However, the authors argue that it is the education system that needs to make accommodation, and the paper presents evidence of the idea that it is necessary to implement support measures to enhance the education attainment of Roma children, to develop appropriate study programmes and methods, as well as to use the practice of employing teacher assistants working with Roma children, thus ensuring inclusive and multi-cultural education in schools where Roma children study together with the children of other ethnic groups.

Keywords: minority rights, Roma education, citizenship.

Conflict and Curriculum: engaging young people with the narratives of former combatants.

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Abstract

The aim of this paper is to discuss the findings from an impact evaluation of a citizenship/history curriculum programme ("From Prison to Peace") designed to engage young people directly with conflict, its legacy and transition to peace in a conflict-affected society (Northern Ireland). The programme draws on the narratives of fifteen former combatants in the Northern Ireland conflict to explore, inter alia, why people became involved in conflict and the processes of conflict transformation. The evaluation of the programme was informed by theoretical perspectives on conflict transformation, transitional justice and the role of curriculum in conflict-affected societies. In particular the research sought to explore how 'polyvocal histories' might disrupt both homogenised official historical narratives and partial unofficial histories. Further it sought to explore how engaging with contentious narratives might engender a sense of 'political generosity' (Emerson, 2012). The primary method employed was a cluster randomised controlled trial, involving 864 young people aged 14-17 years, from 14 school settings. The project also involved in-depth qualitative case studies of the programme's implementation. The findings indicate that the programme increases young peoples' understanding of the complexity of conflict, as well as their support for non-violent means to deal with political division. Additionally, the programme increases young peoples' likelihood to participate positively in political activities and reduces sectarian prejudice. This study thus provides an evidence base to suggest that through direct engagement with the narratives of those involved in conflict, young people can learn not only about but from the past, and thus develop the skills required to understand and negotiate the complex political contours of a society emerging from conflict. Emerson, L. (2012) 'Conflict, transition and education for 'political generosity': learning from the experience of ex-combatants in Northern Ireland'. *Journal of Peace Education*, 9(3): 277-295.

Keywords: conflict transformation, curriculum, transitional societies, citizenship.

Differentiated teaching and strategies contributing to effective learning and inclusion of speakers of other countries.

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Abstract

Over the last few years, the face of our society has changed. Multiculturalism and otherness characterize not only the communities in which we live, but also the educational system. However, the "management" of a multicultural class and its students' inclusion in the school community is a very demanding process and thus, requires specialized theoretical knowledge and familiarization with a range of teaching strategies. The objectives of this paper, which was originally a poster, are to present a differentiated teaching framework, as well as to present basic principles and theories about learning a second and/or a foreign language, through which teaching strategies will emerge. We intend to do this using both a literature review and a brief curriculum proposal.

Keywords: language learning theories, 2nd language learning, differentiated instruction, strategies, curriculum.

Introduction

More than ever the modern school community is characterized by diversity. Teachers are called upon to identify, explore and implement new teaching practices and methods so as to mainstream students from various linguistic backgrounds and to respond to students different learning styles. This means that traditional teaching is quite often seen as being increasingly less effective. The aims of this paper are not to simply provide language teaching techniques which can contribute so as all students participate in educational process. It also seeks to provide information on how language is acquired, as it is really important to know the theoretical framework through which mechanisms activated in that communication is imperative for active citizenship thus requiring participants being able to interact. Moreover, through a brief curriculum proposal we will attempt to outline the efficacy of differentiated teaching in a school environment where both immigrant and native students co-exist.

Basic Theories of Language acquisition

Firstly, basic theories of first language acquisition are stated, as it is important to be understood how it is acquired. These theories are Behaviourism; Innatist Perspective; Cognitive Perspective and Interactionism.

Behaviourism

Behaviourism has been a strong force in education from the early twentieth century until the mid-1970s. It is founded by the American psychologist J.B. Watson. According to Woolard, behaviourism is a theory of animal and human learning that focuses upon the behaviour of the learner and the change in behaviour that occurs when learning takes place (Woolard, 2010).

According to behaviourism, language learning is an exclusively environmental and social phenomenon. Children acquire language through specific methods, such as imitation and reinforcement. Specifically, in the period of production of babblings and mutterings, children produce babblings and mutterings which have many similarities to syllables and words. When they are rewarded for them, more production of them will be reinforced (Mehrpour & Forutan, 2015). According to Rivers, through a trial-and-error process, acceptable utterances are supported by understanding and agreement, while the inaccurate utterances are discarded from the lack of reward. Gradually, children tend to be improved so that their production becomes similar to the speech of adults (Mehrpour & Forutan, 2015; Demirezen 1988, Rivers, 1968).

Innatist Perspective

This perspective is represented mainly by the linguist Noam Chomsky and his hypothesis that all human languages are based on some innate universal values. He has challenged behaviourist theories and argued that all children are endowed with the wherewithal to acquire language exactly as other biological functions. This depends on the availability of people who speak to the child (Lightbown & Spada, 2000).

He also supported that children's minds are not blank slates to be filled but they are born with a specific innate ability to discover for themselves the underlying rules of a language system (Lightbown & Spada, 2000). In particular, they are equipped with a "language acquisition device" (LAD) and a "universal grammar" which help to acquire the complexities of language gradually, without any difficulty, during a critical period of their development. However, beyond this period, it is very difficult and sometimes impossible to acquire these abilities (Mehrpour & Forutan, 2015; Lightbown & Spada, 2000). The Innatist Perspective thus, explains how a person becomes aware of the complex structure of the language, if he has sufficient or limited samples of the language to which he is exposed (Lightbown & Spada, 2000).

Cognitive Perspective

This theory was represented mainly by Jean Piaget, who indicated the stages of cognitive and language development in children and concluded that language learning is a product of cognitive development. In fact, he supported that language learning is a thought process which occurs behind the behaviour. According to the Cognitive Perspective, children acquire knowledge through experiences and their interaction with the environment. This new information is compared to existing cognitive structures called "schema".

Interactionism-Social Development Theory

This theory was supported mainly by Lev Vygotsky (1896-1934) who suggested that language learning is a socio-historical phenomenon and in general, children learn from their interaction with adults and their environment (Mehrpour & Forutan, 2015). Specifically, he claims that infants are born with a few elementary functions which are attention, sensation, perception and memory. (Mehrpour & Forutan, 2015, p. 36). These functions are eventually transformed by the culture into new ones. However, infants acquire some more sophisticated processes, which are called higher mental

functions, through the interaction with the environment (Shaffer, 2009). Social interaction plays a fundamental role in the development of all these mental functions. Children do not react to the environment directly; instead, their experiences are affected by the cultural and the social background (Leonard, 2002).

The More Knowledgeable Other (MKO) is another significant point to Vygotsky's theory. He supported that some people have a higher level of understanding than others (teachers, parents, coaches and others). The development of cognition occurs best when children stay with these people. Also, the knowledge they learn can influence their behaviour and thinking (Chen, 2015). This concept is related to the Zone of Proximal Development (ZPD). ZPD allows the child to develop skills that he will use on their own and develop higher mental functions (Mehrpour & Forutan, 2015).

Factors affecting learning of a second or a foreign language

It is a common assumption that people who learn a second or a foreign language differ greatly in the way they learn a language, in the learning rate and in the degree of their final success. The result, therefore, of the learning process is determined by various factors related to individual differences in learning styles, learning strategies and emotional factors (Ehrman, Leaverb & Oxford, 2003). These are important for teachers to take into consideration when they are planning their language lessons for their students who are learning another language.

Learning Styles

Learning styles was first used by Thelen in 1954 when discussing group dynamics. However, in the literature often used cognitive styles, personality types, sensory preferences and modality in the terms of learning styles (Ehrman, Leaverb & Oxford, 2003). Briefly, learning styles can be defined as *the ways in which an individual characteristically acquires, retains, and retrieves information* (Felder & Heriques, 1995, p. 21).

In particular, according to Oxford (2003), the dimensions which are most strongly associated with the L2 (second language) learning is about sensory preferences, personality types, desired degree of generality, and biological differences.

Sensory preferences are considered to include the visual, auditory, kinesthetic and tactile. Specifically, many students are more comfortable with the physical, perceptual learning channels while others prefer to read and obtain a great deal from visual stimulation. In contrast, other students are fond of classroom interactions in role-plays and similar activities. Others have more learning outcomes when they enjoy working using tangible objects, collages, and flashcards and have frequent breaks to move around the classroom (Oxford, 2003). According to Reid (1987), students studying English as a Second Language often differ significantly from students with different educational and cultural background, having various learning style preferences.

Personality type or psychological type (Ehrman & Oxford, 1989) is another aspect of learning style which teachers should be aware of when planning their teaching. According to Oxford (2003), it consists of four strands: extraverted vs. introverted; intuitive-random vs. sensing sequential; thinking vs. feeling; and closure-oriented/judging vs. open/perceiving. The first one is about how social the student is. Extraverted students want to interact with other people and develop many friendly relationships easily. In contrast, introverted students enjoy solitude and have only few deep friendships. Secondly, intuitive-random students have the tendency to think in abstract using non-

sequential ways. They like to create theories and new possibilities and prefer to guide their own learning. In contrast, sensing-sequential students prefer facts rather than theories and want guidance and specific instruction from the teacher. Thinking students want to use the facts and do not offer praise easily, while feeling students show empathy and have the tendency to behave well even in difficult situations. Finally, closure-oriented/judging students are very consistent and want to be given information which is written with clarity. In comparison, open/perceiving students dislike deadlines and believe that education is a game to have fun rather than a set of task to be completed.

The desired degree of generality is about the focus the learner has. Specifically, global or holistic students like events which can be more interactive and communicative. Also, they tend to emphasize the main idea and avoid analysis of grammatical minutiae (Oxford, 2003, p.p. 6-7). On the other hand, analytic students have the tendency to concentrate on grammatical details and often avoid more free-flowing communicative activities (Oxford, 2003, p.p. 6-7).

Finally, there are some biological differences beyond students such as biorhythms, sustenance, and location that can influence a student's language learning. Biorhythms refer to the times of day when students feel good and perform their best (Oxford, 2003, p.7). Sustenance is about the need for food or drink while learning such as a cup of coffee or a candy bar (Oxford, 2003, p.7). Location refers to the nature of learning environment and specifically to the temperature, lighting, sound, and even the firmness of the chairs (Oxford, 2003, p.7). In summary, the knowledge of the variety of learning styles is very useful for the teacher and contributes to students' academic progress.

Learning Strategies

Learning strategies are defined differently by many scholars focusing on the way used to deal with information learners receive and the kind of strategies they use (Hardan, 2013). Rubin (1975, p.43, defined learning strategies as *techniques or devices which a learner may use to acquire knowledge*. According to Oxford (2003, p.1), there are many groups of learning strategies. The major of these are cognitive strategies, metacognitive and compensation strategies, affective and social strategies.

Emotional factors

These factors include motivation, self-efficiency, tolerance of ambiguity, and anxiety, among others (Ehrman, Leaverb & Oxford, 2003, p. 319). Motivation can be defined as integrative orientation or instrumentally oriented (Lin & Warschauer, 2011). The first one includes a positive attitude to the foreign culture and the learner is characterized by the desire to participate in the community as a member, while the second type of motivation aims to acquire the language in order to use it for a specific purpose (Lin & Warschauer, 2011, p. 59). Students which are highly motivated tend to be more successful.

Differentiated teaching in primary school

Today more and more teachers face the challenge of how to deal with teaching in diverse classrooms. Differentiation is recognized to be a compilation of theories of Cognitivism and Interactionism. According to Hall, Strangman and Meyer (2003) differentiated teaching is a teaching and learning process for students of differing abilities in the same class and is predicated on maximizing students' growth and each student's success. Similarly, Tomlinson (2001) defines differentiated instruction as a teaching theory which is based on the premise that instructional approaches should vary and be

adapted in relation to individual and diverse students' needs in classrooms. It focuses on whom the teacher teaches and how he teaches (Tomlinson & McTighe, 2006, p. 3).

According to Tomlinson (1995; 2000), teaching can be differentiated in content (in Language lesson), in process, in learning products and in learning environment. Specifically, content especially involves what the student needs to learn in order to succeed in school. Differentiating content could include reading materials, spelling and vocabulary lists at varying readability levels. Differentiated process involves activities in which the student engages in order to make sense of and/or to master the content. Tomlinson sets as an example of differentiating process at the elementary level among others, activities which all students work on with the same important understandings and skills, but which proceed with different levels of support, challenge, or complexity. Differentiated products are about projects that ask the learner to rehearse, apply, and extend what he/ she has learned in a unit such as giving options of how to express required learning. Moreover, learning environment should provide for mobility between groups in classroom (Kameenui & Simmons, 1999; Leaver & Stryker, 1989). Specifically, a differentiated learning environment is about the way every student works and feels in the classroom.

Case Study Research

The case study research proposal aims to establish the need for differentiated teaching in a school environment where both immigrant and native students co-exist. Also, it outlines the importance of evaluating learning strategies through the implementation of the curriculum.

It is to take place in two classes in a Greek primary school where both Greek and immigrant students co-exist. Specifically, the rationale for having it takes place in two classes is to allow for the comparison of two teaching situations: teaching a traditional language lesson where the teacher uses traditional methods and one using differentiated teaching. In the class where the instructor uses differentiated teaching, the instructor after conducting a needs analysis takes into account the individual differences in learning styles, learning strategies and emotional factors which can affect the learning process. Students are the same in each lesson, the teacher changes. After each lesson, students complete evaluation tasks. These tasks are about the activities and methods used by the teacher. The teacher decides and uses suitable strategies towards achieving objectives for the completion of the task. Teaching material has an explanatory and experiential nature and it has a series of related tasks of varying complexity.

Our initial observations are that it appears that after differentiated teaching students have the opportunity to strengthen their incentive. Also it seems to contribute to the integration of new concepts into existing knowledge and boosts their confidence. Moreover, differentiated teaching seems to help students to understand the ideas better, whereas in the class taught using traditional methods, the students appear to be less motivated.

Conclusion

This paper supports the need for differentiated teaching as it responds to the current educational reality. The traditional methods which were usually used in language lessons seem to lead to a deficit

without providing equal opportunities to all students. Thus, it is essential for the teacher to become familiarized with both the theoretical framework of language acquisition as well as to a range of teaching practices and strategies which can contribute to strengthening students' incentives. A greater diversity in school can change in many ways the world we live. Consequently, it's important to not simply provide language teaching techniques but also information on how language is acquired.

