



Discrimination in a multicultural primary classroom

A comparative study of the education system of Greece
and Portugal

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ABSTRACT

This paper will give an overview to the EU Education Strategies for the integration of immigrant children.

The research begins with the definition of migration and the various reasons of these movements. On second chapter it is introduced the concept of “multicultural” theories aiming to the integration of the various ethnicities in Europe. The concept of multiculturalism is approached under the ideas of “liberal” and “republican”. Further, it is introduced the multiculturalism in education field and the stages that multicultural teaching follows to achieve the successful integration of foreigners students in the classroom. In the third chapter in respect to cultural diversities focuses on the International and European law towards to the right on education in equality and quality in respect to the cultural, linguistic and religious freedom of immigrants students without any discrimination or distinction. In the fourth chapter, it is analysed the primary education system of Greece and Portugal and compared the variations of the both education systems. In the last chapter, both education systems are compared according to the indicators of Programme for International Student Assessment (PISA) Assessment that influenced the successful performance of students and the Reports from Greece and Portugal, EU and UNICEF.

The outcome of this research is the necessity of schools’ reforms according to the multicultural values aiming to achieve education in equality and quality for all students’ immigrants and non-immigrants who will be the future active citizens of EU.

"... por um caminho de vida..."

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Table of acronyms

ACIDI	Alto Comissariado para a Imigração e Dialogo Intercultural
CEFDW	Convention on the Elimination of All Forms of Discrimination against Women
CoE	Council of Europe
CRC	Convention on the Rights of the Child
EAEA	European Association for the Education of Adults
ECohR	European Court of Human Rights
EL-STAT	Greek Statistical Authority- Ελληνική Στατιστική Αρχή
EN	Greece
ENARO	European Network of Asylum Reception Organisation
ERA	European Network Against Racism
EU	European Union
FRA	Fundamental Rights Agency
GEPE	Gabinete de Estatística e Planeamento de Educação
GR	Greece
ICCPR	International Covenant on Civil and Political Rights

ICECOSOC	International Covenant on Economic, Social and Cultural Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ILO	International Labour Organisation
MDGs	Millennium Development Goals
NAME	National Association for Multicultural Education Advancing and Advocating for Social Justice & Equity, (USA)
NESSE	Networks of Experts in Social Sciences of Education and Training
NGO	Non Governmental Organisation
OECD	Organisation for Economic Co-operation and Development
SEF	SEF, Serviço de Estrangeiros e Fronteiras,
PISA	Programme for International Student Assessment
PT	Portugal
UN	United Nations
UNESCO	United Nation Educational, Scientific and Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund
WCAR	World Conference Against Racism
WDEFA	World Declaration on Education for All

INTRODUCTION

This paper will focus on the integration of immigrants' children in the European Union through education. The immigrant children who are now 5-12 years old will be 25-32 years old in 20 years time and they will constitute the main part of the work force in Europe. So, the immigrants' children will subsequently constitute a major part of the future population of the EU.

Throughout the text, there are comparative examples of Greece and Portugal. Greece and Portugal are used as examples because the both states are in Southern Europe with similar populations and over the last two decades they have transformed from having citizens emigrate away to receiving immigrants. The curriculum in the primary schools of both educational systems, will be compared, so as to point out the differences between them both. In the conclusion comparative suggestions will be given with the aim of achieving the goals set to create an Education for All, which promotes both equality and quality.

Every morning in the EU States thousands of students wake up, go to school, listen to the same music, visit the same websites and go shopping in the same European Chains. Many of these students have an immigrant background or are immigrants.

Every year the European Union accepts a measurable number of the world's moving population. A part of this population is young children, who travel either with their family or alone. The exact number of immigrant children is not recorded. They (im)migrate due to various reasons such as war, education, expectations for a better standard of living, political and environmental catastrophes. In regards to the reason for their movement, they are categorized as worker or educational immigrants, environmental migrants, refugees or due to family reunification. Every group of this moving population has different demands for recognition, but their common characteristic is that they have the right to move freely and are given respect of their rights. Whenever the paper refers to "immigrants", this term will include all the groups described above.

The immigrants "carry" their language, their religion, their culture, their tradition and status of living into the receiving country. The European countries, which used to be homogenous, became "multiethnic". The governance of multiethnic states is based on the theories of multiculturalism. Multiculturalism is a concept of political and philosophical ideas in regards to the integration of the ethnical diversities.

According to International and European Direction, the member states should adopt and implement, in their national law, directions aimed at the integration of the minority groups in respect of their rights as equal human beings without any discrimination relating to their cultural diversities. The education system should be reformed and be adjusted in a curriculum that involves a mutual understanding among the cultural diversities of students and aims at preparing them for a multicultural society. On the other hand there are various factors that have influenced their successful

performance in schools; the structure of the education system, the expectations of the teachers, the motivation of the children and the socio-economic background of their families and their peers.

Which is the best way to integrate an ethnic group in a modern European society? For a successful integration of immigrants some basic rights must be provided in terms of access to education, housing, healthcare and social services. Two main theories will evolve regarding the integration of immigrants as equal citizens where they are to be respected and representative of their rights. The “liberals” sustain that all citizens in a state are equals and should have the same benefits of equal citizens in public affairs in regard to their ethnic characteristics. The other group, namely the “republicans”, sustains an integration of immigrants through their active representation in public assemblies and in parliament with the aim of representing their collective needs and problems as an ethnic group.

The paper starts with the introducing of the moving population in world and in Europe. Who are named immigrants? And why do they move? (chapter 1). The moving population should integrate in the receiving States. The ideas of Multiculturalism introduce a political, philosophical and social concept for the integration of immigrants in respect to their cultural diversities (chapter 2). The integration of immigrant children starts in school societies. The teaching procedure aiming to an equal and quality Education should approach the values of multicultural education in regards to support the integration of immigrant student (chapter 2a, 2b). The International and the European law protect and promote the rights of moving population in receiving countries. The right to education is a socio-economic right and the immigrant children should have access to education without any discrimination on the ground of their different colour skin, sex, language, cultural heritage, their origin and religious beliefs (chapter3).

The Member States of the International and European Conventions should implement them in their national law (chapter 4).Further, in this paper the Primary Education System of Greece and Portugal will be described and the differences between them will be compared (chapter 4.2). According to UN and EU reports and PISA’s and UNICEF’s research various factors influence the successful school performance and the integration of immigrant student (chapter 5). Finally, other aspects to be further discussed on this paper are as follows: What are the advantages of immigrants’ children integration into European Union Member States? What are the future predictions of their integration and how will they support the multicultural societies in the era of globalization?

1. MIGRATION¹

An immigrant is *defined as a person who has moved across international borders from their country of origin and taken up residence in another country*². According to UNICEF Innocent Insight there are three major categories of immigrants, “refugee immigrants”, “labour migration” and “family reunification”³.

Refugee immigrants moved either due to a war in the country of their origin or because of fear for their life.

Labour immigrants move to search for paid employment. After WWII there were the Guest-workers (Gastarbeiter) in Germany, France, The Netherlands and Switzerland, who were temporary labour migrants and could later become permanent residences.

According to the UN General Assembly Resolution A/RES/63/188, (art.2) it is reaffirmed that all receiving countries must recognize “**family reunification**” in order to protect *the family unity of document migrants*.⁴

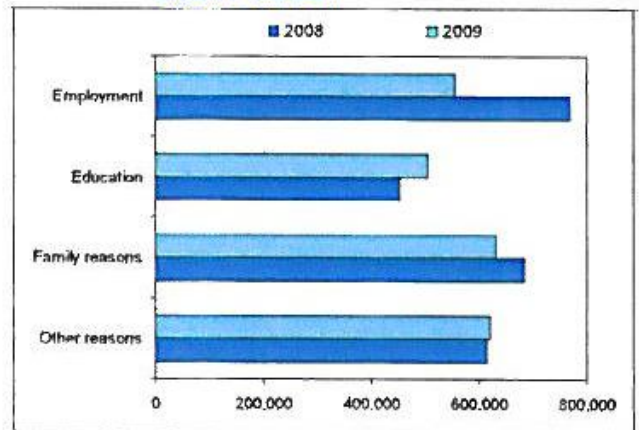
After WWII large movements of internal and external migrations were organized. The immigrants moved under various motivations. The changing of state’s borders, the war’s destruction and the lack of jobs pushed many people to immigrate. The main reason for these movements was the search for *better standards of living*.

Immigration often happens *from former colonies* of the countries of settlement (like from Brazil to Portugal). Other people move to a country because they speak the same language.