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SESSION: Trust, responsibility and morality

The impact of the economic crisis on young Greek citizens' European identity and support of the EU.

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Abstract

Recent research has indicated that in times of crisis economic factors play a major role in the explanation of support for the EU and that citizen's trust in national institutions comprises one of the main reasons that lead to the decline of this support (Armingeon & Ceka, 2013; Braun & Tausendpfund, 2014). Based on the fact that Greece is going through an extended period of great economic crisis and is facing a lack of confidence in national structures and policies, we conducted a survey of university students to examine a) Greek citizens' trust in the European system, b) their feelings about the EU, c) the degree to which they feel that their European identity constitutes an extension of their national identity and d) their support of Greece's membership in the European Union. Our research instrument was a questionnaire, which was a modified version of the Eurobarometer's questionnaire used to assess European citizens' contemporary beliefs, aspects and feelings about the European Union's role, policies and structures. This questionnaire was distributed during the fall of 2015 to a random sample of Greek university students. This particular sample was chosen as we were interested in researching the impact of the crisis on young citizen's identity and trust in the European Union. Finally, in our paper we also attempt to compare our results with past findings in domains relative to our research. We particularly would like to highlight the strands of economic crisis impact, because, if European identity is progressively eroded due to a long term economic recession and if public trust and support, which is considered "the political foundation for integration" (Gabel, 1998), depends on economic considerations, then the future of the European integration process is potentially based on a rather unstable foundation (Braun & Tausendpfund, 2014).

Keywords: identity, crisis, European Union, European identity.

Introduction

The most recent great recession started in 2007 as a financial crisis. What started though as a crisis of the economy, soon affected many aspects of each country (Armingeon & Ceka, 2014). People start questioning whether or not the EU still has enough legitimacy, which made the EU eager to consolidate the trust and support for its institutions and awaken a sense of citizenship and identity in its citizens,

especially the young ones (Huyst, 2008). Before moving on though, it would be best to try and define the terms 'citizenship' and 'identity'.

According to Marshall (1950), citizenship is a status, given to all full members of a community. Even though this status comes along with rights and duties, there is no particular principle regarding which those must be. Marshall goes on to specify three aspects of citizenship. Firstly, he talks about the civil element of citizenship. This includes the right to own property, the liberty of a person, freedom of speech, thought and faith, the right to justice and generally the personal rights of a person which, as he argues, have a more individualistic character. The second element of citizenship are the political rights of the people. Political rights, even though they are rights of the individuals, have a collective character. Lastly, he refers to the social aspect of citizenship, meaning the responsibilities the state has towards its citizens. The social rights of a citizen cover a variety of rights, the peoples' right to welfare and security, and generally the right to live the life of a civilized being according to the standards prevailing in the society (Marshall, 1950). While this definition of citizenship didn't seem to come without strong criticism, it nonetheless seems to be the one most widely accepted by the scientific community.

According to Delanty (1997), citizenship has traditionally been subordinate to nationality, which delineates the territorial limits of the former. However, there are forms of citizenship that exceed the spatial domain of nationality, since citizenship is considered to consist of multiple layers and thus to operate not only on the regional and national level but also on the supranational. European citizenship appertains to the latter and as a post-national form of citizenship is incident to principal concepts that are also related to other forms of citizenship; by extension, it is defined by rights, duties, participation, and identity (Delanty, 1997).

Identity seems to be one of those terms that has created great controversy and divided the opinions of social scientists (Kohli, 2000). It goes beyond the scope of this article to try and answer this question or identify the exact meaning of identity and all of its aspects. Suffice it to say that sociologists don't seem to have agreed upon whether a widespread sense of collective identity is even necessary for a political or social community (Kohli, 2000). For the purpose of this article, the definition of identity used is the same as is used by the Eurobarometer, which is 'the feeling of being a member of a political or cultural community' (Kohli, 2000, p. 122).

Even though there is a thriving academic debate also around the meaning and feasibility of the term 'European identity', there are some features that are rather indisputable (Sigalas, 2010). Two of them, which are main features of European identity, but also quite common features for all types of social identity, are self-identification and in-group favoritism, namely a European self-identity and a positive image towards other Europeans (Sigalas, 2010). Apart from these, most scientists also agree that the concept of European identity also encapsulates a civic and a cultural component. While the former refers to one's relationship with the political structure and the latter with the political group, a European identity should thus also connect individuals to the European Union and create for them the self-image of a European citizen (Sigalas, 2010).

The linkage of individuals to the EU appears to be currently under threat. Research data indicates that there is a significant lessening of support for the EU and its institutions during the last decade (e.g. Armingeon & Ceka, 2014; Braun & Tausendpfund, 2014; Eurobarometer, 2015). According to their findings, researchers, such as Armingeon and Ceka (2014), suggest that economic crisis, austerity measures imposed by the EU and fractured trust in national government have already led to and continue to reinforce a decline in general support for the EU. In Greece such a decline is quite noticeable (Clements et al., 2014) and compared to other European states it is also more pronounced.

Albeit support for the EU has decreased in all countries as a consequence of the recession since 2007, the decline is the most distinct in the case of Greece, with Cyprus, Portugal and Spain being next in sequence with lower rates (Braun & Tausendpfund, 2014). It is however interesting to note that Greece was one of the three countries which demonstrated a higher than average support for the EU before the outbreak of Euro crisis (Braun & Tausendpfund, 2014).

In light of the threat for the future of European integration that pertains to the link between the Euro crisis and citizens' EU support (Braun & Tausendpfund, 2014) and taking into consideration the aforementioned indications for the decline in trust and support of the EU by Greek citizens (Armingeon & Ceka, 2014; Clements et al., 2014; Eurobarometer, 2015), we decided to conduct the present study. We hope that our study contributes to the discourse on the subject as well as adding to literature related to young Greek citizens' attitude towards the EU and the perception of their European identity.

More specifically, our purpose was to examine young Greek citizens' European identity, their support for the EU, their perception about their attitude towards the EU and their European identity in the context of the economic crisis. The research questions that guided our study were the following:

1. Do young Greek citizens trust the EU and support Greece's membership in it?
2. What is young Greek citizens':
 - a) feeling about the EU,
 - b) perception about their European identity, and
 - c) perception about their attitude and European identity in the context of economic crisis?
3. Do independent variables such as sex, socioeconomic status (SES), age, political orientation and participation in Erasmus programs affect young Greek citizens' trust in the EU and perception of EU identity?

In our research framework we also attempted a comparison between Greek students and Greek adult citizens above 26 years of age, by utilizing the statistical data from two Eurobarometer surveys (2005, 2015). In order to accomplish this comparison, we excluded from the official Eurobarometer data bases (for the wave 84.3 in 2015, and the wave 63.4 in the year 2005) the answers from the participants who were under the age of 26. Thus, our research sample consisted of Greek students and the customized Eurobarometer's sample of Greek citizens above 26 years of age (mean age: 52.9). We also chose to rely on Eurobarometer's surveys as did previous researchers (e.g. Armingeon & Ceka, 2014; Braun & Tausendpfund, 2014) because its frequent implementation renders possible the recording of attitudes' change over the passage of time.

Data and Measures

Data were collected during the fall of 2015, from students attending a Greek state university. The sample consisted of 150 Greek university students, out of which 47.3% were male and 52.7% female. The mean age of the students who responded was 21 years of age, with a standard deviation of 2.02. From these students, 38% stated that they had joined the Erasmus program during their studies. Regarding their studies, 42.3% studied engineering, 29.5% human and social sciences, 12.8% economic sciences, 11.4% natural sciences and 4% went to faculties related to theatre and arts.

The questionnaire administered to the students consisted of three parts. In the first, we included several questions from the most recent Eurobarometer survey, which was developed in 1973 by the European Commission in order to assess the opinions of European citizens who lived in the member states (European Commission, 2016). The second part consisted of a quantitative measure of the students' European Identity, developed by Cinnirella (1997). The third and final part had several open-

ended questions where the students were asked to self-assess whether their stance towards the European Union has changed during the past few years, and if it had, they were asked to explain why.

In order to assess the students' trust in the European Union we used a Varimax rotated solution, using principal component analysis, to factor analyze the related variables, from which we only kept the ones with a high loading (above 0.40). This led to our keeping (and constructing the factor from) the following five questions, which assess the trust a student places in the European Union:

- I. Has the EU sufficient power and tools to defend economic interests of Europe in the global economy?
- II. Do you feel you're safer because Greece is a member of the EU?
- III. Do you feel we are more stable economically because Greece is a member of the EU?
- IV. Has Greece benefited from being a member of the EU?
- V. Will Greece benefit from being a member of the EU?

Using the same method, we also created a second factor which assessed the level of the students' European Identity. All questions proposed by Cinnirella (1997) showed a high loading, therefore our factor 'European Identity' consisted of the following seven questions (Cronbach's alpha: .857):

- i. To what extent do you feel European?
- ii. To what extent do you feel ties with other European citizens?
- iii. To what extent do you feel pleased to be European?
- iv. How similar do you think you are to the average European?
- v. How important to you is being European?
- vi. How much are your views about Europe shared by other European people?
- vii. When you hear someone, who is not European, criticize Europe, to what extent do you feel personally criticized?

The students were given the option of responding to these questions on a 7 point Likert type scale. For the first second and third question, the available responses ranged from 'not at all' (coded as zero) up until 'to a great extent' (coded as seven). For the rest of the questions responses ranged from 'not at all' (coded as zero) to 'very much' (coded as seven).

Student's European identity was also measured using a second approach, which was used in addition to the previous one in order to create comparable results with the Eurobarometer's studies. We used the following Eurobarometer's questions:

- I. Do you see yourself as only Greek, Greek and European, European and Greek, or European only?
- II. Do you feel that you are a citizen of the EU? (Yes, definitely/ Yes, to some extent/ No, not really/ No, definitely not/ Don't know).

To these questions we also added one: 'How often do you think of yourself not only as Greek but as European too?' (Often/ Sometimes/ Never/ Don't know).

Political orientation was measured on a 12 point semantic differential scale, ranging from far left to far right. The students' socioeconomic status was operationalized using a principal component analysis with a varimax rotation on the father's and mother's education and occupation. The Treiman Standard Occupational Prestige Scale (Treiman, 1977) was used to code the father's occupation. To measure parents' education, nine categories ranging from 'did not attend school' (=1) to 'some graduate studies' (=9) were used.

Results

Results from our data analysis indicated that the majority of young Greek students who participated in our study, that is the 63%, are uncertain whether they trust the European Union or not. Only one in ten trusts deeply the EU, while almost 20% have low trust for the institution.

As far as the Greek student’s feelings about the EU are concerned, the descriptive statistics for the question ‘What image does the EU conjure up for you?’, which is an item also encountered in the Eurobarometer’s questionnaire, denoted that students are distributed into three groups. After grouping the responses and creating three categories, we found that 36% have a negative image about the EU, 33.3% have a neutral one and 29.3% have a positive image (Table 1). Compared to the Greek students of our sample, the Greek adults over the age of 26 seem to have one common thing with them: higher percentages are congregated around the negative (41.4%) and the neutral image (38.6%). However, the adults who conjure up a positive image (19.8%) seem to be rather less than the students (29.3%). It is noteworthy that the percentage of those having a positive image for the EU decreased by almost half since 2005, well before the beginning of the crisis, whereas the percentage of the negative image was almost doubled (see Table 1).

Continuing with the feeling about the EU, in a question concerning the change of their attitude towards the EU in the last five years, the majority of Greek students, namely 57.1% mentioned that there was a change for the worse. Further analysis, by quantifying the qualitative sub-item of the discussed question, revealed that more than half of those who believe that their attitude towards the EU has altered for the worse, that is 58.3%, blamed the economic crisis for this change. The rest used other attributions for this negative alteration such as: ‘my country has been isolated and is not treated equally’, ‘the EU does not offer protection and salience of the member-states’ interests’ or ‘its stance towards Greece is more that of a punisher than of a savior’, ‘I am not treated as European by the citizens of other European countries’, etc.

Table 1. Comparative presentation of Greek citizens’ and students’ opinion
in years 2005 and 2015

| | 2005 | 2015 | 2015 |
|--|---------------------------------|---------------------------------|--------------------|
| | Greek citizens above 26 (%)* | Greek citizens above 26 (%)* | Greek students (%) |
| <i>Image of the EU</i> | | | |
| Positive | 54.5 | 19.8 | 29.3 |
| Negative | 14.8 | 41.4 | 36.0 |
| Neutral | 30.5 | 38.6 | 33.3 |
| Don’t know | 0.1 | 0.2 | 1.3 |
| <i>To be of European nationality**</i> | | | |
| Greek only | 51 | 50.5 | 33.8 |
| Greek and European | 47 | 47.4 | 51.5 |
| European and Greek | 1 | 1.1 | 4.6 |
| European only | 0 | 0.1 | 1.5 |
| Don’t Know | 0 | 0.1 | 8.5 |

*Source: 2005, 2015 Eurobarometer surveys

**Responses 'None' and 'Refusal' have been excluded.

After grouping the responses and creating three categories (Yes, No, D.K.), data analysis from the Eurobarometer's questions forming the perception about European identity indicated that the majority of Greek students (64.4%) do feel that they comprise citizens of the EU, whereas Greek adults above the age of 26 seem to be divided. As Table 2 shows and according to Eurobarometer's data for 2015, 53.5% of Greek adults do not feel that they are European citizens and no more than 47% have the opposite feeling about their European citizenship. What also arises from the comparison between our sample of Greek students and the Eurobarometer's adapted sample of Greek citizens is that the former are more positive (64.4% vs 46.5%) and less negative (32.2% vs 53.5%) against the European aspect of their civic identity.

Observing Table 1, the aforementioned positive perception of Greek students about their European identity is re-designated. While Greek citizens above 26 years old seem again to be divided into two groups, one with a perception of a pure Greek nationality (50.5%) and one of both Greek and European nationality (47.4%), the majority of Greek students (51.5%) feel that they are also European apart from Greek; 33.8% seem to reject the European dimension of their civic identity, a percentage that is quite lower than the one of Greek adults (50.5%). Taking also into account the Eurobarometer's data for the year 2005, namely pro crisis, no big differences or fluctuations appear (see Table 1). All in all, these data might indicate that even due to the crisis the Greek citizens continue to feel that they are European too apart from Greek.