Usually the motivation of immigration is a *complexity of economical and employment reasons* in relation to easy transfer to the receiving country.

UNESCO names new forms of immigration one under *educational reasons*.⁵

Graph1.1 New residence permits issued, by reason, EU-27, 2008 and 2009



Other reasons are a miscellaneous group of reasons not covered by the three main reasons, such as international protection, residence without right to work (e.g. for pensioners), diplomatic, and people in intermediate phases of a regularisation process.

Source: Demography Report 2010,

<http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, p.104 (Eurostat - online data code migr_resfirst)

¹ **Migration** is movement of people to a new area or country

Immigration is the action of coming to live permanently in a foreign country

Emigration is the act of leaving one's own country to settle permanently in another Oxford dictionaries, <http://oxforddictionaries.com/> (consulted on 8 July 2011)

² UNICEF Innocenti Research Centre, “*Children in immigrant families in eight affluent countries - their family, national and international context*”, UNICEF 2009, p.4, http://www.unicef-irc.org/publications/pdf/ii_immig_families.pdf (consulted on 8 July 2011)

³ idem, p.8

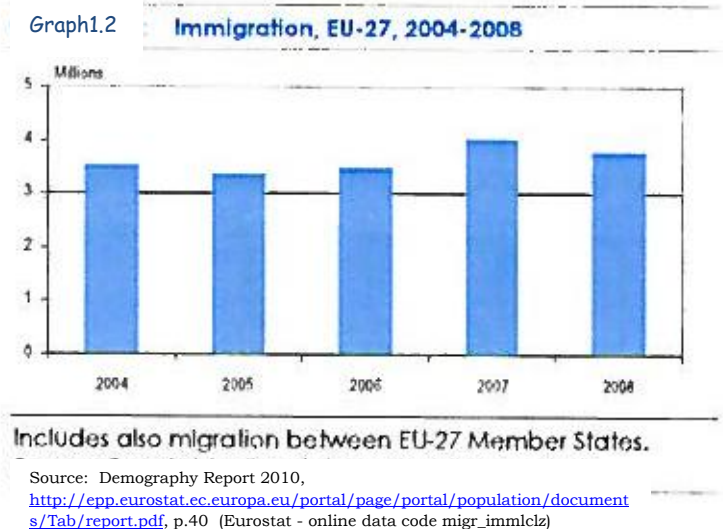
⁴ UN, General Assembly, A/RES/63/188, 17 March 2009, <http://www.unhcr.org/refworld/docid/49d369570.html> (consulted on 8 July 2011)

Many young people move to study in another country and are named as “*mobile student*”. Also the “*brain drain*”, when skilled migrants move to work for international companies or universities. Another group of new immigrants, classified by UNESCO, are “*climate refugees*” or “*environmental migrants*” due to climate change and environmental catastrophes.⁶

Immigrants can be grouped into two distinct categories, the *traditional long-term migration* and the more recent phenomenon, *shorter-term mobility*⁷. Shorter-term mobility includes the immigrants who cross the border for educational reasons or due to their work for international companies. This kind of mobility is not instigated because immigrants are forced to, rather that they are educated and they are attracted by new opportunities⁸

The Human Development Report 2009⁹ represents a less positive view of immigration. Migration is risky, especially for someone who travels illegally. However the movers will gain a new environment and new opportunities, they will advance economically, psychically and intellectually. This immigrant population can boost his/her host society whilst sharing new ideas with their origin-society.

Migration is usually connected to “South-North flows”, meaning that immigrants move from developing to developed countries. However the Human Development Report 2009 supports that the majority of people move within or close to the borders of their own country¹⁰. In addition, the international movements take place between countries with similar development; only 37% of immigrants in the world have moved from developing to developed countries. The most obvious reason is the cost of travelling and policy restrictions on international borders.¹¹



⁵ UNESCO’s Activities in the field of Migrations in 2009-2010, http://www.un.org/esa/population/meetings/eighthcoord2009/P04_UNESCO.pdf, (consulted on 8 July 2011)

⁶ UNESCO’s Activities in the field of Migrations in 2009-2010, http://www.un.org/esa/population/meetings/eighthcoord2009/P04_UNESCO.pdf, (consulted on 8 July 2011)

⁷ European Commission, “Demography Report 2010”, p.90, <http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, (consulted on 8 July 2011)

⁸ idem, p.89

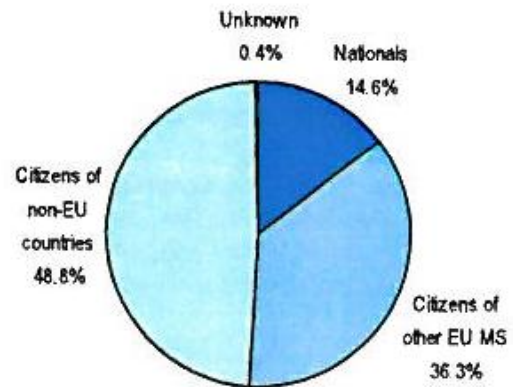
⁹ UNDP, “Human Development Report 2009, Overcoming barriers Human mobility and development”, http://hdr.undp.org/en/media/HDR_2009_EN_Complete.pdf, chapter3, p.49 , (consulted on 8 July 2011)

¹⁰ idem, chapter2, p.21

¹¹ idem, pp. 21-22

Graph 1.3

Immigrants by citizenship groups, EU-27, 2008



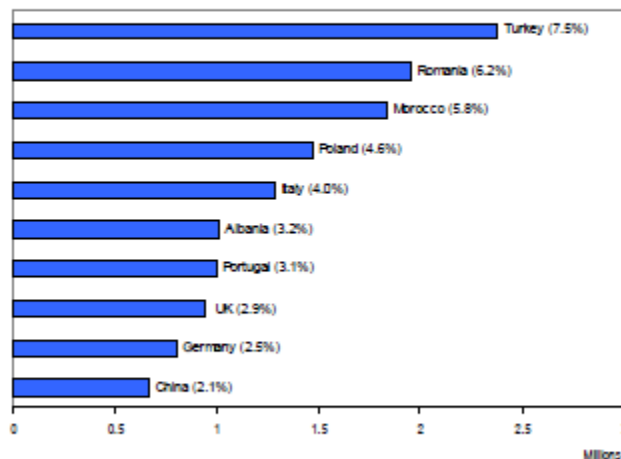
Source: Demography Report 2010,
<http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, p.41
 (Eurostat - online data code migr_immLetz-Eurostat estimates)

According to the European Commission “Demography Report 2010” migration plays a decisive role in the growth of the EU population. From 2004 to 2008 the population in the EU increased, on average, by 1,7 million per year, although in 2008 it fell a little¹². In Graph 1.2 the numbers of immigrant population includes the internal migration within the EU, with migration supporting the growth of the population of the EU. According to Graph 1.3, in 2008 the non-EU citizens made up 48.8% of the migrant population and the EU-citizens accounted for 36,6% of the migrant population. According to Human Development Index(HDI), as is calculated by United Nation (UN), the immigrants as citizens of non-EU countries come from *medium* developed countries (49,9%) and *highly* developed countries (43,7%).¹³

However the number of EU-citizens migrants (as immigrants in other EU States) are high represented. The EU citizens who immigrate more inside the EU are Romanian, Polish, Bulgarian, German, Italian, French, English, Hungarian, Dutch and

Portuguese. The most represented immigrant citizens are from non EU citizens such as the Moroccans, Chinese, Indian, Albanian and the Ukrainians. Graph 4 represents the distribution of EU and non-EU immigrants within the EU countries. The immigrant population in Greece is about 8% of the whole population, consisting of EU and non-EU citizens, and is the 10th highest of all the EU States. The Portuguese population who immigrated is about 4% of the whole population. (See Graph 1.4)

Graph 1.4 Ten most numerous groups of foreign citizens usually resident in the EU-27, in millions and as a % of the EU total foreign population, 2009



Source: Demography Report 2010,
<http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, p.47 (Eurostat - online data code migr_popletz)

¹² European Commission, “Demography Report 2010”, p.40,
<http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, (consulted on 8 July 2011)

¹³ idem, pp.41-42 “4.1.3 Origins of immigrants”

represent only those immigrants who are registered and have permission to stay in their host state. However a large amount of immigrants cross the borders of the EU illegally. These immigrants are not registered and are usually without valid documentation. The programme “*Clandestino*”¹⁴, under the Hellenic Foundation for European and Foreign Policy, collects reliable and systematic data of undocumented immigrants in Europe. The programme is focused on three ‘stepping stone’ countries, those that act as a way to transit between countries, Turkey, Morocco and Ukraine. Access point for illegal immigrants to Europe is Greece, Italy, Spain and Austria.