Investigating further the issue of the European nationality with our students' sample and trying to examine if economic crisis has led to an alteration of the 'European feeling', Greek students were asked to choose an answer to the question 'Do you feel more or less European today compared to 2010?'. Results revealed that more than half of the participants (57.5%) feel at the same level as five years ago that they are European citizens, while 35.6% feel less European today. Analyzing further the aforementioned question by carrying out a quantification of its qualitative sub-item, where participants were asked to justify their chosen answer in the question, only a minor percentage of the students who feel less European today compared to 2010 mentioned in a direct way the economic crisis and the interwoven economic issues as a reason. Furthermore, we found that in spite of feeling that they are European too apart from Greek, university students feel like that and think themselves as so only sometimes. In the question 'How often do you think of yourself not only as Greek but as European too?' most of the students (48.3%) answered 'Sometimes' and only 16.1% chose the answer 'Often' (11.4%: Don't know, 24.2%: Never).

Data analysis for the seven point Likert-type question about Greece remaining in the EU showed the following: 42.6% of our Greek participants-students agree, 30.4% disagree and 27% are neutral against this issue. The percentage of the neutrality, or better, of the uncertainty, is higher in the case of the question "Do you believe that Greece would have a better future outside the EU?" as 42.7% chose the answer "Don't know"; 25.3% agree totally and 32% disagree totally. As the question and the multiple answers were drawn on Eurobarometer's questionnaire we made again a comparison between Greek students and Greek adults above the age of 26. Observing the Table 2 it becomes clear that for both students and adults those who disagree with the idea of a better future outside the EU outnumber those who agree. The difference is that adults appear to be much less uncertain and that the variance between those who agree and those who disagree is higher than in the case of Greek students.

Table 2. Comparative presentation of Greek citizens' and students' opinion in 2015

| | Greek citizens (%)* | Greek students (%) |
|---|---------------------|--------------------|
| <i>Feel being a citizen of the EU</i> | | |
| Yes | 46.5 | 64.4 |
| No | 53.5 | 32.2 |
| DK-Don't know | 0 | 3.4 |
| <i>Greece having a better future outside the EU</i> | | |
| Totally agree | 38 | 25.3 |
| Totally disagree | 56 | 32 |
| DK-Don't know | 6 | 42.7 |

*Source: Eurobarometer surveys

*Greek citizens above the age of 26

Another variable we decided to test was the sex of the respondent. Based on our analysis, the sex of a student didn't seem to affect most of the responses. It is especially noteworthy that we found no statistically significant difference between males and females for the two factors 'Trust' ($p = .334$, t-test) and 'European Identity' ($p = .408$, t-test). However, compared to men, women responded more positively to three questions. The first one stated 'How would you judge the quality of life for Greece in the EU?'. 75% of the men considered it bad, while 25% believed it to be good. Contrary, 63.4% of the women considered it bad, while 36.6% said it is good (the difference was statistically significant, $p < .01$, t-test). The second difference appeared at the question 'What image does the EU conjure up for you?'. Again, females showed a more positive view towards the E.U., since 69.3% of them stated that they conjure a good image, contrary to men where the percentage for the same was only 43% (the difference was statistically significant, $p < .05$, t-test). 8% of men and 5.1% of women stated that they were indecisive. Finally, we asked the students 'Has Greece benefited from being a member of the EU?'. 49.4% of the female students believed that Greece has benefited from the EU, while only 28.2% of the males believed the same by a statistically significant difference ($p < .05$, x2 test).

Regarding the level to which the students feel European (determined by the factor European Identity), we found that 27% of the respondents presented a low level of EU identity and 7% had a high level. Most of the students (66%) scored average. Based on this, we decided to run a linear regression analysis in order to examine which variables can affect the level to which a student feels European. The independent variables of the regression were: the sex of a student, whether they had joined an Erasmus program, coded as a dummy variable, and also their age, political orientation and socioeconomic status. The independent variable was the factor European Identity. The only variable which appeared to have a statistically significant effect on the independent variable was the student's political orientation ($b = .110$, $p < .05$, t-test, see table 3 in the appendix). In order to further examine this we ran an analysis of variance, where we found that the main difference occurs between students who consider themselves left and center ($p < .05$, F-test) and between the left and right ($p < .01$, F-test). Between the center and right wing students we found no statistically significant difference ($p >$

.05, F-test). This becomes even more clear in table 4 of the appendix, which shows that most left wing students are divided between a low and medium sense of European identity (46,9% in both cases), while center and right wing students primarily have a medium level of E.U. identity (70.1% and 75.9% respectively).

We also ran another linear regression analysis, keeping the same independent variables (sex, socioeconomic status, political orientation, Erasmus, age) and using the factor 'Trust' as a dependent variable. The linear model showed no statistically significant effect for any of the variables ($p > .05$, F-test, table 5 in the appendix).

Discussion

Summarizing the results of the present study, it is evident that Greek university students seem to be undecided regarding the trust they place in the EU, which could explain why they appear to be uncertain regarding their country's future outside the EU. However, most of them believe that Greece should remain within the EU. This means that Greek students' attitude differs from the one of Greek citizens older than 26 years old. According to Eurobarometer's data (2015), most of the Greek citizens do not agree with the idea that Greece would have a better future outside the EU, while the vast majority (81%) tend to not trust the institution 'European Union', a percentage that has been doubled since 2005 (Eurobarometer, 2005; 2015), that is before the outbreak of the economic crisis (Armingeon & Ceka, 2014).

The uncertainty of Greek students about whether they trust the EU and whether their country's future outside the institution would be more beneficial could probably be understood using Easton's (1975) identification of two kinds of support for a political system: the affective and the utilitarian support. The former alludes to ideological, sociological, or cultural attachment and the latter is relevant to the rational estimation of costs and benefits. As the utilitarian support affects the support of a given institution (Easton, 1975), such as European Union, we can rather understand the extent of Greek students uncertainty towards the EU by taking into account the fact that the majority believes that Greece has not been and will not be benefited from its membership in the EU, which means that there is an important belief about a lack in benefits. Thus, using Easton's terms, this probably low utilitarian support, which is rather linked to the idea of an unbeneficial membership, is perhaps the reason for this high uncertainty.

Notwithstanding and according to our research findings, many Greek students seem to be supportive towards their country's remaining in the EU and they also appear to conjure up a more positive image about the EU than older Greek citizens do. Generally speaking, this more positive and supportive aspect of young Greek citizens' attitude towards the EU is rather linked to their student status and has also been supported by previous research findings (Armingeon & Ceka, 2014). However we can't disregard the fact that Greek university students are somewhat divided into three groups regarding their image about the EU: the positive, the negative and the neutral one.

In order to study whether the conditions of the economic crisis in Greece are linked to attitude towards the EU and the 'fade-out' of the European dimension in young Greek citizens' identity, we analyzed the answers to the question 'Why?' of the participants who mentioned feeling less European since before 2010 and of those who claimed that their stance towards the EU had been altered for the worse since then. What we found is that their stance towards the EU had changed for the worse since then. The particular year was used as a reference point during which the financial crisis hadn't yet affected Greece as much. Using previous research findings which support the significant role of economic crisis and its factors in the explanation of declined support for the EU (Armingeon & Ceka,

2014; Braun & Tausendpfund, 2014) we hypothesized that this change to worse would have been triggered by the economic crisis and the way Greek citizens feel their country has been treated by the other state-members. Based on the responses in our questionnaires this claim could be partly supported. For the majority of Greek students (57.1%) their attitude towards the EU worsened during the last five years, with more than half of the students blaming this on the economic crisis and interwoven issues (i.e. austerity policies forced on Greece, economic mistreatment from other European countries). However, this is not the case of European identity, as only 35% feel less European today as compared to 2010 (while 57.5% chose the answer 'the same') and from those much less than half mentioned the financial crisis as a reason for this.

Continuing with the issue of 'EU-identity', based on the analysis of the seven questions proposed by Cinnirella for the quantitative measurement of European identity (1993; 1997) we found that most university students don't have a very strong sense of European identity. Further investigation around the underexplored issue of the perception of young citizens' European identity' is needed, and it would probably be helpful to use a hybrid methodological orientation combining both quantitative and qualitative measures of social identity in order to examine a possible interaction or negative correlation between national (i.e. Greek) and European identity (Cinnirella, 1997) and to explain the reason for this weakness. Despite this though, Greek students seem to feel that they are European citizens and consider their European identity as an extension of their national identity, as the majority of them believe that apart from Greek they are European citizens too. Compared to the older Greek citizens (above the age of 26), students are more positive towards the European aspect of their civic identity, since in the case of the latter the group 'feel Greek and European' outnumbers the group 'feel Greek only', whereas Greek citizens over 26 are almost divided between these two groups. However, students do not think of themselves often as Europeans too apart from Greeks, but only sometimes, which is an issue worthy of further investigation to shed light on the reason why the majority has the feeling of being citizen of the EU while the reflection on the European extension of social identity occurs only sometimes.

We also found that students' sense of their EU identity is not affected by their age, sex, socioeconomic status and whether or not they have joined an Erasmus program. However, we did find that their European Identity is partly defined by their political views which appear to be in line with the positions held by respective political parties these represent. Students supporting the Left feel less European than students agreeing with center or right wing politics. Moreover, students on the Left tend to agree with the exit of Greece from the EU, while 'center' and 'right wing' students tend to disagree. The last finding might be on the same wavelength with research findings of Armingeon & Ceka (2014). According to these researchers, people who place themselves on the left are less likely to trust the EU than those who place themselves on the right. However, this contradicts our results, since we found that political orientation doesn't affect the trust one places in the EU; this contradiction could be attributed to the different way of measuring the 'trust'. In any case, in our study, none of the aforementioned variables (i.e. age, sex, political orientation) appeared to affect the trust that Greek students place in the EU, which raises the question of what actually could help the EU gain the trust of Greek students.

Last but not least, students' sex seems to affect their view about the EU. In contrast to previous research findings (Armingeon & Ceka, 2014; Braun & Tausendpfund, 2014), we found that women tend to support the EU more than men. More specifically, female students have a more positive image of the EU, they tend to support more the idea that Greece has benefited from being a member of the EU and judge the Greek quality of life, as a member of the EU, in a more favorable light than male

students do. Even though we found no difference in their level of trust in the EU, the degree to which they believe Greece should remain in the EU and the level of their European Identity, these results indicate that Greek women view the EU in a slightly more positive light than men, which is in line with findings of Clements, Nanou and Verney (2014), who also conducted a study about public opinion towards the EU in Greece.

Conclusion

All in all, it seems like there really has been a decline in the trust Greek citizens place in the EU. The great percentage of indecisive students shows that a haziness befalls their judgment regarding Greece's relationship to the European Union, which is extended to a debate about remaining, or not, in the union. Fortunately, students, contrary to adults, are mostly positive towards the idea of remaining within the EU. The ones that aren't, seem to align with left-wing political parties. The EU though could definitely gain back the trust and support of its members if it manages to assure them once again that the union works always in the best interest of all members and strives for the prosperity and growth of every single member in each of the countries consisting it.

As every research design, our study is linked to limitations. As Braun and Tausendpfund (2014) mention, "measuring citizen's support for the EU is a difficult matter using the EB" since also support for the EU is rather of a "multi-dimensional nature". Future research taking into account this "multi-dimensionality" is needed. Moreover, future researchers should address the investigation of the support for the EU from Greek students along with study of the support for the Euro or for the national government. It would be interesting to examine if the paradox finding of Clements et al. (2014) about the increase in support of Greek citizens for the Euro, which was developed alongside the great decline in general support for the EU, will be also confirmed in the case of Greek students. And it is definitely worth studying variables from the national context as it has been found that perceptions for the national economy (Clements et al., 2014) and evaluation of the national government (Armingeon & Ceka, 2014) are related to support and trust for the EU. On the same wavelength with our study, such future research is needed in order to deepen our understanding of the impact of the crisis on the EU member states' citizens and of how this may affect the future prospects of the integration venture.

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Appendix

Table 3. Linear Regression Analysis. Dependent Variable: European Identity

| Independent Variables | B | SE B | Beta | Sig |
|---------------------------------|-------|------|-------|------|
| <i>Sex</i> | -.041 | .196 | -.020 | .836 |
| <i>SES</i> | -.048 | .088 | -.050 | .584 |
| <i>Political Orientation</i> | .110 | .040 | .257 | .007 |
| <i>Participation in Erasmus</i> | -.251 | .208 | -.119 | .230 |
| <i>Age</i> | -.056 | .051 | -.115 | .272 |

Table 4. European Identity by Political Orientation

| Political orientation | European Identity | | |
|-----------------------|-------------------|--------|------|
| | Low | Medium | High |
| | | | |

Education, Citizenship and Social Justice

| | | | |
|---------------|-------|-------|-------|
| <i>Left</i> | 46.9% | 46.9% | 6.3% |
| <i>Centre</i> | 23.9% | 70.1% | 6.0% |
| <i>Right</i> | 13.8% | 75.9% | 10.3% |

Table 5. Linear Regression Analysis. Dependent Variable: Trust

| Independent Variables | B | SE B | Beta | Sig |
|---------------------------------|-------|------|-------|------|
| <i>Sex</i> | -.007 | .202 | -.003 | .974 |
| <i>SES</i> | .039 | .089 | .042 | .659 |
| <i>Political Orientation</i> | .049 | .041 | .118 | .231 |
| <i>Participation in Erasmus</i> | .027 | .213 | -.013 | .901 |
| <i>Age</i> | -.076 | .051 | -.160 | .144 |

Undergraduate students' perceptions of identity, rights and duties.

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Abstract

In this presentation, I discuss the findings related to the first sub-question of my PhD research which is 'What do students think identity, rights and duties mean?' The study was conducted at a public-sector university with interviews as the main research instrument. The findings suggest that these Pakistani students relate more to their identity as a human compared to their ethnic and national identities. However, their ethnic identity is stronger when in situation of conflict and they identify more issues in society related to ethnic identity than caste or religious identity. With reference to rights, the students identify a variety of civic, political and human rights that they argue that they should have. They also reflect on a general negation of rights in their society. The theme of duties did not generate as much discussion as rights and the participants did not show as high an awareness as they had of the other themes. Moral duties were the most discussed set of duties while political, religious and ethnic duties were only discussed by a couple of participants each. The focus on being a good human being stands out throughout their perceptions even though they were aware that the project focussed on citizenship. Also lack of understanding of civic duties and focus on rights is significant. These are final year undergraduate students so they have been through the process of education for at least sixteen years which says something about the education system. The findings highlight more questions such as, 'is being a good citizen the same as good humans in Pakistan'; 'does the curriculum promote civic values' which can be answered through further research.