The Annual Activity Report 2010 underlined that the tension to criminalize the irregular presence of immigrants in Europe caused further stigmatization and marginalization of migrants.¹⁵ On the other hand, at the World Conference Against Racism (WCAR) in Durban, 2001, the International Labour Organization (ILO) stated that, *the increasing restrictions on immigration leads to increased trafficking of immigrants*¹⁶.

According to Universal Declaration of Human Rights (UDHR) everyone has the right to the freedom of movement and residence (art.13)¹⁷. So, everyone could move and be protected either as immigrants or as refugees. The rights of the travelling population are protected under International Treaties. The “International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families” (1990) recognizes the right to freedom of thought of expression, to education, to religious beliefs, equal labour, human treatment and to assembly. Furthermore, it protects the rights of immigrant’ family members; the children should be able to register to one state in order to not be stateless. This convention is neither signed nor ratified by Greece or Portugal.

In 2000 the “Protocol against the Smuggling of Migrants by Land, Sea and Air, supplementing the United Nations Convention against Transnational Organized Crime” was signed¹⁸. This Protocol tries *to prevent and combat the smuggling of migrants by land, sea and air* and calls for the necessity of all states to co-operate in the effort to combat trafficking.

¹⁴ European Commission and Hellenic Foundation for European and Foreign Policy, “Clandestino” (brochure), <http://clandestino.eliamep.gr/wp-content/uploads/2009/09/clandestino-project-brochure.pdf>, (consulted on 8 July 2011)

¹⁵ Thomas Hammarberg - Commissioner for Human Rights of the Council of Europe, “Annual Activity Report 2010”, <https://wcd.coe.int/wcd/com.instranet.InstraServlet?Index=no&command=com.instranet.CmdBlobGet&InstranetImage=1819525&SecMode=1&DocId=1717300&Usage=2>, (consulted on 31 May 2011)

¹⁶ WCAR, “*Working Far From Home – Migration and Discrimination*”, <http://www.un.org/WCAR/e-kit/migration.htm>, (consulted on 8 July 2011)

¹⁷ UDHR, art.13, <http://www.un.org/en/documents/udhr/index.shtml>, (consulted on 8 June 2011)

¹⁸ UN, “Protocol against the Smuggling of Migrants by Land, Sea and Air, supplementing the United Nations Convention against Transnational Organized Crime”, 2000, <http://www2.ohchr.org/english/law/organizedcrime.htm>, (consulted on 8 July 2011)

In 1997, Europe adopted the “Convention on Nationality”¹⁹. The Member States should adapt legislation into their national law in order to ensure the right to nationality for everyone and, in turn, avoid stateless persons. As Mr. Thomas Hammarberg²⁰ stated, the persons without identification are the most vulnerable groups and easily marginalized and excluded. The stateless persons do not have easy access to education, a health care system, social assistance, employment, housing, freedom of movement, and the right to vote. So it is important to be ensured the right of residence for all inhabitants. Greece and Portugal are some of the states that have not ratified this Convention.

In addition, in 2006 the European Council drafted the “Convention on the avoidance of statelessness in relation to State succession”²¹. In acknowledgement of the “Convention on Nationality” it gives more specific rules for the state to access regarding the rights of immigrants.

In the Annual Report on Immigration and Asylum, submitted to the European Commission, in 2010, a “*Single Permit*”²² was devised for legal migrants to ensure the rights of migrants throughout the EU. In addition, the EU should set directives for the Intra-Corporate Transferees (ICT) and for seasonal workers, aimed at innovating economical multi-national companies’ corporation and to combat employment exploitation and trafficking. The “EU Blue Card” Directives, which will be completed in June 2011, will set a package of measures for equal treatment and favourable conditions for family reunification and intra-EU mobility as well as allowing for the EU to attract highly qualified persons.²³

Despite the adopted legislation and the convention, immigrants still face discrimination on the grounds of their race, colour, religious beliefs, language, gender discrimination in their field of employment, access to a health care system and social affairs. The *ENAR Shadow Report* displayed the social aspect of migration and reported that there is a *lack of coherence between the policies* as a result of social exclusion and poverty²⁴. The European Network Against Racism (ENAR) sustains that immigrants tend to be disproportionately unemployed or represented in “3-D” jobs, dirty, dangerous and difficult- or simply exploited due to their vulnerability²⁵.

¹⁹ CoE, “*European Convention on Nationality*”, Strasbourg, 6 November 1997
<http://conventions.coe.int/Treaty/en/Treaties/Html/166.htm>

²⁰ Thomas Hammarberg - Commissioner for Human Rights of the Council of Europe, CommDH/Speech(2010)13, Strasbourg, 17 December 2010,
<https://wcd.coe.int/wcd/ViewDoc.jsp?id=1722017>, (consulted on 8 July 2011)

²¹ CoE, “*Convention on the avoidance of statelessness in relation to State succession*”, 19 May 2006, Strasbourg, <http://conventions.coe.int/Treaty/EN/Treaties/Html/200.htm>, (consulted on 8 July 2011)

²² COM(2011)291final,p.4, http://ec.europa.eu/home-affairs/news/intro/docs/110524/291/1_EN_ACT_part1_v8.pdf, (consulted on 8 July 2011)

²³ idem

²⁴ ENAR, “*Racism in Europe - Shadow Report 2008*”, November 2009,
http://cms.horus.be/files/99935/MediaArchive/publications/shadowReport2008_EN_final.pdf, (consulted on 8 July 2011)

²⁵ ENAR – Press Release, “*Anti-discrimination and social inclusion must be an integral part of a successful integration strategy*”, Brussels 15 April 2010,

In 2004, the EU set eleven “Common Basic Principles on Integration”. Integration is a dynamic two-way process of mutual accommodation. The inter-cultural dialogue and the co-operation between the states can support the integration of immigrants. The states should ensure equal employment, to offer access to education for adults and for their descents and knowledge of the host society’s language, culture, history and institution; to ensure their access to immigrants’ institution and private and public goods as equal to national citizens; practice their culture and religion and participate in the formulation of the integration policy and measures, especially at a local level.²⁶

“Integrating immigrants in our society is “of key importance for the EU... to face up to the challenges of the 21st century”, said the President of the European Commission, José Manuel Barroso, in 2007²⁷. The 2nd Annual Report on Migration and Integration (2006) sustains that for the successful integration and participation of immigrants, they must be provided with basic rights in terms of access to education, housing, healthcare and social services²⁸. Furthermore, José Manuel Barroso sustains that the key element of integration is “education”, where all the aspects of integration come together²⁹. The reference to education is for adults, youths and children.

A large percentage of the moving populations are children (under 17 years old). UNESCO³⁰ and UNICEF Innocenti Insight³¹ sustain that the precise number of young migrated children worldwide is unknown and many of these children are unaccompanied. This paper will focus on immigrants, refugees and asylum children, who cross the borders either with their families, with one of his/her parents or alone (unaccompanied); in some cases taken without consent via trafficking. In the text the reference to immigrants’ children will include all kinds of immigrated children.

<http://cms.horus.be/files/99935/mediaarchive/pdfpress/2010-04-15%20integration%20ministerial%20meeting.pdf>, (consulted on 8 July 2011)

²⁶ ENARO – “Common Basic Principles for immigrant integration Policy in the European Union”

<http://www.enaro.eu/dsip/download/eu-Common-Basic-Principles.pdf> (consulted on 8 July 2011)

²⁷ José Manuel Barroso – president of the European Commission, SPEECH/07/628, Berlin, 16 October 2007, <http://europa.eu/rapid/pressReleasesAction.do?reference=SPEECH/07/628&format=HTML&aged=1&language=EN&guiLanguage=en> (consulted on 8 July 2011)

²⁸ Commission of the European Communities, SEC(2006) 892, Brussels, 30 June 2006, http://www.cizinci.cz/files/clanky/386/SEC_2006_892_EN_DOCUMENTDETRAVAIL_p.pdf, 2006

²⁹ José Manuel Barroso – president of the European Commission, SPEECH/07/628, Berlin, 16 October 2007, <http://europa.eu/rapid/pressReleasesAction.do?reference=SPEECH/07/628&format=HTML&aged=1&language=EN&guiLanguage=en> (consulted on 8 July 2011)

³⁰ UNESCO Policy Brief on Early Childhood, “The Impact of Global Migration on the Education of Young Children”, N°43/April-September 2008,

<http://unesdoc.unesco.org/images/0016/001629/162977e.pdf> (consulted on 8 July 2011)

³¹ UNICEF Innocenti Research Centre, “Children in immigrant families in eight affluent countries - their family, national and international context”, UNICEF 2009, http://www.unicef-irc.org/publications/pdf/ii_immig_families.pdf (consulted on 8 July 2011)

In 2008, the average age of immigrants in the EU was 28.4 years old.³² The majority of immigrants are between 15-40 years old; the *working* age. Afterwards these immigrants will create a family in the host state. As Jurgen Habermas³³ states, “the children of former immigrants and the children’s children have long been a part of our society. The youths who are now 0 - 15 years old in 2050, 40 years later, will be 40 - 55 years old; so, the economy is going to depend on them.

Even though the young migrated children are affected by immigration, the problems of adults and youths immigrants are more visible. On the Report Card of the UNICEF Innocenti Centre “The children left behind” rests on the belief

*“...that the true measure of a nation’s standing is how well it attends to its children – their health and safety, their material security, their education and socialization, and their sense of being loved, valued and included in the families and societies into which they are born.”*³⁴

For these reasons the education of immigrants’ children and the support for the integration of their families are important for the economy and the development of those receiving countries.

³² European Commission, “*Demography Report 2010*”, p.44, <http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, (consulted on 8 July 2011)

³³ Jurgen Habermas, reference to the SPEECH/07/628 by José Manuel Barroso – president of the European Commission, Berlin, 16 October 2007, <http://europa.eu/rapid/pressReleasesAction.do?reference=SPEECH/07/628&format=HTML&aged=1&language=EN&guiLanguage=en> (consulted on 8 July 2011)

³⁴ UNICEF Innocenti Centre, Report Card 9, “*The children left behind - A league table of inequality in child well-being in the world’s rich countries*”, UNICEF 2010, http://www.unicef-irc.org/publications/pdf/rc9_eng.pdf (consulted on 8 July 2011)

2. MULTICULTURALISM

Since the 20th century a nation state has been defined according to its territorial borders and the common language and religion of its citizens. The states, mainly in Western Europe, tried to adopt this homogenous status for their society according to the ideal homogenous, poli-kratos (πόλη - κράτος), which existed in Ancient Greece. This homogenous national state had a sole national identity and one national language and the same religion within its borders. During this period, these regulations were socially, intellectually and scientifically accepted around the world. In order to achieve this homogenous state various tactics were practiced; detachment attitudes were used on the minorities or strong racist behaviors like seclusion or genocide of whole groups internal in the society.

After the atrocities of WWII, populations moved on mass internally throughout Europe and to the New World. It was these movements that led to an alteration of the definition of 'national state'. Every state could then be characterized as a *multiethnic*, *multinational* and *multicultural* society. Bhikhu Parekh said that, "*A multicultural society cannot be stable and last long without developing a common sense of belonging among its citizens*³⁵". So, a multicultural society *should foster a strong sense of unity and common belonging among its citizens*³⁶ otherwise it cannot act as a cohesive community. According to this point of view it is necessary to recognize the various groups in the community and the demand for a common way of state governance.

The Stanford Encyclopedia of Philosophy states that, the identification as *demos*, citizens, in a globalization era cannot lie in specific territorial borders of a state but in a broader idea. Particular citizenship exercised in a multiplicity of "sites" and in different levels of governance in a local, national, regional and global³⁷. The necessity to give an identity and to recognize every ethnical group according to this identity is important for the state's governance and to keep the national identity of a majority group.

Nowadays the description of a homogenous, nation state is no longer realistic. The states are multiethnic and the citizens could be easier characterized, not by their nationality but by their ethnicity. The ethnicity of a group or an ethnical group is defined by its members through a common heritage, often consisting of a common language, a common culture (often including a shared religion) and an ideology that stresses common ancestry.³⁸ The ethnicity of a group is defined through the common heritage. The ethnicity of a group is not defined by its territorial border, but according to the language, common customs and traditions and common descent among their

³⁵ Bhikhu Parekh, 2000, p.341

³⁶ idem, p.196

³⁷ Stanford Encyclopedia of Philosophy "Citizenship", <http://plato.stanford.edu/entries/multiculturalism/> (consulted on 18 May 2011)

³⁸ Wikipedia "ethnic group", http://en.wikipedia.org/wiki/Ethnic_group (consulted on 8 July 2011)

members. An ethnic group is *generally more concerned with the identification of 'us'*³⁹, to separate themselves from the majority. An ethnic group could be a group that moved from one nation to another, like *immigrants* and *refugees*. Other ethnic groups live in a national territory but want to identify themselves with the territory, like the *indigenous* or like the, as named, *national minorities*. So, the Western Democratic Societies have moved away from the older model of unitary, centralized homogenous nation-state, to today's version where virtually all Western states have become "multinational", "multiethnic" states which recognize the existence of diversities within the society; within state's borders. The new form of a state is a multicultural, multiethnic state.

A governance of a multiethnic, multinational state based on the concept of "multiculturalism", which takes place in goal to form ideas and ways of governance, where *a universal body of thought creates a, 'political philosophy about the proper way to respond to cultural and religious diversity.'*⁴⁰

Sound governance of a multicultural society requires states to have integration strategies and mutual respect of the rights of its persons regarding their beliefs and cultural traditions and their right to speak their own language. The second annual Report on Migration and Integration of the European Commission urged that, "in order to successfully integrate and participate in all aspects of life, migrants must be provided with basic rights in terms of access to education, housing, healthcare and social services"⁴¹.

In addition, "*Multiculturalism means that cultural minorities should be able to participate as equals in all spheres of society, without being expected to give up their own culture, religion, and language, although usually with an expectation of conformity to certain key values*". Significant examples that European states follow are of the USA, where cultural diversities and the existence of ethnic communities are officially accepted and co-exist. A second example is practiced in Canada, where multiculturalism exists as a public policy and implies both the willingness of the majority group to accept cultural difference as well as the state to act to secure equal rights for minorities⁴². These examples from the USA and Canada seem to be adapted in various forms in Australia, Sweden and in France. The multiculturalism policy has been developed in various complex and unexpected ways⁴³.

International movements and drafts of various International Conventions take place to protect and respect ethnic minorities and their cultural diversities. The states'

³⁹ Thomas Hylland Eriksen, "Ethnicity and Nationalism, Anthropological Perspectives", London: Pluto Press 1993 (second, expanded edition 2002, third edition 2010), <http://folk.uio.no/geirthe/Ethnicity.html> (consulted on 18 May 2011)

⁴⁰ Stanford Encyclopedia of Philosophy "Citizenship", <http://plato.stanford.edu/entries/multiculturalism/> (consulted on 18 May 2011)

⁴¹ UNICEF Innocenti Research Centre, "Children in immigrant families in eight affluent countries - their family, national and international context", UNICEF 2009, p.24 http://www.unicef-irc.org/publications/pdf/i_i_immig_families.pdf (consulted on 18 May 2011)

⁴² James A. Banks, 2009, p.58

⁴³ idem, p.57

mechanisms should change the political and social approach towards the ethnic minority groups. Since a multicultural society recognizes the diversities of internal groups in its society, it can exercise a fair way of governance.

Every multiethnic society forms different governance for its society's coherence, with a focus on the integration of each minority; for a better governance and unity in the society. Each minority group wishes to be recognized and accommodated either by its own historic acknowledgment or by its own decision to stay in one country. The dominant minority groups in western societies are national minorities, immigrants and indigenous. Each of these group demands unique kinds of recognition in the dominant society. The national minorities demand recognition and respect of their cultural traditions, their language and their religion. The immigrants demand respect of their cultural tradition, their language and their religion and the indigenous people demand territorial and cultural respect. So, that creates various forms of multicultural integrated governmental actions, different for each multiethnic state.

The modern world is separated into "societal cultures", which provide a life style and include a range of activities in public and private life, as said by Kymlica in his book, "Multicultural Citizenship".⁴⁴ Every modernized society has a common culture, encompassing a standard language and a common system of economic, political and educational institutions. At the same time the moving population in this country has its own separate language, religion, cultural traditions and history, which they "carry" with them into a new state, along with experiences from a different economical and social environment. However immigrants settle in the new societies and it is not possible to reform a "*new society*" mirroring that of their "homeland". For this reason it is important to learn the common language of the new state and to study the customs of the new society as well as the economic, political and educational system that exists there.