Keywords: teaching and learning, citizenship, undergraduate students' perceptions.

Early adolescences' experiences and their type of responsibility.

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Abstract

Responsibility is the one of the crucial competence for social and personal development. Philosophers, educators, psychologists (Bauman, Kennedy, Kerr, Branden) indicate responsibility as an important factor in becoming a member of society and for active participation. In this paper we consider what kind of responsibility is presented by young people and how it is influenced by their experience. We refer on model of responsibility by Krzywosz-Rynkiewicz (2006) where 4 types of responsibility are mentioned: (1) Formal responsibility to be borne (e.g. I bear the consequences or take on the compensation because of the rules), (2) Formal responsibility to be taken (e.g. I undertake the actions which are in accordance with the rules because I am afraid of the consequences), (4) Subjective responsibility to be borne (e.g. I bear the consequences or take on the compensation regardless the formal sanctions because I understand the results of the damage), (4) Subjective responsibility to be taken (e.g. I undertake the actions because I understand their meaning and advantages they give me and the others). 146 students aged 13-14 y.o., girls (75) and boys, (71) from city (78) and town (68), filled in two questionnaires: Questionnaire of responsibility by Krzywosz-Rynkiewicz & Kurta and The Youth Experiences Survey (YES) 2.0 by Hansen & Larson. The results show that early adolescents present the highest level of formal responsibility to be borne ($M=4,03$) and the lowest level of subjective responsibility to be borne ($M=3,30$). It suggests that young people are more focused on recompense for negative behaviors rather than prevent them. Formal ($M=3,69$) and subjective ($M=3,72$) responsibility to be taken are on average level. Type of responsibility is not related to the gender and niche (city or town). Interesting relationship between responsibility and young people's experiences were revealed. Subjective responsibility is more related to experience then formal one. The higher level of subjective responsibility to borne was found in teenagers who experience development of cognitive competence especially in communication with others ($r=3,67$; $p<0,001$) and built relationships with society, especially experience a sense of support from the social group ($r=0,268$; $p<0,001$). Subjective responsibility to be taken is more related to prosocial experience, e.g. help to others ($r=0,426$; $p<0,001$). It is interesting that higher level of formal responsibility to be borne goes together with negative peer group experience e.g. be discriminated ($r=-1,77$; $p<0,05$).

Keywords: responsibility, young people, experience, social development.

SYMPOSIUM: CiCe Jean Monnet Network: Guides for School and Early Years.

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Abstract

This symposium presents progress reports from CiCe Jean Monnet Network Working Groups with regard to their work on school and early years' guidelines to be published in summer 2017. Each Working Group has focus on a different aspect on the guidelines and are working towards identifying and outlining contemporary issues/problems/concerns in relation to the particular aspect of citizenship education that is being addressed; and, responses to these challenges with examples of practice from a range of countries. Presentations are not intended to be position statements or opinion pieces in relation to policy or practice within particular states/regions/schools (though there is of course an element of this through the selection of examples of practice and this may inform discussion). Moreover, we are not in a position to evaluate the success of practice but are reliant on the evaluation of others and the professional judgement of Working Group members.

There will be four reports in this symposium with focus on the following aspects of the guidelines that the Network is developing:

Working Group 1: Inclusion (of minority, sub-national and non-national) groups in School and Early Years Guides

Working Group 2: Identities and European Citizenship in School and Early Years Guides

Working Group 3: Intercultural dialogue in School and Early Years Guides

Working Group 4: Democratic participation in School and Early Years Guides

SESSION: Family

Family relations and educational and job identity in emerging adults.

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Abstract

The aim of the study was to examine the relationship between the perception of family relations and the personal identity statuses in the domains of education and occupation during emerging adulthood when relations with parents should become more equal, as well as it should be the end of the critical period of identity formation (Erikson, 1968, Meeus, 2011; Scabini & Manzi, 2011; Koepke & Denissen, 2012). Participants were 266 subjects (144 female and 122 male). In this study the following measures were used: Family Relations Questionnaire (KRR) by Plopa and Połomski (2010), the Utrecht-Management of Identity Commitments Scale (U-MICS) (Crocetti et al., 2008), and interview questionnaire to collect demographic and family context data. The results indicated associations between perceived family relations and personal identity statuses in the domains of education and occupation. Implications and suggestions for future research are also discussed.

Keywords: personal identity, family relations, educational identity, job identity, emerging adults.

Introduction

The main task during adolescence and emerging adulthood is developing a coherent sense of personal identity (Arnett, 2000; Crocetti, Rubini, & Meeus, 2008; Erikson, 1968; Rostowski, 2005). Young adults should make decisions concerning among others their future way of life and have to take on the tasks of adulthood, such as finding a job, becoming a citizen, or starting a family (Rostowski, 1997).

In recent years, many studies focused on personal identity development, based on Marcia's (1980) identity status paradigm and further revisions (Crocetti & Meeus, 2014; Crocetti, Rubini, & Meeus, 2008; Meeus, 1996; Meeus, van de Schoot, Keijsers, Schwartz, & Branje, 2010). The specificity of identity formation can be expressed by three identity processes of commitment, in-depth exploration, and reconsideration of commitment (Crocetti, Rubini, & Meeus, 2008; Meeus et al., 2010). The first process (commitment) determines the level of an individual's commitment to his/her goals, values and beliefs in various identity domains. In-depth exploration shows the extent to which individuals consider actively the alternatives about their existing commitments and search for additional

information about them. Reconsideration of commitment indicate the possibility of revising one's existing commitments in the situation when they stop being satisfactory. Depending on the level of these three identity processes five identity statuses can be differentiate (Crocetti, Rubini, & Meeus, 2008), such as: 1) achievement – characterized by high commitment and in-depth exploration, combined with low reconsideration of commitment; 2) closure – moderate commitments, low both in-depth exploration and reconsideration of commitment; 3) moratorium – low commitment, a medium level of in-depth exploration and high reconsideration of commitment; 4) searching moratorium – high commitment, in-depth exploration as well as reconsideration of commitment; 5) diffusion – low commitment, in-depth exploration and reconsideration of commitment (Crocetti, Rubini, Luyckx, & Meeus, 2008). Moreover, research results indicate that each of the statuses is associated with distinct personality characteristics, family predictors and developmental trends and that these statuses exist across cultures (Kroger, 2003; Rostowski, 2005; Karaś, Ciecuch, Negru & Crocetti, 2014; Crocetti et al., 2015).

Previous research suggest that age and gender are important factors in the identity development process. Klimstra and colleagues (2009) found that girls are ahead of boys in identity formation in early to middle adolescence, with boys catching up in middle to late adolescence. In general, gender differences have been reported more in adolescence than in emerging adulthood (Crocetti, Sica, Schwartz, Serafini, & Meeus, 2013), what can be caused by the end of physical and cognitive maturation in young adulthood (Koepke & Denissen, 2012).

Theoretical assumptions as well as empirical studies emphasize the role of family in process of identity development (Erikson, 1968; Crocetti, Meeus, Ritchie, Meca, & Schwartz, 2014; Koepke & Denissen, 2012; Crocetti & Meeus, 2014). Emerging adulthood is a time when the process of separation of the young person from the family system should be finished and the relations in family (among others with parents) should become more equal, as well as it should be the end of the critical period of identity formation (Scabini & Manzi, 2011). The family relationship should change significantly during transition to adulthood. The adolescent experiences an increased need for autonomy and independence. This period of individual development is recognized as the time of becoming independent from one's parents, and also of creating a more egalitarian relationship between the young adult and the parents, which is about to result in a decision to lead an independent life in the future (De Goede, Branje, & Meeus, 2009).

Research results indicate that the emotional support from the family is related to the development of achieved identity status among boys and foreclosed identity status among girls (O'Connor, 1995). Other findings suggest that adolescents who describe their parents as warm and close, usually take on their beliefs and values without much searching (Kamptner, 1988). The degree of how the young person is encouraged by the family to be independent also occur to be important. Some results show that the adolescents of parents who encourage independence and give the opportunity to look for possible alternative beliefs are more often characterized by moratorium or achieved identities, and those statuses are characterized by high tendency to search for alternatives (see Kroger, 2003; Young & Lichtenberg, 1996). Longitudinal studies investigate family cohesion, parental involvement and communication in early adolescence are positively related to identity coherence and negatively to identity confusion (Reis & Youniss, 2004; Schwartz, Mason, Pantin, & Szapocznik, 2008). In addition, the link between family relations and identity development becomes more bidirectional over time during adolescence (Schwartz, Mason, Pantin, & Szapocznik, 2009).

Some studies also focused on the role of the family relations in job identity development (Shin & Kelly, 2013; Hargrove, Inman, & Crane, 2005; Alfiman-Brissett, Turner, & Skovholt, 2004), as well as

educational identity (Michałek & Rostowska, 2014; Kalakoski & Nurmi, 1998). In this context achieving independence and assertiveness in close relationships is essential to forming the sense of control and competence necessary to make career and education decisions (Savickas, 2002).

Present study

The aim of the present study is to analyse the relations between perception of family relations and the occurrence of each of the identity statuses, concerning the educational and job domains (as crucial for taking tasks of adulthood and becoming citizens) in emerging adults.

In reference to the presented theoretical assumptions, the following research questions were posed:

1. Are there differences in perception of family relations depend on emerging adults' gender?
2. Are there differences in identity statuses occurrence depend on emerging adults' gender?
3. What is the relationship between the perceived family relations and the educational identity statuses as well as job identity statuses?

Method

Participants and procedure

The participants were 266 (52.7% females) young adults from Poland ($M_{age} = 22.5$, $SD_{age} = 1.73$). Participants were informed about the purpose of the study and asked for their informed consent. Participation was voluntary and anonymity was guaranteed.

Research materials

Personal identity

In order to measure the identity statuses the Utrecht-Management of Identity Commitments Scale (U-MICS) (Crocetti, et al., 2008; polish adaptation – Ciecuch, 2010, see: Karaś, Kłym, & Ciecuch, 2013) was used. The scales concerning the development of identity related to education and occupation were used. U-MICS measures the following identity processes: 1) Commitment, 2) In-depth exploration, 3) Reconsideration of commitment. Both domains were measured by 13 items rated on a 5-point Likert scale ranging from one (completely untrue) to five (completely true). The commitment, in-depth exploration and reconsideration of commitment scaled had ten, ten, and six items, respectively. Cronbach's alphas were .88 for commitment, .73 for in-depth exploration, and .75 for reconsideration of commitment.

Family relations

The family relations were measured with the use of Family Relations Questionnaire (KRR) (Plopa & Połomski, 2010). This measure consists of six subscales. In the present study the My Family Subscale was used, which includes 32 items rated on a 5-point Likert (where the number one represents strong disagreement with regard to the content of statements, while five represents total acceptance). My Family subscale measures following dimensions: 1) Communication – the level of openness of the relationship between family members, 2) Cohesion – the level and the quality of emotional ties, 3)

Autonomy-control – the level of given autonomy (the higher score the higher level of given autonomy, vs. the lower score the higher control), 4) Family identity – the level of the tendency to create a consistent image of the family, the degree of emphasis on the implementation of specific tasks. Cronbach's alphas were .85 for communication, .89 for cohesion, .78 for control, and .80 for family identity.

Socio-demographic variables

Moreover, a questionnaire was used to collect demographic data.

Results

Data were analysed using SPSS for Windows (v23) on the license of University of Warmia and Mazury in Olsztyn.

Creating identity statuses

In order to study personal identity using a person-centered approach, cluster analyses using K means and simple Euclidean distance were performed on standardized scores of identity commitment, in-depth exploration, and reconsideration of commitment in two domains (educational and job). Theoretical conceptualizations of identity status guided the final decision on the interpretation of the cluster solutions.

Figure 1 presents the means of the educational identity dimensions of the five group in the final cluster solution. The first cluster consisted of 51 participants (17.3%) scoring high on commitment and in-depth exploration, but low on reconsideration of commitment (this cluster represents achievement status). The second cluster included 69 individuals (23.5%) scoring moderate high scores on commitment, and moderate low scores on in-depth exploration and reconsideration of commitment (closure status). The third cluster consisted of 61 participants (20.7%) who scores low on commitment and in-depth exploration, but high on reconsideration of commitment (moratorium status). The fourth cluster comprised 59 participants (20.1%) scoring moderate high on commitment and high on in-depth exploration as well as reconsideration of commitment (searching moratorium status). The fifth cluster included 37 individuals (12.6%) scoring low on all three dimensions (diffusion status).

Figure 2 shows the final cluster solution for job identity (four clusters) (56.1% participants reported job identity, n = 165). The first cluster consisted 29 individuals (17.6%) (achievement status – scores on the three dimensions as in educational identity, see above, there is only one exception – commitment in searching moratorium). The second cluster included 39 participants (23.6%) (early closure). The third cluster consisted 53 individuals (32.1%) (moratorium status). The fourth cluster comprised 44 young adults (26.7%) (searching moratorium status).