Understanding the systems of new host states is never an easy task. The host state should take pro-active measures to promote and support the education of their foreign population, whilst ensuring that their rights for a good health care system, nutrition and housing are met. According to the concept of multiculturalism the state should ensure the integration of the foreign population in its territory with its own diversities.

According to Dworkin it is crucial to understand the history, the language and the common "*vocabulary*" of the tradition and conventions of each society's culture, in order to appreciate and respect a state's differences. The demand for recognition is designed by an ideal of human dignity, which includes the protection of basic human rights for each individual and the acknowledgment of special needs for specific cultures of minority groups. People live in accordance to the demands of their social life, and pay attention to the public gaze and what others think of them. In addition the culture, the religion, customs and traditions of the local society influence the social life style and

⁴⁴ Will Kymlica, 1997, p.76

the needs and standards of good life. So the standard for a good life with dignity is subjective for each one and dependent on various factors.⁴⁵ For this reason it is very difficult to form one generic form of a good life which is applicable to everybody and it is equally impossible to form many different systems for each cultural minority group.

In conclusion, the aim of integration in a liberal society can be achieved through many different ways. The debate can be divided into two stages; what is the best integration tactic for each society and which of these tactics are most adaptable to the system of the state. There are two opposing approaches; liberal and republican. Hence the liberals and the republicans sustain that the respect and the recognition of each culture are undoubtedly necessary.

On one side the liberals recognize the existence of various ethnic minority groups in modern societies with each of these groups having the right to freedom of expression, to speak their own language, to exercise their religious beliefs and to have their own traditional culture and customs. Liberal multiculturalism, *'is not a single principle or policy, but an umbrella of highly group-differentiated approaches and each of these approaches is itself multidimensional, incorporating economic, political and cultural elements in different ways'*⁴⁶. Therefore liberalism guarantees certain generic minorities rights for all ethno cultural groups of the society.⁴⁷ Whilst liberal multiculturalism does not alter its approach for each of the various groups and does not deal specifically with the rights of each group – collective rights.

On the other side the republicans also measure the existence of various multiethnic groups in each modern society. Hence the freedoms and equalities among the citizens should refer not only to common “primary goods”, like health care, nutrition, accommodation, education, religion and cultural practices but also to freedom of expression and association through the process of the right to vote, to be elected and to hold a public office. Representation in parliament is an option to promote the views or interests of each group and to prevent them from receiving unfavourable legislation in the governance or in the courts⁴⁸. For the republicans the reciprocity equality among all the citizens could be achieved through political participation and representation in parliament regardless of any differentiation. That means equalization among the rights and the “entitlements” of citizens⁴⁹.

Nowadays more and more societies are labeling themselves as multicultural in an attempt to recognize and retain cultural communities which want to survive. For this reason, the acknowledgment of minority groups in each society, including respect of their culture, religion and language, is the first step towards bringing the various ethnicities closer. The second step is the recognition of their diversities on a national and international level. Simultaneously it is very important that every minority group be

⁴⁵ Charles Taylors, 1994, p.46

⁴⁶ Will Kymlicka, 2009

⁴⁷ idem

⁴⁸ Will Kymlica, 1997, p.150

⁴⁹ Charles Taylors, 1994, p.4 & p.37

proportionally represented in the parliament, making a stand for their needs and necessities according to their cultural characteristics. It is culturally impossible to accept someone from another group to represent your right, because it is difficult to feel and understand the real needs of a vulnerable group.⁵⁰. Therefore this vision of the ideal citizenship could be achieved in a multiethnic society, as was in poli-kratos in Ancient Greece.

The ideal citizenship in Ancient Greece was an “agathos politis” (αγαθός πολίτης). The direct translation of “agathos politis” is a “naïve citizen”, however in the concept of this phrase, it has a completely different meaning. “Agathos politis” has a double meaning; one of those refers to a “good” citizen according to the rules of the society and the other one, a “politically active” citizen who hopes and works for the *best* of his society.

The idea of Rousseau, “*The Social Contract*”, is a contract in the state among all citizens for reciprocal equality, is a representative idea for Taylor also. Evidently, Rousseau’s idea sprang from the example of Ancient Greece, in Athens, where all citizens could participate in games and be applauded by all their fellow-citizens. So, the citizens treat each other fairly and the state deals equally with all⁵¹. This way the diversities are simultaneously respected, especially when dealing with those who do not share common goals⁵². A source of patriotism and virtues without differentiations or distinctions in various classes of citizens could be the organization of events, festivals and recitations like in Ancient Greece and that could be the key feature for a society without discriminations among its the citizens.

Taylor, distinguished in two kinds of society’s governance, named them “liberalism 1” and “liberalism 2”. In “liberalism 1” the state keeps a neutral status and does not take any responsibility for anyone’s cultural survival but for an effective equality in the governance system among all citizens; this is a form of republican governance. Whereas in “liberalism 2” the state takes care of the survival of the culture and religion of the main population by tolerating and respecting the ethnic and religious differences and by allowing them equal freedom to organize their societies and express their culture and values as well to reproduce them in their civil society and in their family. This style of society’s governance is more closed to the most liberal nation-states in West Europe like in Norway, France and the Netherlands etc.⁵³

The liberals are often characterized as “blind”, because in the governmental system they do not consider any differentiation in the legislation between the minorities’ cultures, which probably have different needs as a group, collective rights, and does not take the perspective of the world and life’s expectations of each culture

⁵⁰ Will Kymlica, 1997, p139

⁵¹ Idem, p.57

⁵² Idem, p.59

⁵³ Charles Taylors, 1994

into consideration. By this way the state act by one common way among all citizens⁵⁴. Kymlicka notes that, in countries with multiculturalism policies vulnerable members of some minorities continue to be the victims of illiberal treatment, such as coerced marriages, at the hands of their family or ethnic community, as the community follows some rules under the “umbrella” of *cultural tradition*. In this sense, liberal multiculturalism has failed to enhance individual freedom by implementing its “blind” multiculturalism policy.⁵⁵ Instead, republicans sustain that the dignity for a good life in a multicultural society is subjective for each person and it is not easy to identify general forms. So, each social and cultural group in the same society could think in its own way and act differently to achieve the same purposes.

All of the examples of multicultural approaches seem to be problematic in one way or another and at the end of 21st century a “crisis of integration” appeared, widespread in all welfare but not societies.⁵⁶ Furthermore, the strong feeling, that in Europe the multicultural approach has failed in contrast to the New World, can be explained by the design of multicultural tactics and the characteristics of immigrant groups. Firstly, in the New World, a balance between the number of skilled and unskilled⁵⁷, legal and illegal immigrants existed. Secondly, and most important, the expectations of these moving groups in the New World were *permanent, active participated citizenships*, in contrast to Europe, where the immigrants were remarked as a temporal group of citizenships, guest workers, Gastarbeiters; this type of group are expected to return to their country at some point. According to Kymlicka, the efficacy of multicultural tactics is dependent on each state’s targets that are set for the integration or assimilation of the internal ethnocultural groups. In Europe the problem is a “*dual crisis*” of *national identity and the welfare states*⁵⁸ and the solution is not to blame the immigrants. At national level there is no support for this “crisis”, but at local level many NGOs help and support immigrants’ families and ethnical minority groups⁵⁹.

In my opinion, the European vision for immigrants’ integration should be long term, in the sense that they be seen as permanent active citizens. European States could then abolish differentiation of immigrants’ status in the society and further support their socialization and political participation. A liberal society should be open to every

⁵⁴ Bowman, Barbara T., “Educating Language minority - Minority children”, 1990,

<http://www.ericdigests.org/pre-9214/minority.htm>

Source: ERIC Clearinghouse on Elementary and Early Childhood Education Urbana IL, (consulted on 1 June 2011)

⁵⁵ Will Kymlicka, 2009, p.139

⁵⁶ James A. Banks, 2009, p.57

⁵⁷ The United States attracts 55% and the EU 5% of skilled immigrants.

from the SPEECH/07/628, Berlin by José Manuel Barroso – president of the European Commission, 16 October 2007,

<http://europa.eu/rapid/pressReleasesAction.do?reference=SPEECH/07/628&format=HTML&aged=1&language=EN&guiLanguage=en> (consulted on 8 July 2011)

⁵⁸ James A. Banks, 2009, p.58

⁵⁹ Idem, p.57

culture and be obligated to provide access and information to its citizens regarding lifestyles that accommodate *freedom of expression* and to also teach children about the existence of other ways of life style and cultures by the *mandatory education*, and to allow citizens to revise their opinions, without any legal penalty, if they wish to.⁶⁰ The citizens as individuals should have the option to choose their own way of life and what is valuable for their personal process of development. This co-existence of diverse cultures in society could lead to a process of new cultural development in the era of globalization.

2.a Multiculturalism in Education

The debates regarding integration within multicultural societies do not end with the political life and the legislature of the state. The next big stage of discussion about the integration of immigrants is the education system of each state. The education of adults, youths and children is a major discourse, because the education system of each state is the “mirror” of its political tactics and attitudes and through the education could support the rights of the minorities. The hosted country is obligated to ensure a “good life” that includes health care, nutrition, housing and education for all citizens. This chapter focuses on the multiculturalism approaches within the education system.

In the beginning an education was only available for the people who had money to pay fees and private teachers; the right to an education was based in discrimination. Every age, children, youths and adults, have the right to an education and each age group naturally demands a tailored education system. According to UDHR the states are obliged to offer equal opportunities to obtain an education for all citizens. Regardless of the level of education, the treatment of those seeking a multicultural education is expressed in the same way. However, this paper will focus only on the elementary education in primary schools.

General values govern the whole educational system, whereby,

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills, and values from one generation to another⁶¹

Education is the sum of acts and experience which affect the mind and the character of a human being. Further, education is also the totality of knowledge of the technical skills, religion and the philosophical values of each nation. These outfits should be given to every child in order for them to become an active and effective

⁶⁰ Will Kymlica, 1997, p. 82

⁶¹ Wikipedia “education”, <http://en.wikipedia.org/wiki/Education> (consulted on 1 July 2011)

citizen. A complete education provides each personality with a wealth of technical skills and forms of thought, beliefs and at the same time, influences character, in contrast to the concept of “studies”, which only includes knowledge. A complete education is a high complex goal and a progressive procedure.

To learn how to “write”, “read” and “calculate”, to be alphabetized, is the main goal of elementary education. From the beginning of the last century in Europe, the education, under the concept of basic alphabetize, was still a benefit reserved for wealthy families, due to difficulties encountered when trying to enroll in private schools and families’ financial problems. A large number of students stopped their studies before continuing on to complete elementary education for various reasons, such as to start working or for girls to get married.⁶²

Equal access to an education brings discussions on various topics such as, non discrimination on race, colour or gender, the construction of schools closer to housing, the education of teachers and the schools’ relationship to the community to the forefront. Equality and quality education for all is a major problem in Western modern societies, where societies are multiethnic and demands for education should include and respect all the students with various cultural backgrounds, different religions and linguistic alterations.

The children, that include those of the moving populations in the world, move either alone or with their families many of these children are also not recorded. The receiving states should take pro-active measures to protect the rights of these children according to all conventions for health care, nutrition, entertainment, education and a safe life. Under the International Convention on the Rights of Child (ICRC) every child has the right, without any prosecution to their parents, to go to school. The CRC is ratified by all the Member States except Somalia and United Nation of America.⁶³ The form of traditional schools has been changed; where children with various ethnicities and cultures sit at the same desk and find a way to communicate with their classmates and their teachers.

The academic society approaches multicultural education through various perspectives and under the influence of states future vision of immigrant population in their territory. The main question is what should the goal of multicultural education be, to “assimilate” the alterations of students in a homogenous form or to “integrate” the cultural and religious alterations of students in the classroom.

The ways by which immigrants are integrated and with whom they come into contact with, is reflected upon and modified by their own cultural heritage. Taylors sustains that, the identification of human identity in the society, is created under public recognition and that requires a politic that leaves room for the citizens and minority

⁶² UNICEF Innocenti Research Centre, “Children in immigrant families in eight affluent countries - their family, national and international context”, UNICEF 2009 http://www.unicef-irc.org/publications/pdf/ii_immig_families.pdf (consulted on 8 July 2011)

⁶³ ICRC - Ratifications on http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-11&chapter=4&lang=en (consulted on 8 July 2011)

groups to deliberate publicly about those aspects of their identities that they share, or potentially share, with other citizens⁶⁴.

In addition, a teacher should take into account that on the individual identity of each child various factors have influences. However, children like to imitate and assimilate the various attitudes and behaviors which are new to them. The school should help the students to develop the proper knowledge, skills and attitudes as well as to be critical and able to choose the way of life that is more adjusted to them. James A. Banks describes with the figure 2.1 that the individual character becomes influenced, firstly by their cultural community, then later from mainstream culture, national civic community, and finally from the global community.

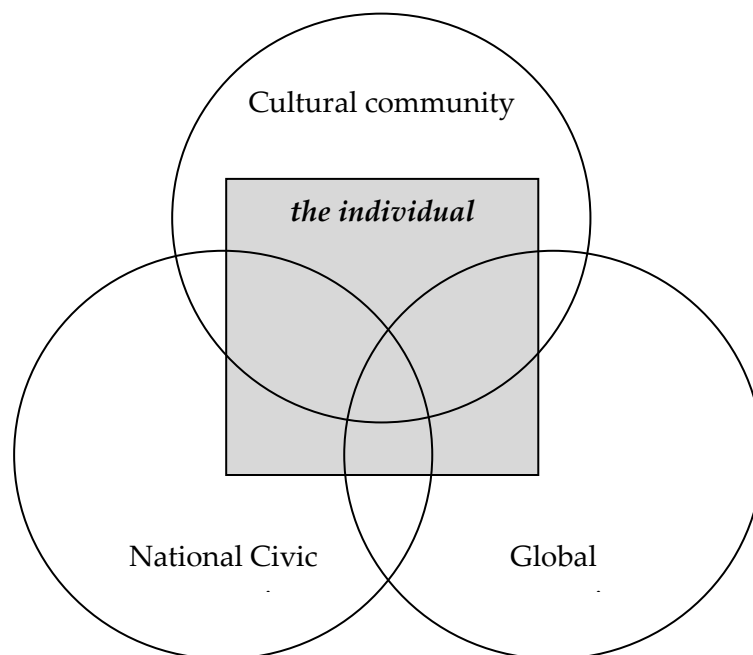


Fig.2.1 The school should help students to develop the knowledge, skills, and attitudes that are needed for their students to function effectively in their community's culture, in the mainstream national civic culture and community and within and between other ethnic cultures and sub societies.⁶⁵

The **cultural community** is the family's heritage and is determinant for the personal identity under the language, thinking concept, view of life, nutrition, habitual and traditions. The **mainstream culture** is formed by the national civic community, because the children in a multiethnic classroom are not isolated. There is co-influence among the various students' from different ethnicities and habitual, by discussions in the classroom about other cultures. The television and the internet are the main "vehicles" for exchanging information on a global level about fashionable clothing and life styles. The **global culture** is formed under the view of future citizens in a global society. All of

⁶⁴ Charles Taylors, 1994, p.7

⁶⁵ James A. Banks, 2009, p.29

these intercourses create a new form of the traditional cultures and create the personal identity of each one.

The children in a multiethnic society, whilst they grow up, should cope with different personalities from various cultural backgrounds. Since they do not live in an isolated society or ghetto in a neighborhood, they should have the maturity to respect the traditions of various ethnic groups. They should develop a sense of respect for the other cultures in the same way as they would like respect for their own traditions; a form of mutual respect.

Fostering a personal identity helps the students, not only immigrants, to easier adapt in the society. The US is an example of a country where an amount of people of various nationalities, from all around the world, live. Hence, the immigrants from Greece or from Vietnam can call themselves Greek-Americans and Vietnamese-American, by this way they give a special identity to themselves and at the same time are recognized respectfully by the host state. Their public identity is figured out with a doubled concept of the dominant characteristics, practices and values of their group and with their political and social liberties⁶⁶. Although, it is not current for all nationalities, as of the 11th of September many Muslims, in the US and the rest of the world, should hide their nationality, in order to be protected and not discriminated. James A. Banks⁶⁷ noted that in spite of this liberal multicultural identification of immigrants, there are marginalized communities in the American society like the Mexicans and Afro-Americans, who live in separate neighborhoods. This is not an integration and co-existence of various ethnical minority groups. The American society has failed, in one way, to integrate these communities. In Europe the situation is different, but the solution is not to blame the immigrants.

A main principle of integration was assimilating all students in a dominant culture. During the lesson in classrooms the teacher adapted a common way for all students, without any differentiation on students with different cultural characteristics. The main aim was for all students to become equal citizens with similar characteristics in a homogenous society.