Figure 1. Z-scores for commitment, in-depth exploration, and reconsideration of commitment for the five educational identity statuses

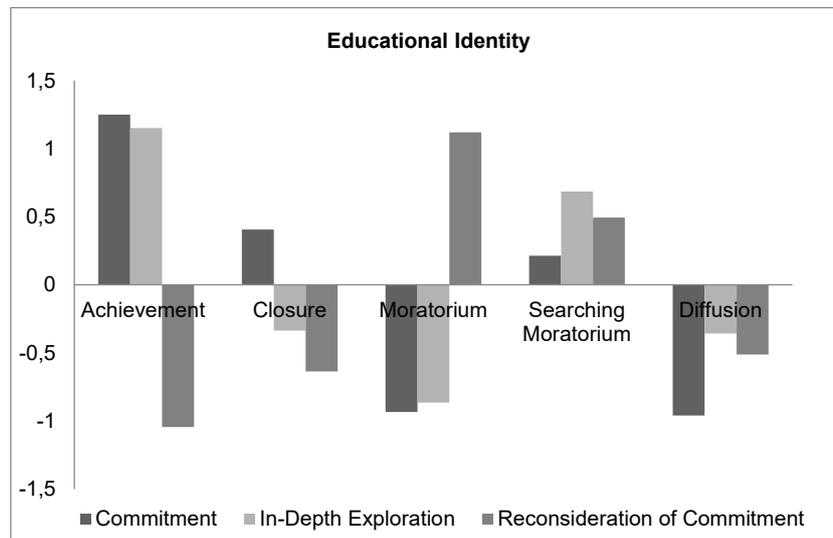
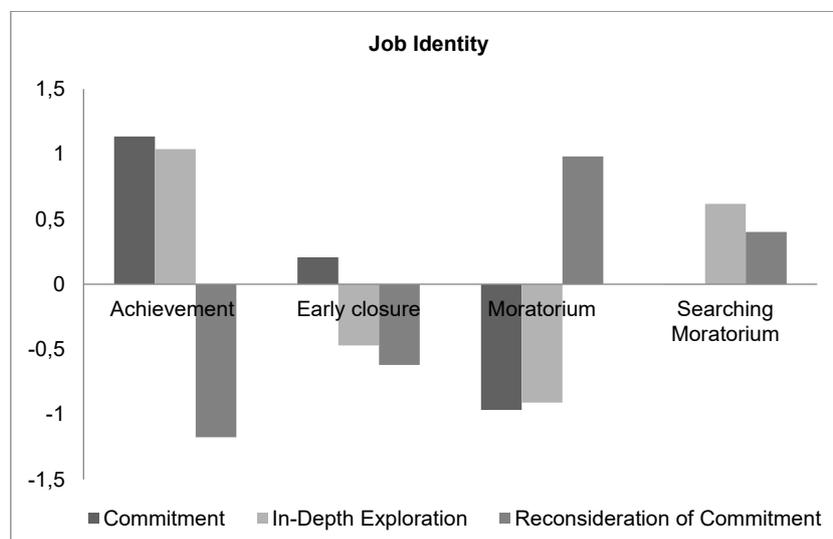


Figure 2. Z-scores for commitment, in-depth exploration, and reconsideration of commitment for the four job identity statuses



Gender differences in family relations and identity statuses

In order to examine the gender differences in the identity statuses distribution (educational and job) the Chi square test were conducted. There were no significant differences in identity statuses distribution depending on the gender (in the two domains). However, we conducted also the Chi square test to investigate whether there are gender differences in reported job identity. The results

suggested that more often male reported job identity than female, $\chi^2 = 10.802$ (1, N = 266), $p < .01$, Cramér's $V = .20$, $p < .01$ (see Table 1).

Table 1. Distribution of job identity by gender

| | Job identity | | | |
|--------|--------------|------|----------|------|
| | Yes | | No | |
| | <i>n</i> | % | <i>n</i> | % |
| Female | 63 | 44.7 | 81 | 64.8 |
| Male | 78 | 55.3 | 44 | 35.2 |
| Total | 141 | 100 | 125 | 100 |

In order to evaluate whether young adults perceived differently family relations depend on gender, *t*-test were performed. No significant gender differences were found.

Identity cluster differences in family relations

Table 2. Means of family relations by educational identity statuses

| Variable | Identity statuses | | | | | <i>F</i> (4,268) | η^2 |
|-----------------|------------------------------|------------------------------|------------------------------|------------------------------|------------------------------|---------------------|----------|
| | Achievement | Closure | Moratorium | Searching moratorium | Diffusion | | |
| Communication | 26.27 ^a (6.72) | 29.09 (5.83) | 31.51 ^b (6.04) | 29.16 (5.60) | 30.83 ^b (5.61) | 5.90** | .08 |
| Cohesion | 25.63 ^a (7.14) | 29.64 ^b (6.33) | 31.85 ^b (6.67) | 29.70 ^b (5.80) | 31.06 ^b (6.41) | 7.05** | .10 |
| Autonomy | 31.16 ^a (6.75) | 32.84 (4.31) | 33.42 (4.94) | 31.83 (4.70) | 34.25 ^b (3.49) | 2.85* | .04 |
| Family identity | 25.73 ^a (5.91) | 29.41 ^b (5.61) | 31.24 ^b (5.62) | 28.60 (6.17) | 30.39 ^b (5.70) | 6.92** | .09 |

Note: ** $p < 0.001$, * $p < 0.05$, an identity status mean is significantly different from another mean if they have different superscripts. A mean without a superscript is not significantly different from any other mean.

A Multivariate Analysis of Variance (MANOVA) was conducted to examine differences on family relations reported by participants classified into the various educational identity statuses. Results indicated that educational identity statuses had multivariate effects on perception of family relations, Wilks' $\lambda = .86$; $F(16, 810) = 2.48$, $p < .01$, $\eta^2 = .04$. Specifically, young adults in the achievement statuses reported lower scores on family relations dimension than respondents in the other identity statuses (see Table 2). Tukey post hoc comparisons showed the individuals in achievement statuses reported lower scores on communication than individuals in the moratorium and diffusion statuses. Concerning cohesion, individuals in the achievement statuses reported lower scores than individuals in the other statuses. According to control, the individuals in achievement statuses reported lower scores than individuals in diffusions statuses. Finally, according to family identity dimension, the individuals in

achievement statuses reported lower scores, followed by their closure, diffusion and moratorium peers, respectively.

Table 3. Means of family relations by job identity statuses

| Variable | Identity statuses | | | | F (3,158) | η^2 |
|-----------------|------------------------------|------------------------------|------------------------------|------------------------------|--------------|----------|
| | Achievement | Early closure | Moratorium | Searching moratorium | | |
| Communication | 28.61 (6.63) | 28.64 (6.36) | 31.75 ^a (5.22) | 27.36 ^b (6.31) | 4.54** | .08 |
| Cohesion | 28.18 (7.42) | 28.21 (7.42) | 31.67 (6.11) | 28.27 (6.62) | 2.98* | .05 |
| Autonomy | 32.18 ^b (4.73) | 32.03 ^b (4.49) | 34.90 ^a (3.70) | 30.84 ^b (4.83) | 7.30** | .12 |
| Family identity | 27.75 (5.71) | 28.56 (6.01) | 30.92 ^a (5.83) | 27.36 ^b (6.99) | 3.07* | .06 |

Note: ** $p < 0.001$, * $p < 0.05$, an identity status mean is significantly different from another mean if they have different superscripts. A mean without a superscript is not significantly different from any other mean.

In order to evaluate the differences on family relations reported by young adults classified into the various job identity statuses a Multivariate Analysis of Variance (MANOVA) was performed. Results indicated that job identity statuses had multivariate effects on family relations, Wilks' $\lambda = .84$; $F(12, 410) = 2.31$, $p < .01$, $\eta^2 = .06$. Specifically, individuals in the moratorium statuses reported higher scores on family relations than peers especially in searching moratorium (see Table 2). Tukey post hoc comparisons indicated the individuals in moratorium statuses reported higher scores on communication than individuals in the searching moratorium statuses. Concerning control, individuals in the moratorium statuses reported higher scores than individuals in the other statuses. Finally, according to family identity dimension, the individuals in moratorium statuses reported higher scores than peers in searching moratorium statuses.

Discussion

Strong and coherent sense of identity plays an important role in taking tasks of adulthood (Rostowski, 2005). The current study sought to examine linkages among perception of family relations and identity statuses in the domains of education and job in emerging adults (Crocetti & Meeus, 2014; Shin & Kelly, 2013; Michałek & Rostowska, 2014).

First, it was examined whether the identity statuses in the educational and job domains, emerged in previous studies (Crocetti et al., 2008; Crocetti et al., 2012) could be extracted in a Polish sample of emerging adults. The five identity statuses in the domain of education (achievement, closure, moratorium, searching moratorium and diffusion), and four identity statuses in the domain of

occupation (achievement, closure, searching moratorium and moratorium) were found in the sample. The lack of diffusion statuses in the job domain, and the lowest percentage of this status in the educational domain are coherent with the previous results, which suggest that the number of young people in diffusion status strongly decrease with age (Kroger, Martinussen, & Marcia, 2010). Moreover, emerging adults who are involved in job rather report commitments and search for them (Crocetti, Avanzi, Hawk, Fraccaroli, & Meeus, 2014). The almost equal number of individuals in each statuses and the relatively lowest number of individuals in the achievement statuses suggest that for emerging adults it is challenging to develop a strong and coherent sense of identity in domains of education and job (Morsunbul, Crocetti, Cok, & Meeus, 2016).

Secondly, the current study focused on family contexts and the identity statuses in the domains of education and occupation, especially how perception of family relations is related to identity formation in young people. Using a person-centered approach (Crocetti et al., 2012), it was investigated that participants' classifications in various identity statuses in the domains of education and occupation were significantly associated with perception of family relations. However, the associations were different in these two domains. In the domain of education it was found the individuals in achievement statuses reported lower scores on: communication (than individuals in the moratorium and diffusion statuses), cohesion (than individuals in the other statuses) and autonomy (than individuals in diffusions statuses). Finally, the individuals in achievement statuses reported lower scores on family identity dimension, followed by their closure, diffusion and moratorium peers, respectively. Whereas, in the job domain individuals in the moratorium statuses reported higher scores on family relations than peers especially in searching moratorium. Specifically, individuals in moratorium statuses reported higher scores on communication and family identity than individuals in the searching moratorium statuses as well as higher scores on autonomy than individuals in the other statuses.

These results confirm that achieving independence and assertiveness in close relationships (family) play an important role in forming mature identity in emerging adults, especially in the education domain (Savickas, 2002; Michałek & Rostowska, 2014). The individuals in achievement status seemed to have finished the process of separation from the family system (lower cohesion, family identity and communication dimension) (Kins & Beyers, 2010; Koepke & Denissen, 2012). Unexpectedly, in the educational domain they perceived more control compared to their peers. This result suggests that in this domain adolescents in achievement status might have internalized commitment from their parents and other authority figures. In addition, it is domain more specific for adolescence, where the family and family expectations might play more important role (Koepke & Denissen, 2012). In contrast, in the job domain higher communication and autonomy are associated with the identity crisis (moratorium). When socio-cultural context as well as family provide too many possibilities it is difficult for young people to enact final adults commitments, and this time can be distressing and confusing (Arnett, 2007). These results suggest that family stays important in the transition towards adulthood and experiences in the family can be a safe base to start adult lives (Crocetti & Meeus, 2014). However, this role seems to be different in each domains and it would be important to propose more straightforward model of identity formation in these domains, including factors both in and outside the family.

The current study should be considered in light of some limitations. Firstly, the research performed a correlational design. Thus, in future research it would be useful to use longitudinal study design to draw some conclusion about direction of effect. Secondly, the sample size was limited, reducing statistical power to identify smaller effects. Thirdly, employing a mixed methodology (observation, not

only self-report; measures from multiple informants, including young adults and both parents) would offer more depth to understanding connection between family relations and identity statuses in emerging adults. Finally, analysis of identity in the education and job domains should also include other factors (not related to family) to gain a more comprehensive understanding of forming identity in these domains.

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Examining the role and impact of Young Mothers as community builders.

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Abstract

Young mothers have the potential to contribute substantially to their community's development, yet they are often ignored and stigmatised. My research as a doctoral student at the University of the West of Scotland will explore the potential impact of young mothers in their community and their role as community builders while carrying out their roles as mothers. I aim to highlight and build on the role of 'motherwork' (Hart 2007, Daniels 2008) and consider how the roles involved in motherwork can influence learning and impact on the community. This will also highlight the activities that young mothers carry out which constitute educational work and community cohesion but are not always recognised as such. The area in the West of Scotland which my research will focus is in the top 5% of Scotland's most deprived areas (Scottish Government, 2012). Scottish Government policies suggest that poverty is not only about lack of income, but the absence of opportunities to access jobs, quality affordable childcare, education opportunities, and regeneration of local communities and improvement of access to health and public services. (Scottish Government, 2012). This research gives young mothers the opportunity to share their ideas on community cohesion and find out the impact their life experiences have had and continue to have on both their own lives and their community. Freire states that through a process of praxis "the action and reflection of men and women upon their world in order to transform it" people can achieve social change (Freire, 1993, p.79). These discussions will further explore McGivney's idea that community learning often leads to more active community involvement (McGivney, 1999). Many policy documents emphasise the importance of community development as 'central to social capital - a way of working with communities to increase the skills, confidence, networks and resources they need to tackle problems and grasp opportunities' (Scottish Executive, WALT, 2004, p8). .

Keywords: young mothers, community cohesion, motherwork, life experiences.

SESSION: Capacity building

The Function of the Direction of Minority Education in Thessaloniki after 2011.

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Abstract

During the last four years the education of the Muslim minority teachers in Greece was actualized by the School of Primary Education (SPE) of the Aristotelian University of Thessaloniki who had the mission, according to a specific ministerial decree, to educate prospective minority teachers in a more integrative manner. The new teachers are following the study program of the SPE and have the opportunity to take part in 10 specific subjects seminars, where they are taught about bilingual education and minority education in Western Thrace, Minority Educational Policy, Didactic Methodology for the Minority School. The Direction of Minority Education in SPE replaced the Special Pedagogical Academy of Thessaloniki (SPAT.) which for 42 years educated the teachers of the minority schools in an isolative climate outside of the University. This "direction" was legally replaced in 2014 from a teacher's retraining foundation (Didaskaleion) in Democritus University of Thrace. In this paper the history of the teacher education for minority teachers, the program and the philosophy of the Direction are discussed as well as the opinions of the students, the members of the minority and other people about its function and its repeal.

Keywords: education of minority teachers, minority education, minority education policy, citizenship education.

The minority and its educational system

An important aspect of citizenship education is the equal treatment of minority education. That is why it is important to talk about reforms and innovative practices for existing problems and give solutions. No doubt, one of them is the establishment of the Direction of Minority Education in School of Elementary Education of Aristotelian University Thessaloniki intended to educate the future minority teachers for the Muslim minority of Thrace in an inclusive context.

Muslim Minority of Western Thrace is the only legally recognized minority in Greece according to the Lausanne Peace Treaty (1923). It remained in Greece together with the Orthodox Greek Minority of Istanbul and has been very close related to it. The Minority in Thrace is a heterogeneous population, composed of three ethnic groups: people of Turkish origin, Pomaks (slav-speaking Muslims and Muslim gypsies). These groups have different ethnic and linguistic characteristics and a different social status within the minority with hegemony from the Turkish part (Georgiadis, Zisimos, & Koutsouri

2011, Magos, 2006). The fate of the Lausanne Treaty Minorities was linked with, in a philosophy of reciprocity and strong affected by Greek-Turkish Relations (Dragona & Fragkoudaki, 2006). In reality Muslim Minority in Thrace and its education has been a field of antagonism between two nationalisms and two educational systems: the Greek and the Turkish, with the two states practically unwilling and unable to resolve the problems and to cooperate (Mavrommatis, 2002).