Later, the students in the classroom should be integrated with their own cultural characteristics. This kind of integration is *a gradual process that required some degree of mutual accommodation*⁶⁸. Yet still the final goal of integration is the absorption into the dominant culture as equal, active participating citizens. So, it is maybe integration a simpler, slower and gentler form of assimilation, is noted as question in “The Routledge International Companion to Multicultural Education”.⁶⁹

For this reason education takes a new form as *multicultural education*. Multicultural education keeps the concept of education as a “vehicle” of transferring knowledge and skills, but also involves the knowledge and studies of various cultures.

⁶⁶ Charles Taylors, 1994, p9

⁶⁷ James A. Banks, 2009

⁶⁸ idem, pp.56-57

⁶⁹ idem

So, the multicultural education shares characteristics across nations but also reflects the national, cultural and political context in which it is embedded⁷⁰. The long-term goal of multicultural education is to restructure schools, attitudes and ideas which could function in ethnically and racially diverse communities and nations in the world to provide all students, and later citizens, with equal access to a “good life”.

A chronological start of the concept “*multicultural education*” can be dated back to 1960s America, where the civil society of minority groups manifested against the *de facto* assimilating policy of minorities into the “melting pot” of the dominant American culture. So, “multicultural education” was developed in goals to fulfill the shortcomings of both exclusionary and assimilation forms of schooling. The principle of recognition and the respect of the cultural background of the students (their religion and their language) aiming to develop the full potential of all students⁷¹, in order to become active participated citizens and to contribute to the society. Although, the key value for co-existing of the cultural varieties of minorities groups is the mutual respectful accommodation.

Then James A. Banks⁷² wrote that the most significant ideas of multicultural education are based on the ideas of antiracist education. Hence, today in multicultural discourse there is no referral to the distinction between multicultural and antiracist education⁷³. UNICEF’s, “Innocenti Insight” of the Eight Affluent Countries noted at the foreword of the report that, “*the future prospects of children in immigrant families are important to the children themselves and their parents, but also to the countries in which the families have settled. When these children become adults, they will constitute substantial portions of the work force that will provide for the retirement of the elderly, the voters who will contribute to the political discourse of their nations and the parents who will rear the next generation from birth to adulthood.*”⁷⁴

Through multicultural education the students should be prepared for their responsibilities in an interdependent world. The schools can play a main role in developing the attitudes and values, which are necessary for a democratic society. So that students can develop a “positive self-concept” by providing knowledge from diverse groups about their culture and history. At the same time the school curriculum should address issues like racism, sexism, classism, linguisticism, heterosexism, religious intolerance and xenophobia.⁷⁵

⁷⁰ James A. Banks, 2009, p.2

⁷¹ idem, p59

⁷² idem

⁷³ Banks 2006, Nieto k Bode 2008, Sleeter 2005, (on “The Routledge International Companion to Multicultural education” by James A. Banks, Routledge, 2009 NY)

⁷⁴ UNICEF Innocenti Research Centre, “Children in immigrant families in eight affluent countries - their family, national and international context”, UNICEF 2009

http://www.unicef-irc.org/publications/pdf/i-immig_families.pdf (consulted on 8 July 2011)

⁷⁵ NAME – “Definition of Multicultural Education” (1 February 2003), <http://nameorg.org/names-mission/definition-of-multicultural-education/> (consulted on 8 July 2011)

Fuligini⁷⁶ sustains that, very often the well being and the future of immigrants' children is lost on the debates about the best way of integration and multicultural education in scholarly research and policy making. Teaching with multicultural perspective encourages appreciation and understanding of other cultures as well as one's own, so that the children understand the uniqueness of their own culture as a positive characteristic and then appreciate and respectfully accept other cultures.

In respect of all these values of mutual accommodation of the various ethnical cultures, the main goal of a good education should not focus only on the school curriculum, modern ways of studies and multicultural approaches, but should be a complete cooperation between teachers, families and society. In addition the main problems of immigrant students are not only the language or the dialect as it is perceived by most states; there are deeper structural problems in the society. For this reason a deep structural change is necessary as well as increasing the academic achievement of marginalized groups, immigrants, and to help all students to develop democratic attitudes and values. That means the scope of the multicultural education approach should focus on a broader reform of the major variables of the school, such as teacher attitudes and expectations, testing assessment, language and dialects sanctioned by the schools and school norms and values⁷⁷.

To achieve this complete level of knowledge it is essential for the staff, teachers and assistants to be well prepared and properly educated. The role of the teacher in the classroom is determinant to eliminate stereotypes and encourage positive attitudes and acceptance of the differentiation among the students in the classroom, in the school and later on in the society. Simultaneously, the school should be prepared to embrace the families in the learning process of their children and create an environment of communication with multiple perspectives and experiences in democratic performance, so that all students have an equitable educational opportunity and at the same time encourage students to be critical towards society and social injustice.⁷⁸

In fact, the sort of multiculturalism that was adapted in Western European societies includes mandatory lines on the learning of the nation's language, history, national days and the funding of the national museums and the national media.⁷⁹ Still the minority groups of states, where a multicultural policy was adapted, are less marginalized and stigmatized in the society. Every state transformed and modified its multicultural policy, so it has various extents in every state.⁸⁰

Multiculturalism in Western Societies is characterized as "liberal multiculturalism". Liberal multiculturalism incorporates *the twin ideas of "equality between groups" and "freedom within groups"*⁸¹. Equality involves not only rejection

⁷⁶ James A. Banks, 2009, p.63

⁷⁷ idem

⁷⁸ NAME – "Definition of Multicultural Education" (1 February 2003), <http://nameorg.org/names-mission/definition-of-multicultural-education/> (consulted on 8 July 2011)

⁷⁹ Will Kymlicka, 2009, pp.135-136

⁸⁰ Will Kymlicka, 2009, p.13 and James A. Banks, 2009, p.57

⁸¹ Will Kymlicka, 2009, p.137

of irrelevant differences as is commonly argued, but also full recognition of legitimate and relevant ones⁸². Freedom is the right to express your opinion and beliefs, to act and to enjoy the same social life like all citizens of the state. Equal educational opportunities mean that students will have the opportunity to receive an education that enacts/connects to their preferences and their capacities and not on the economic and educational status of their parents⁸³ and on guided teaching and learning processes, so that students are free to express their beliefs and thoughts.

Walter Feinberg⁸⁴ contemplates if in reality the students, by one way or another, have the possibility to choose their own lives or are just to follow the decisions of their family and of the state; the education curriculum. Further, he takes the philosophical approach; debating whether multicultural societies means that they are pluralistic with various cultures. Although, multiculturalism and pluralism have the same origin, liberal political and educational theories, there are some details that vary between these two concepts. In a pluralistic society people from different cultural backgrounds should coexist and express their way of life and beliefs within a separate cultural sphere. At the same time they should be treated as equal individuals in a common public sphere. Multicultural society seeks to maintain the differences of cultures in a way that is not solely dependent on the momentary interests of individuals but also on social gaze.

In a pluralistic society various cultures coexist that are not exposed to other cultures; with members of each cultural group having the possibility to “choose” their life style. In a multicultural society the various cultures coexist in a tolerant environment, where different cultures co-influence each other. The cultures could be changed into a homogeny national culture or into varieties of cultures. So it is possible that the form of a multicultural society is unchallenged for flabby local cultural affiliation.

This detailed contradiction is challenging the education system and the education curriculum. The students have the right to equal opportunities in education and that means that they should have alternatives to choose their own way of life. During the teaching process every student has feedback from his/her own culture. The process of teaching should give them the opportunity to acquaint themselves with other cultures, other life styles, and nutrition, habitual, other forms of dress and different languages and religions from students in a different classroom to theirs. So the school should give the students the opportunity to have acknowledgment of other cultures, which are different from their own families. Afterwards, they can make an informed choice regarding their way of life according to their interests and preferences.