The educational system of the minority is bilingual with its subjects divided 50-50 (Mathematics, Physics, Chemistry etc., in Turkish and Greek language, History, Geography in Greek) and the teachers appear to be a part of the national antagonisms. A basic problem of the minority itself and for the minority education was the lack of recognition of Turkish characteristics. A second serious problem has been that the Greek language haven not been taught in an appropriate way and with a successful method (Magos, 2007). It is significant to underline that except of teaching the Greek language an issue of big concern has been the education of educators, the main actors of education policy and the persons who mediate national ideology.

History of Minority Teachers Education

The Education of Educators issue has raised an important question for the Greek minority Policy. The first period after the Peace Treaty of Lausanne was signed the teachers who taught at the minority schools of Thrace were people of low educational standards. They had rarely finished elementary education. The most of them had completed 3-4 classes in elementary schools and were hotzas or religious personnel who taught only Koran, writing and counting and only few of the minority teachers, belonging to the pro-kemalist wing had an education of 12 years at schools. Better education had only the former officials of Ottoman Empire, who left Turkey, because they had been charged with death from the Kemalist regime and resided in Thrace. They have published newspapers, they were appointed by villagers as teachers and they became imams and muftis.

The Greek State tried to create a mechanism to educate minority teachers by the Law 3179/1924 a Didaskaleion of few classes characterized as sub-Didaskaleion, but it did not work, because of its low status. The inspector's of Minorities of the Prime Minister Eleftherios Venizelos explanation was that it seemed to underestimate the Muslim minority and would led to reactions from Turkey. The education of the teachers remained problematic, although a small number of students left for Turkey for further studies.

The 1940s were a troubled decade, because of the Second World War, the Axis Occupation and the Civil War in Greece. Under these conditions no space remained left for education. The only initiative taken during this period was the re-opening of Komotini Medrese (Medrese i -Harriye), a religious Gymnasium of three classes, where the students were educated in order to become religious servants or teachers. The first of these teachers finished the medrese after 1952. It's important to point out that until 1952 no secondary school of six classes operated in Thrace. That was the reason for the migration of students to Turkey, who wanted to continue their studies.

After 1952, when Greece and Turkey ascended to NATO a first step was to deal with the education of educators. This was the establishment of the Celal Bayar Gymnasium in Komotini, which began for the first time his operation in the school year 1953-54, due to the low student's knowledge of Greek Language. Celal Bayar was a secondary school intended to follow the developments of Turkish Education System and perhaps to give better education for the new educators. Although, the reality was that only very few educators, who finished the Gymnasium were appointed as teachers in minority schools.

In 1955, sometime before the crisis in Greek-Turkish Relations, which had to do with the Anti-Greek Riots in Istanbul, related with the confrontation of the two countries on the Cyprus Problem, a process of three years instruction for the minority teachers began, as result of the Greek-Turkish cooperation during 1952-1955. The teachers, who attended these seminars in Turkey were selected from a committee in the Turkish Consulate in Komotini and were sent to Pedagogical Academies for a three years summer instruction aimed to improve their education and pedagogical skills for teaching the subject taught in Turkish language at the minority schools. Most of the teachers were followers of the Turkish national reforms, but some of them who followed the religious traditions took also part. This deal which remained in charge also after the worsening in Greek –Turkish Relations led the Greek authorities to begin in 1958 a similar policy of seminars in Thessaloniki, where the minority teachers improved their Greek and they made a museum and monument field trips.

From the beginning of the 1960s the Greek educational Authorities came closer to the idea to undertake the Greek State the education of educators, due to the worsening of Greek –Turkish Relations. The General Inspector for Foreign and Minority Schools and the inspectors of Minority Schools in Xanthi and Komotini pointed out the need of such a policy, which meant the appointment and the presence of teachers for the minority who should be educated in Greece and they suggested ways of implementing it. They proposed the establishment of an Academy in Thessaloniki or Alexandroupolis where the educators would be educated according to the Greek Standards. They could live in this town and be in interaction with members of the majority.

The establishment of this Academy was made under conditions of dictatorship in 1968 and it began its function in 1969. The Special Pedagogical Academy for the education of Minority Teachers in Thessaloniki worked as a Greek Academy and had the first years a strong anti-Turkish orientation (Aarbakke, 2000). All the subjects were taught in Greek except of Turkish Language and Religion and its students were religious schools graduates (medrese) and the most of them of ethnic Pomak origin considered as law-abiding (Tsioumis, 2010).

The low knowledge of Turkish language of its students, whose mother language was not Turkish, was the main reason why it gathered criticism as a mechanism, whose intentions were to divide the minority. S.P.A.T. got through various stages in 1970s and 1980s until it began to take a more academic direction with the involvement of the University. It worked in a philosophy of reciprocity but step by step it approached integration philosophy elements, which has been obvious from the changes in its program and its professors. It is also important to underline that from the mid-eighties S.P.A.T. worked in contradiction. Its studies remained two years when the other Greek Pedagogical schools had four years University Studies. Although, S.P.A.T., remained in the same regime in order to be controlled for foreign policy reasons.

Changes in Minority Education and the reform since 1997

From the beginning of the 1990s things began to change in Minority Education, due to the abandonment of the formerly materialized policy of “administrative complaints”, the implementation of which began in the dictatorship period. These changes led to the issuance of new books for Turkish Language which has not been approved from the minority (Stathi, 1997). New laws and decrees for minority education were introduced during this period. The important changes were brought during the period that Giorgos Papandreou was Prime Minister. Papandreou introduced a policy of reverse discrimination by the approval of the measure of 0.5 % of the new students only for the Muslim minority of Thrace. The new policy gave the opportunity for the minority members to study in Greece

and this created a new moving wave to the majority schools, because an important part of the minority parents wanted their children to study in Greece (Askouni, 2006). In 1996-1997 using the Programs and the Founding of the European Union for combating Social Exclusion the Greek Ministry of Education began to implement a big reform in minority education intended to change the books and the methods of teaching the Greek Language in the minority schools using the methodology of teaching Greek as second language. This reform took the name "Education of Muslim Minority Children" and tried to change the whole philosophy and the approach of minority education.

A lot of resources have gone to the training of teachers. It was the first time, teachers from the majority and the minority was trained together. As Frangoudaki and Dragona (2006) pointed out the training was focused on didactic and pedagogic skills, on the use of new materials, on identity issues and negotiation of differences. This training proved the most difficult part of the minority education reform. The reorientation of Greek minority education policy was much resented and the teachers did not have confidence on them. The program worked also with the community using the measure of KESPEM (Centers for Support of Program Education of Muslim Children). PEM (Program of Education of Muslim Children) was a difficult initiative (project) politically as well as pedagogically. Its presence created hostility from the nationalistic circles and people of the local society, who did not agree with its actions. Representatives of the minority took the same position, suspicious about the intentions of this policy.

The analysis of the minority education issue must take into account the dynamic interaction of the actors involved. That means: 1) The Muslim minority and its elite, 2) The Greek Government and the local Greek majority, 3) The Turkish Government, 4) The European and the International Intergovernmental Institutions. An important part of the reform was the training of majority and minority teachers, their familiarization with intercultural education and the production of educational material.

The reform in minority education brought innovations, innovative practices and improved the dialog and the understanding between the educators of the majority and the minority as Frangoudaki (1997), Magos (2005), Androusou (2005), Goorgiadis, Zisimos, Koutsouri (2011) pointed out. We cannot say that the improvement of minority education was remarkable because the nationalistic approaches from Greek and Turkish side did not remove the social climate between majority and minority and it was too difficult for the people to change. The new approaches and the innovative practices helped the pupils of the minority to improve their Greek as Askouni (2006) wrote. Interesting remained the fact that SPAT continued to work after the beginning of the Minority Education Reform although it had a confrontational role against it. It is remarkable that the collaborators of the Program criticized heavily SPAT and the SPAT mechanism and assessed negatively the work of the Reform.

The Establishment of the Direction of Minority Education and its Function

During the Decade of 2000 the level of SPAT increased and the number of the Professors of Greek Universities who taught in the Academy increased. But the conversations about the future of the Academy amplified. The problem was that measures should be taken to solve the issue of the Academy's future. In 2010 during Anna's Diamantopoulou Ministership SPAT repealed and in 2011 the deputy Minister, Fofi Gennimata established the Direction of Minority Education at the School of Primary Education in University of Thessaloniki. Leading figure was Professor Giorgos Tsiakalos, well known in Europe for his work on Minorities Education and Antiracist Education. The Direction began

its work at the same year with 21 students, who were selected among minority students, who wanted to become teachers for the majority or the minority.

The philosophy of the new program was to educate the new minority teachers in a school of the University following the mainstream program of the School in order to be well educated teachers and to give them the option to attend 10 specific subjects, which would prepare them for teaching in minority schools.

As indicated the Direction Studies content included the regular subjects of the School of Elementary Education and 10 subjects for minority education, which could be classified, in my opinion, in three categories:

1. Background and Education Policy Subjects (3): Those subjects introduced the students to the issues of minorities and on the basic problems of minority policy.
2. The Turkish Language Subjects, taught by a colleague from the University of Canakalle, which had as main purpose to prepare the students for a qualitative and successful teaching at the minority schools.
3. Pedagogical Instruction Subjects aimed to prepare students to work with these issues at school.

The Direction Program was constituted from:

1. Turkish Language Didactic:
2. Turkish Language and Literature:
3. Turkish language and Grammar:
4. Literacy in Multicultural Environments:
5. History of Minority Education
6. Minority Education Policy and Management of Diversity in Thrace:
7. Pedagogical and Ethno-cultural Dimensions of Minority Education
8. Mathematics and Minorities
9. Minorities and Multilingualism in Europe
10. Islam and Education

The expected learning outcomes:

The objective of the course Turkish language and Literature is to give the students the ability to learn the Turkish language in the context of its historical development, to know the Turkish language as one among the world's languages, to learn the relation between language-culture, language-history, language and Literature. The last is to approach and learn the historical periods of Turkish Literature.

The purpose of Turkish Language and Grammar is to make the students learn the Grammar of Turkish Language and its properties, to gain abilities to understand written texts and to convey their meaning in Writing and to be able to express their thoughts clearly and precisely.

The subject of Turkish language didactic aims to: distinguish the existing issues depending on the level of student's knowledge of Turkish language to carry the characteristics of Turkish Grammar at the level of the target group, to show that Turkish may be taught in a simple and funny way, to know the particular parts of Turkish culture and to adapt them depending on the level of the target group.

The course Islam and education aims to:

-The acquaintance with the basic principles of Islam its orthopraxis its historical course and its various cultural manifestations.

- The critical understanding and conquest of religious terminology
 - To help the students to be informed and distinguish Islam teaching models in Muslim and European Countries
 - To promote critical approach to education policies through teaching of Islam in various countries
- Regarding the subject of History of Minority Education the main purpose for the students is to gain knowledge background to understand minority education, to acknowledge the importance of history and ethnic confrontations and to analyze them and to obtain the ability to deal with the problems of minority education.

The subject Minority Education Policy and Management of Diversity in Thrace aims to give the students the chance to understand minority education problem and the elements that affect it, to get informed on the educational policy function and on its rules. Further aims are to give them the opportunity to get knowledge for the implementation of minority education policies all around the world, to understand better the process of reform in minority education and to gain knowledge and skills about the management of diversity in Thrace.

The main objectives of the course pedagogical and ethno-cultural dimensions of minority education are:

- To gain understanding of the key issues affecting teaching in multicultural classes
 - To analyze problems that result in the low efficiency in these schools
 - To acquire knowledge and skills for teaching Greek Language subjects in minority education
 - To learn to investigate specific problems
 - To be exercised in its interpretation and the research for practical solutions to manage them
- Literacy for students from multilingual environments subject aims to show basic understanding of concepts, principles and procedures of teaching design to apply relevant knowledge, to collaborate for creation of lesson plans for the cultivation of literacy to children in multilingual environments, to think reflectively and critically about the learning and teaching process multilingual classrooms, to recognize and to respect diversity, to develop and organize ways and intervention practices in school.

The course Minorities and Mathematics aims:

- To show practical understanding of mathematical concepts and diversities in their class, to apply knowledge related to the design, the development, the choice, the use and the evaluation of teaching materials.
- To identify the difficulties in understanding and student's misconceptions related to mathematical concepts taught in primary education and also the language of mathematics
- To develop (create) educational materials to operate with within the group to the teaching management of the curriculum of primary school.
- To think reflectively and critically about the teaching and learning process in mixed classrooms.

Objective of the course Minorities and Multiculturalism in Europe is to familiarize students with the status of the minorities, to inform them about minority language policies and the treatment of minorities in different political regimes. Students learn about the protection of language rights of minorities all around Europe to develop their research skills on these problems and their critical view to assess them.

The Abolition of the Direction

In November 2014 the Direction of Minority Education typically closed and a new Teaching Institution with one year studies has been created, a new program has been proposed, but it has not worked for various reasons and this resulted in the introduction of new students to the Direction in 2015. The plausible arguments for the legislative abolition of the direction were that:

- The existence of a double right for teaching (majority and minority education) was unconstitutional.
- The second argument was that they cannot be educated in such short time for their work at the minority education. This criticism has not of course has to do with the quality of teaching but with the context among the teachers about what they are going to do. (Explanatory Report of Law of 4310/2014)
- Another argument was the inequality established toward SPAT graduates after introducing lans emulation program for SPAT graduates in University of Thrace.

The Direction graduates reactions but also the reaction of a remarkable part of the minority to this action was indicative for the value of the previous initiative. This fact was accompanied by other measures in the Law of 2014 such as the ban on members of minority to be teachers of Greek language at the minority schools. This prohibition is obviously unconstitutional and this is a sign of different policy for the management of the minority education.

The position of the current government of SYRIZA was in favor of the operation of the particular Direction and the matter is pending.

The position of the Direction Graduates, minority officials, associations and other bodies on the Direction's function showed the importance of this initiative. As the graduates stated after its ban: The abolition of the Direction of Minority Education hurts us. We have learned a lot of interesting and useful thing and for the first time our identity has been recognized. The first 20 graduates graduated in 2015, and 2016 will graduate four more. According the new Law 4310/2014 the Direction's Graduates will have the right to take part in the future in examinations for educators and if they pass them success fully they can be appointed as teachers in minority schools.

The position of the current government of SYRIZA was in favor of the operation of the particular Direction and the matter is pending. In 2016-17 new students will be introduced to the Direction and discussion are held about the establishment of a Department of Minority Education in SPE of Aristotelian University of Thessaloniki.

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Preservice teachers' perceptions on culturally differentiated students' academic achievement: A case study in the Greek educational system.

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Abstract

Culturally differentiated populations are often associated with academic underachievement (Haynes, Tikly, Caballero, 2006 & Wiggan, 2007). Research has shown that one of the decisive factors that determines children's success or failure in schools is the expectations of teachers regarding their performance. The teachers' expectations have a disproportional effect on the pupil's achievement and can be marked as one of the main predictors of his academic trajectory, as a self-fulfilling prophecy (Liou, Rotheram-Fuller, 2016). As many researchers have found, teachers tend to have lower expectations of students originating from a different cultural background. Therefore, it is believed that one of the reasons diverse children tend to have poorer achievement is due to the fact that teachers don't expect less of them, than the rest of the classroom. So the question raised in this study is whether or not teachers believe that children coming from different cultural backgrounds are capable of meeting the requirements of the Greek educational system. In order to research this, we distributed a questionnaire examining the perceptions of senior university students. Our sample consisted 100 senior students from two Greek universities departments of Primary Education. . Senior university students were selected due to the fact that while our review of the literature primarily identified studies examining current teachers' perception on the matter, we however, wished to view this research question from the perspective of the prospective teachers. The data was collected and analyzed during the fall of 2015.

Key words: preservice teachers' expectations, achievement, culturally differentiated students, school failure.

A New UNESCO Approach for the Development of Technical Education and Vocational Training Systems in Southern Africa: The Case of Botswana and Namibia.

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Abstract

The purpose of this study is to describe the new approach for the Development of National TVET systems through the implementation of UNESCO's capacity building project, named Better Education for Africa's Rise (BEAR) focused on curriculum development and teacher training in most needed industry sectors in Botswana and Namibia. The BEAR project supports 5 selected Southern African Development Community (SADC) Botswana, DR Congo, Malawi, Namibia, and Zambia, as the SADC region lacked capacity systems of transferable knowledge and skills. There was a sharp decline in international support to TVET in Africa since 1990 because a critique of the failure of African TVET was widely accepted. Nevertheless, after millennium, the rapid changes in industrial structure support TVET. The BEAR project aims to: implement sectoral programmes in selected countries through public and private partnership and improve the capacity of TVET systems to develop evidence-based TVET policies. The main direct target groups are TVET policymakers, experts, teachers and youth. This project theoretically seeks globalization of TVET sectors in SADC countries so that young people in Africa could earn a globally competitive job. As globalization expands common models of social order expanding the strength of organizations involved. The world polity system legitimate strong nation-state identities which produce tendencies for the adoption of common models of modernity. Participation in these globalized association networks is a strong predictor of proper mobilized actor hood. This study selected Botswana and Namibia as governments recognized TVET as the answer to deal with issues of youth transitions to the LM. Using the framework of its capacity building programmes three main types of data: on-site interviews, artifacts of competency-based curriculum, and policy documents were collected and analysed to find out in what way BEAR contributed to build capacity of TVET systems at local and national level. The results will share the outcomes and challenges identified during the CD development process and how the countries ensured the implementation fidelity to make the project successful. To conclude, we will discuss the implication of the project's outcomes and its effect to Botswana and Namibia in terms of capacity building for the identified sectors amidst the countries' efforts of getting TVET sectors globalized by seeking models of their 'actorhood.'

Keywords: curriculum development, technical education and vocational training, teacher training.

Virtual Papers

Engaging young people in volunteerism – a way of educating future citizens to be more active and sensitive to social injustice?

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Abstract

The present research aims to verify if one's involvement in volunteerism may help one become more pro-socially active, conscious and sensitive. If it really were the case, engaging young people (preferably not older than those in their early teens) in the voluntary service could be a very good way of educating the youth to be fully-formed future citizens. The basic idea of volunteerism is to act unselfishly for other people's sake. Therefore, one's involvement in voluntary activity should lead to stimulating and developing such characteristics as one's social conscience, willingness to act, and sensitivity to others' misfortunes. Specifically, the present research examines if agency (i.e., the focus on being active and efficient in attaining one's goals) and communion (i.e., the focus on other people and on their well-being) characterising voluntary service activists are higher than those characterising others. The results are very encouraging: volunteers' levels of both agency and communion appear to be really higher than others'. Thus, engaging young people in volunteerism does seem to be a promising way of stimulating and training them to become pro-socially active and sensitive future citizens.

Keywords: volunteerism, communion, agency, sensitive, citizen.

Introduction

Most researchers agree that the basic idea of volunteerism is to act unselfishly for other people's sake. More specifically, they underscore that, firstly, volunteerism entails one's carrying out an activity which is intended to help other people who are most frequently neither one's relatives nor friends nor acquaintances. Secondly, the helpful activity is both extended over time and not remunerated. And thirdly, the activity may be performed within formal organisations and it may concern an individual or social cause to which one wishes to contribute (cf. Musick & Wilson, 2007; Penner, 2002, 2004; Snyder & Omoto, 2008; Wilson, 2000). The involvement in the voluntary service seems then to offer an excellent opportunity of stimulating and training one's pro-social qualities, such as the identification with socially important and desirable causes; high social conscience and ethics manifested both in solidarity with other people (e.g., the oppressed, the exploited, the discriminated against, etc.) and in sensitivity to their misfortunes as well as, generally, to social injustice. Also, the engagement in volunteerism seems to inspire and develop one's enthusiasm to act pro-socially (or even altruistically) for others, especially for those in need, be it individuals or communities. This would

be in line both with Snyder and Omoto's notion (2007 and 2008) of volunteerism and, in a more general aspect, social action defined as inspired by individual motivation but often having society's problems as a target, and with Barth, Jugert, Wutzler, and Fritsche (2015) idea of solidarity, identity and ethical standards as the independent predictors of action against global injustice.

The present research therefore aims to examine whether one's engagement in voluntary service may really result in one's becoming generally more pro-socially active, conscious and sensitive in comparison to other people who are not involved in volunteerism. If it were the case, engaging young people, preferably not older than those in their early teens (cf. Krzywosz-Rynkiewicz, Zalewska, & Ross, 2010) in the voluntary service could be one of the best ways of educating the youth to be fully-formed future citizens, especially that volunteer action often encompasses many other forms of social participation, such as, for example, collective action (cf. Marzana, 2011; Omoto, 2005; Wilson, 2000; see also: Fattori, Pozzi, Marzana, & Mannarini, 2015 for an integrated model of pro-social behaviour and collective action as the expression of global citizenship). In the present research, the intensity of one's being pro-socially active, conscious and sensitive is assumed to be reflected in one's level of agency and communion. The assumption originates from agency being defined as one's focus on being both active and efficient in attaining one's goals, and communion as one's pro-social attitude manifested in one's focus on other people, on their well-being and on one's relations with them (e.g.: Abele, 2003; Abele & Wojciszke, 2007; Wojciszke, 2010; Wojciszke & Abele, 2008; Wojciszke, Abele, & Baryła, 2009; Wojciszke & Szlendak, 2010). Specifically then, the present research examines if the agency and communion level characterising voluntary service activists is higher than that characterising others who are not volunteers.

Empirical study

Hypothesis

Voluntary service activists' level of agency and communion should be higher than that characterising other people who are not involved in volunteerism. As mentioned above, the main idea of volunteerism is to act, in particular, for other people's sake. Thus, one's joining the voluntary service should stimulate and help develop both one's general willingness to act, together with one's competence (i.e., one's agency), and one's generally pro-social attitude (i.e., one's communion).

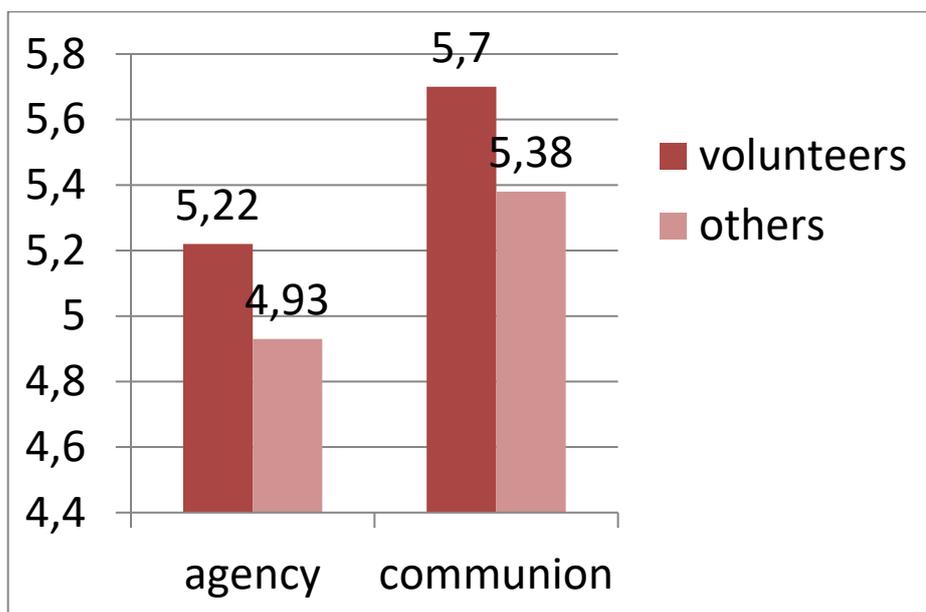
Participants and procedure

Seventy one people (37 female, M age = 29, SD = 7) agreed to participate in the study. Thirty seven (19 female) were voluntary service activists and the other thirty four (18 female) were not. They were all asked to fill in a questionnaire with an agency and communion measure (based on the scales by Wojciszke & Szlendak, 2010). The measure consisted of 30 adjectives, half of which were related to agency (e.g.: competent, efficient, hard-working,) and the other half to communion (e.g.: empathetic, friendly, supportive). The 15 agency adjectives were mixed with the 15 communion ones at a random order. Each participant was asked to indicate how accurately (1 = not at all, 7 = absolutely) each adjective described his or her self. In the data analysis, the overall agency self-evaluation was the mean self-ascription score of all the 15 agency qualities. Analogously, the overall communion self-evaluation was the mean self-ascription score of all the 15 communion qualities.

Results

In order to verify the hypothesis that the volunteers' agency and communion level should be higher than others', a *t*-Student test was conducted to analyse whether the volunteers' agency and communion mean scores were indeed higher than the other participants'. The volunteers' agency mean score ($M = 5.22$) appeared higher than the other participants' ($M = 4.93$). The difference proved to be statistically highly significant, $p = 0.04$. Similarly, the volunteers' communion mean score ($M = 5.70$) also appeared higher than the others' ($M = 5.38$) and the difference also proved to be highly significant, $p = 0.01$ (see: Figure 1).

Figure 1. The volunteers' and the other participants' agency and communion mean scores



Conclusion

The present research has been conducted in order to examine whether one's involvement in voluntary service might result in one's becoming more pro-socially active, conscious and sensitive in comparison to other people who are not volunteers. Indeed, if the main idea of volunteerism is to act unselfishly for other people's sake, it seems highly probable that one's being a voluntary service activist should lead to constant stimulating and developing both one's agency (i.e., one's readiness to act and competence in attaining goals) and one's communion (i.e., one's care and attention to other people and their needs). And, if one's being a volunteer really results in building up one's agency and communion, i.e., in one's becoming more pro-socially active, conscious and sensitive, engaging young people in the voluntary service should be recommended as one of the best ways of educating the fully-formed future citizens. Therefore, the present research has focused on volunteers' agency and communion verifying whether they are more intense than other people's who are not involved in volunteerism. The results lend credence to the hypothesis: indeed, volunteers' agency and communion both appear to be really stronger than others'. Thus, engaging young people in

volunteerism does seem to be a promising way of stimulating and training their socially desirable qualities and thus educating them to become pro-socially active and sensitive future citizens.

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The citizenship self-awareness of senior secondary school students in the context of globalization.

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Abstract

In the 21st century, there can be observed the activization of globalization processes all over the world. Globalization implies the integration of all spheres of social life in Europe and in the whole world. The globalization processes can also be observed in Latvia. The topicality of the research is underpinned by the fact that in the conditions of globalization, the content of the citizenship self-awareness of senior secondary school students has changed. Besides, young people continue leaving Latvia to study and work in other countries. According to the data of the Latvian Ministry of Education and Science (2015), about 17% those finishing secondary school leave the country every year. Only a small number of them return, and the reason of emigration is not only the complicated economic situation, but also the insufficient development of citizenship self-awareness. Therefore, the issue concerning the citizenship self-awareness of the Latvian youth in the epoch of globalization is a topical one in the pedagogical theory and practice. The aim of the research: is to work out innovative pedagogical technologies for the development of citizenship self-awareness in senior secondary school students in the period of globalization. Research methods: the analysis of scientific literature, observation, surveys, mathematical statistics. The research basis: Latvian institutions of secondary education – Pushkin Lyceum, Riga State Technical College, Riga Eastern Secondary School, and Teterov Gymnasium in Germany. The research results: -There has been determined the nature and structure of citizenship self-awareness, the specific features of the citizenship self-awareness of senior secondary school students in Latvian and Germany in the conditions of globalization and conditions for the development of citizenship self-awareness in the contemporary situation; - there have been worked out innovative pedagogical technologies for the development of citizenship self-awareness among senior secondary school students in the period of globalization.

Keywords: citizenship self-awareness, globalization, innovative pedagogical technologies, research.

Promoting the representation of diversity through creativity in the early childhood education

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Abstract

Creativity development through the educational methodology in childhood education may allow a greater recognition of cultural diversity (gender, race and cultural diversity). Childhood is a primary concern for the development of creativity as an integrated construct that generates another style of thinking, including new, different, original and valuable ideas. Thus it is intended to promote the representation of diversity according with a creative style, in order to generate a broader social consciousness. In this poster a creative methodology is proposed in the early childhood classroom to encourage a wider social awareness and the recognition of diversity.

Keywords: creativity, representation of diversity, social justice, early childhood, diversity in education, education.

1. Introduction

Creativity development through the educational methodology in childhood education may allow a greater recognition of cultural diversity (gender, race and cultural diversity).

Attending to UNESCO Universal Declaration of cultural diversity (UNESCO, 2001)

Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations (art. 1).

Cultural diversity and creativity, which is mentioned in the third part of this document, states that all creation draws on the roots of cultural tradition and at the same time it is developed thanks to the contact with other cultures.

Linked to this issue, childhood is an essential stage in the social and personal development and creativity is a construct that will be enhanced throughout the life cycle in which children will take an important role. In the early childhood stage (zero-six years), creativity is essential, since the children generates their own ideas intuitively and inventions to meet their needs (Madrid, 2006). In addition,

creativity plays an important role in this changing society to address the existing diversity as a source of wealth (Larraz, 2015). If we encourage creativity from the early age, we will encourage flexible thinking in relation to the acceptance of differences as a source of personal enrichment. Besides all these questions, the aim of this work is to propose a creative method to promote the representation and the recognition of cultural diversity in early childhood education.

In addition Elisondo and Donolo (2010) shows theories and research to explain the relationship between creativity and openness from different perspectives and the value of intercultural experiences in building educational contexts favorable for creativity. For these authors, creative educational contexts are characterized as open environments with diverse experiences and intercultural dialogue, and these questions could promote a new educative paradigm in the institutions in which education, interculturality and creativity were linked.

1.1. Representation of diversity

According to representation of diversity in the school, the focus has been played on the model of three R of Social Justice proposed by Murillo and Hernández-Castilla (2011) which is composed of three dimensions which are redistribution, recognition and representation. Redistribution has been defined as the distribution of resources allocation in a fair way (primary goods); recognition has been defined as cultural respect of each and everyone, the existence of just relationships in society and finally; representation has been defined as promoting access and equity to ensure full participation in social life. According to representation, the interest of this work it is focused on the representation of diversity, specially for those who have been excluded on the basis of ethnicity, gender, age of physical or mental ability, education, sexual orientation, socioeconomic status or other characteristic of group (Murillo and Hernández-Castilla, 2014). Fraser (2001) proposes a model of recognition of diversity which provides a redistribution of the resources and social participation needed in the knowledge society. According to this question, Fraser (2008) proposed a model for social justice from distribution to recognition and finally to representation of diversity through the participation of the society.

So it is needed to pay attention to the school and the recognition of diversity as part of the work needed to understand social justice. Diversity has been defined as part of the human being and a tool to show our identity. The identity is a complex construct which involves personal and social factors involved on it. In multicultural societies eventually more complex, education should help us to acquire intercultural skills that allow us to live with our cultural differences, not despite them, and culture is the cultural diversity, besides the creativity impulse the source of that diversity of “cultures” (UNESCO, 2010). Therefore, the intercultural dialogue requires the enrichment of the autonomy of all participants through the strength of the capacities and projects that allows the interaction, without prejudice of the personal or collective identity (UNESCO, 2010).

1.2. Creativity in early childhood

Many authors consider creativity as the ability to do creative products, so a creative person is one that produces creative products regularly. A creative product is defined as something new, original and appropriate or valued in a particular context (Barron, 1968, Amabile, 1983; Gardner, 1993; Kim, Cramond & VanTassel-Baska, 2010). These characteristics have also been summarized in two fundamental aspects of creative products, which are novelty and quality, which also must involve originality and adequacy respectively (Sternberg & Kaufman, 2010).

Children in the age of early childhood education show behaviors and their potential for creativity very significantly (Madrid, 2006). There are some studies on creativity in childhood. For instance, Logan (1980) characterizes a creative preschooler as a being who expresses what he means with ease; that has the ability to tell stories; has acuteness of perception, observation and retention of what he or she have seen, heard and observed; unusual interest in books or written materials; interest in learning to counting the time; concentrate longer than their peers in those things that catch their attention; overall talent to artistic forms of expression; intuit the cause-effect relationships; interest in many and varied activities and experiences..

Piaget (in Cordoba, 2006) said that in this stage, cognitive development has characterized by the capacity of mental representation or symbolic function which permits children remember things and think about them. Also this symbolic function is essential for imitation, for the acquisition of language and for the symbolic play (“make as if”).

On the other hand, Dacey (1989) studies the evolution of creativity in childhood. Therefore, he indicates the existence of different critical periods in which creativity should be cultivated, and the most important is during the first five years, because is a period in which the major neuronal development takes in human being.

Menchén (1989) mentions the existence of three developmental stages of creativity, in which the first two correspond to the infant stage. The first one is the multisensory phase, lasting up to four years, in which it is needed the promotion of the children senses to arouse their interest by the surrounding environment. The aim of this action is helping them to discover new things thanks to their inherent curiosity. The second phase is the symbolic, in which the child of four and five years increases their knowledge. They will discover new things, thanks to their playful and spontaneity behavior. They also will expand vocabulary through the questions, which should be encouraged to become a habit. Then, in the intuitive phase, children will seek different solutions to a problem.

Madrid (2006) studied the children's play and pay attention to the Vigotsky ideas. The play takes on an important role in early childhood education creativity development. Vigotsky points out that imagination born in the play and before it there is no imagination. Each play contains elements of the past experience, providing a stimulus to intellectual creativity. In addition, Torrance (1977) states that to develop a creative mind, it is important to enable and encourage children to manipulate, play with objects, words and ideas, to the maximum extent possible within safety limits. Michelet (2002) (in Madrid, 2006) states that after the play children will seek an explanation and will use their imagination, so it will launch creativity, an issue that they will include in their mind games.

3. Method for promoting the representation of diversity through creativity in the classroom

3.1. Knowing and removing barriers to creative thinking.

Simberg (1971) and Osborn (1953) were the first to identify and analyze barriers to creative thinking under three types of blocks: perceptual, cultural and emotional, and recommended overcome these barriers identifying and meeting their operation. Besides, Lorna (1998) describes creativity barriers as obstacles affecting the creative and innovative skills of individuals. This author believes that knowledge, identification and awareness of the barriers, would avoid them and be able to increase the creative potential of individuals. These blocks and barriers could be summarized in two types, which are internal and external barriers (Larraz, 2015). The internal barriers are referring to the

perceptual blocks and the emotional blocks, and the external blocks are referring to the cultural blocks.

3.2. Strategies to develop creative thinking in the classroom

Creative strategies to develop creative thinking skill began to apply in training courses from the industrial field started in 1930 and 1940. These strategies could help to one person to unlock and stimulate the divergent thinking and facilitate the development of creativity. The proposed aim of these strategies is applying them in problem solving, as a part of the social representation of the diversity in classroom.

A way to classify the strategies outlined in the scope of the development of creativity, it has been proposed three types of processes used in the problem solving process which are (Fustier, 1993): 1) analogical; 2) antithetical and; 3) randomly. As following it is summarized some of the most important strategies to develop creative strategies as (Larraz & Allueva, 2012; Larraz, 2015):

Brainstorming (Osborn, 1953). This strategy has four basic rules: 1) critical judgments are excluded; 2) imagination is welcome; 3) amount is demanded; 4) combination and improvement of the proposed ideas is sought.

Attribute listing (Crawford, 1954). This strategy consists of moving the attributes of an object or situation to another object or situation. Its aim is to grasp the characteristics of objects and transforming them to generate significant wealth of new ones.

Checklist (Osborn, 1953). This strategy is based on the formulation of questions as the support of a creative attitude. This strategy proposes a number of questions issued by the educator to encourage creative thinking (use the existing elements already used for other purposes, adapt or copy other realities, modify; increase, reduce, replace, change or reversing the order, combine ideas to improve the object).

Synectics (Gordon, 1961). This strategy is applied in group problem solving activities to increase the success of its resolution. It proposes activities to make the strange familiar and the familiar strange through free associations, involving four types of metaphorical analogy.

Invention of products (De Sanchez, 1991). This strategy proposes the creation of inventions and comprises the following steps: analyze the design to create and the objectives to get; generate ideas; assess the ideas that has been generated; and designing something new or improve an existing design.

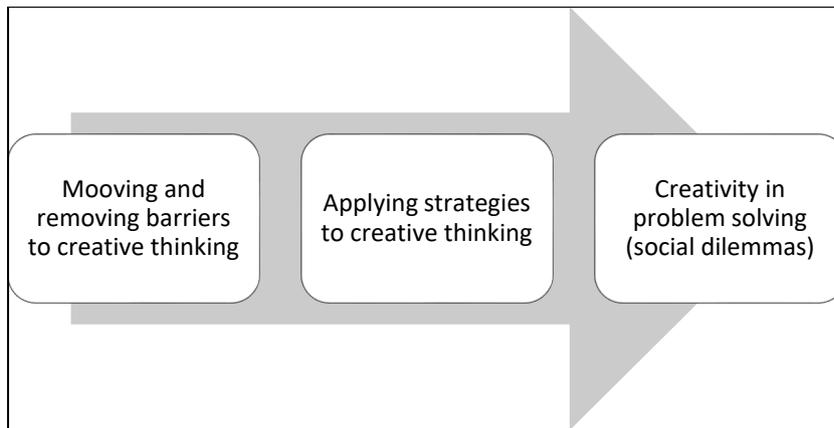
Storywriting (Rodari, 2004). A good example to encourage imagination is the development of stories and the description of different ways to help children to invent their own stories.

3.3. Creative strategies in social problem solving.

Problem solving involved in higher order thinking skills has an essential contribution both to achieve an effective intelligent behavior and an effective thinking. In addition, it has been shown that higher-order thinking skills involved in problem solving include critical, creative and metacognitive thinking skills (Larraz, 2015). Moreover, problem solving skills are the most directly related with a high-level education, linked to a successful learning and an optimal performance (Chipman, Segal & Glaser, 1985; Nickerson, Perkins & Smith, 1985; Resnick, 1987; Lipman, 2001).

Creativity would be linked to the process of solution of open problems, such as social problems. Creative thinking skills operates in "open systems" which are those who are involved in open problems characterized by poorly defined and without clear boundaries between the elements of the problem and the context in which it occurs as it happens with real-life problems (Carretero, 2008). Develop creative thinking skills involves divergent thinking skills, lateral and unconventional thinking (see figure 1).

Figure 1. Teaching methodology to develop creativity in the early childhood classroom



Conclusions

The representation and the recognition of cultural and personal diversity in early childhood classroom would be work thanks to creativity thinking skills development and the application and use of creativity strategies involved in social problem solving and in the children play. This way of working in the classroom, would the children allow an active role in their education and an active participation in their decisions making.

Besides, there are some precedents according this address (Hirmas, 2008, 2009; Vezzali, Gołowski, Crisp, Stath, 2016). For instance, Hirmas (2008, 2009) showed a comparative study of more than 50 innovative experiences developed in Latin America related to cultural diversity and two case studies show the close entailment of transformative pedagogical practices. These experiences belong to a project called INNOVEMOS Network (www.redinnovemos.org) performed from 2001; and is based on the need to strengthen the cultural identity of the child through the ability to create enabling environments for creative and constructive dialogue of learning.

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Posters

 "We have seen, we have heard, we have read, we cannot ignore" An example of inclusion of refugee children: The Child space "A Criança"

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Education and Social Exclusion in Spain: the case of children and young people in residential care

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EDUCATION AND SOCIAL EXCLUSION: THE CASE OF CHILDREN AND YOUNG PEOPLE IN RESIDENTIAL CARE IN SPAIN

BRIEF CONTEXT

Statistical Data Bulletin of Child Protection Measures (2015) → **35.045** children in care



■ Acogimiento Residencial
13.401 (38,29%)
■ Acogimiento en Familia
Extensa 10.031,56 (45,70%)
■ Acogimiento en Familia Apea
5.627,44 (16,00%)

Spain → strong tradition in residential care (López, Delgado, Carvalho y Del Valle, 2014)

SPANISH BACKGROUND

- 1999 • **Pachó**
354 Teenager → lower learning achievements and dropout rate compared to general population
- 2003 • **Bravo y Del Valle**
More friendship relations with other children in residential care than classmates
- 2007 • **Relacios y Jiménez-Moraga**
Low academic scores among children in residential care than general population
- 2007 • **Del Valle, López, Montserrat y Bravo**
272 former looked after children (90s) → just 7,9% continue studying
- 2008 • **Martín, Muñoz, Rodríguez y Pérez**
Low social acceptance of children in residential care by their classmates
- 2008 • **Casas y Monserrat**
YIPPEE Project (Young People from a Public Care Background: Pathways to Education in Europe)
- 2013 • **Muelo, Balluerka y Torres**
Low social and educative adjustment

YIPPEE Project

- The first ever cross-national study focused on the education of young people in care beyond the legal age of school attendance.
- In Spain → the first proved evidence of the educational inequality of children and young people in state care

Educational situation of children and young people in care compared to general population in Catalonia (2009-10)

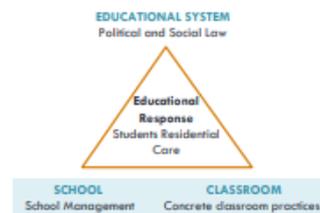
| | General population | Population in care |
|---|--------------------|--------------------|
| Suitability rate at age 15 | 69,4 % | 31,7 % |
| Students repeaters in secondary education | 9,1 % | 64,5 % |
| Students graduates at 16 age | 60 % | 20,6 % |
| Special education at 15/16 age | 1,1 % | 10,6 % |
| Guidance towards PCPI | 4,4 % | 48,6 % |

Modified from Monserrat et al. (2013)

OBJECTIVES

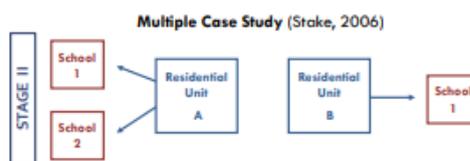
To know the **educational situation** of children and young people in residential care, as well as the **educational response** they receive

- ✓ Knowing the educational situation of children and young people in residential care in Granada
- ✓ Interpreting scholar backgrounds of children and young people in residential care, from their own testimonies
- ✓ Detecting teacher perceptions of these children and young people, as well as knowing the quality of the educational intervention they carry out and possible challenges they identify
- ✓ Identifying educational needs of this population
- ✓ Detecting opinions and perceptions from the care system professionals about the education that children and young people in residential care receive from school
- ✓ Identifying key elements for a suitable education in order to fulfill the needs of children and young people in residential care



METHODOLOGY

STAGE I
Questionnaire → teachers from all primary and secondary schools in Granada which have children and young people in residential care among their students



EXPECTED RESULTS

To formulate **improvement proposals** that may be appropriated for the detected needs of education of children in residential care. Hypothetically, these suggestions will be related to working **emotional education and resilience at school**. Also, it is expected to find real ways to encourage **communication and coordination** between child protection children system and educational system.

The deep analysis that multiple cases study will provided, could help to **complement and enrich** the current understanding about education of children at residential care.

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