⁸² Bhikhu Parekh, 2000

⁸³ Walter Feinberg, “*The Goals of Multicultural Education: A Critical Re-evaluation*”, (Philosophy of Education), http://www.ed.uiuc.edu/eps/PES-Yearbook/96_docs/feinberg.html (consulted on 8 July 2011)

⁸⁴ Walter Feinberg - University of Illinois at Unrabana Champgain “*The Goals of Multicultural Education: A Critical Re-evaluation*”, (Philosophy of Education), http://www.ed.uiuc.edu/eps/PES-Yearbook/96_docs/feinberg.html (consulted on 8 July 2011)

The teaching is a process that normally follows some rules and goals to achieve the education of children, “*Teaching implies knowledge. Knowledge is truth. The truth is the same everywhere. Hence education should be the same everywhere*”⁸⁵. As all children have the right to an equal education, all teachers should transfer the same knowledge in a neutral way and represent every cultural with neutrality. Unfortunately, this is difficult because, consciously or unconsciously, teachers reproduce ideas and social stereotypes. The presentation of other cultures and their different life styles, whether willing or not, is subjective and one-sided. Normally the positive side of one culture and partial customs is shown, or they speak with prejudice for some other cultures; hence, Taylor’s idea is possibly idealistic. Teachers usually have little knowledge of diverse cultures. For this reason, it is easier for them to teach some isolated information for one or another culture of an ethnic group within the curriculum subjects⁸⁶. It is important for the main goal of the school curriculum and teaching process, to be the development of critical skills, knowledge and attitudes. So then, the students can discover information and find the truth, as well as to participating effectively in their community culture and within and between other cultures⁸⁷.

It is also very important for multicultural educational process to take into account that teaching and learning processes should occur in a context that is familiar to students. According to Piaget⁸⁸, who represents the *cognitive constructivism*, all children have *general “ideas”* or concepts when they are going to schools and the teacher should use these “*ideas*” in the teaching process to improve their knowledge or to change their primary knowledge. This pre-experience of immigrant students includes their studies on another education system, their cultural background, their family’s values, their language, traditions and experiences in other countries like various food tastes, different life styles, other religions and other life prospects. So then, a teacher should use this information in the classroom to “decode” or “connect” immigrant students with the new cultural customs and tradition of the host society.

The role of teacher in the classroom is determinant for children’s development. The teacher should provide the conceptual framework and try to bridge the gap between children’s cultural background and school perspectives. The role of the teacher is multiply and testing. Firstly, a development appropriate curriculum, without being standardized in a multicultural community, can provide the teachers with values and principles for children’s development and create a new context of a meaningful school experience and safeguard the self-confidence of children in the school environment and later on in the society. Secondly, this process should include the families, so the teacher should also find equilibrium between the family’s expectations and the schools’ perspectives. For these reasons it is very important that the teachers be educated in

⁸⁵ Charles Taylors, 1994

⁸⁶ James A. Banks, Routledge, 2009, p 21

⁸⁷ James A. Banks, Routledge, 2009, p 28

⁸⁸ Reference in the article “Assimilation and Accommodation”, homepage “learning and teaching procedure” <http://www.learningandteaching.info/learning/assimacc.htm> (consulted on 8 July 2011)

multicultural perspectives and have an acknowledgment of other cultures and be conscious of various cultural meanings and prejudices.

In conclusion the schools prepare the children to be future citizens. As was referred to above, in general, the main problem of immigrant students is not focused on the new language, but on differentiation of the various cultures. The immigrants' education is important for them but also for their families and for the state as future citizens. So, the teaching process becomes more testing and the necessity of modern ways and interactive methods in the teaching procedure is more compulsory, as all the students participate in the gaining of knowledge and elementary education, under the vision of future global active citizens.

2.b Multicultural Educational in practice

Nevertheless, there are significant gaps between theory and practice in a multicultural policy and in extension in a multicultural education system. For certain there is not only one single method of approaching and teaching the immigrant students in order to integrate them into the host society. Several suggestions have taken place over the last few years.

At first the main problem was considered to be the "language" of immigrant students. As a solution for this proposed bilingual programs in schools and bilingual educators were set up to help and support students with various mother tongues. The USA were one of the first to realize that the main problem was not the language, but many other social effects, teacher attitudes, their expectations and motivations⁸⁹ and parents' education were similarly important. The language is an integral part of culture. The curriculum should not focus only on the language but also on the variables of an educational environment in order to improve the academic achievement of students.

James and Banks (2004)⁹⁰ developed a typology, the "*Dimensions of Multicultural Education*", in compass to include, in a diagram, all the development practices, theories and researches in the field of multicultural education⁹¹; though each dimension is not conceptually distinct because in practice they are overlapped and interrelated.

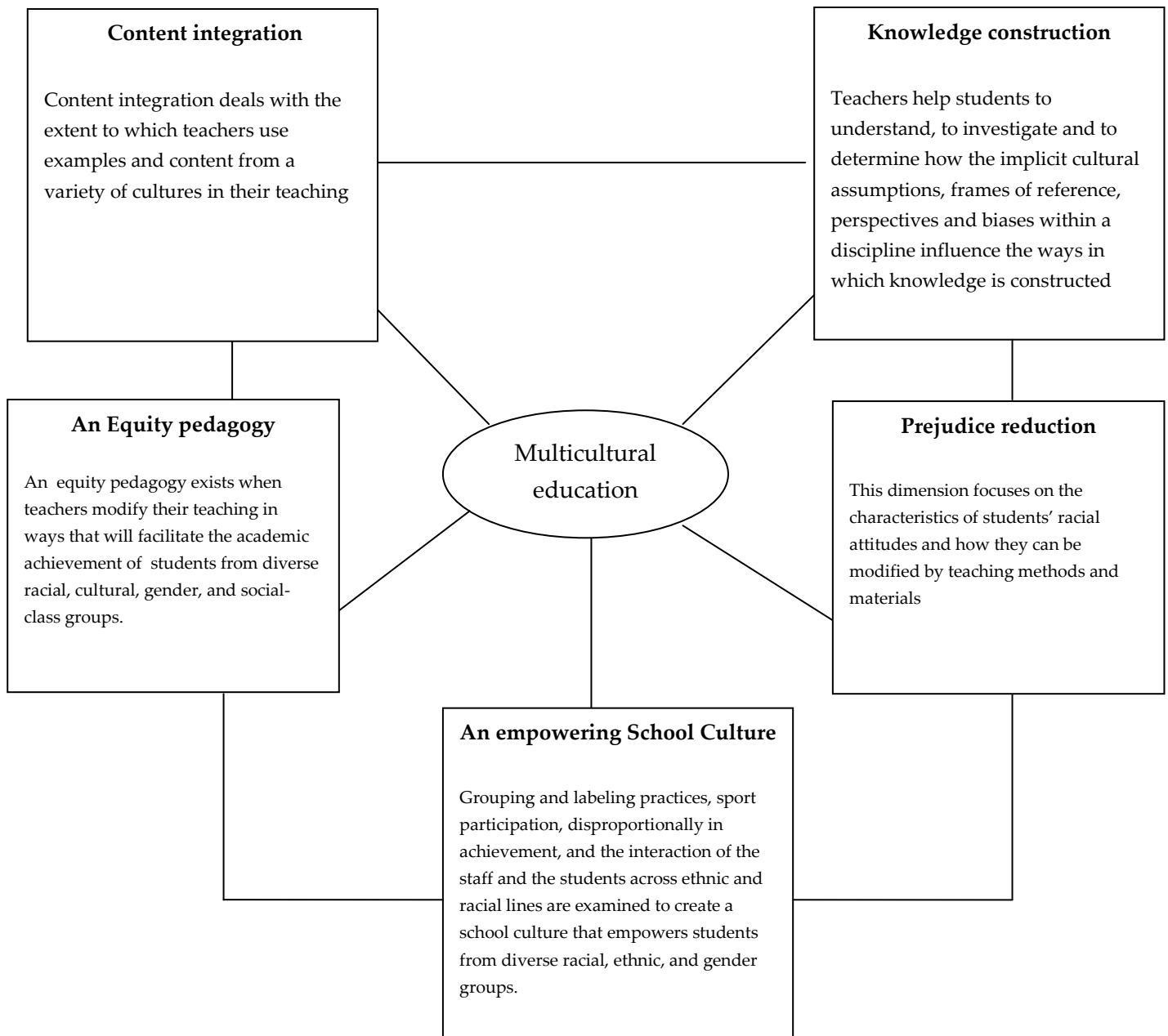
The first dimension is "*content integration*" which is the inclusion of as many possible examples, from various cultures and groups that the teachers can use during their lessons. These examples could be referenced to music, arts, language or a variant of traditions. These examples could be useful or a source of knowledge or discussion in all subjects of the curriculum; humanitarian subjects and the sciences.

⁸⁹ James A. Banks, 2009, p.23

⁹⁰ idem

⁹¹ idem, p.15

fig.2.2 The Dimensions of Multicultural Education⁹²



The second dimension is “*knowledge construction*”. These are the activities that help the teachers and the students to become aware of the fact that the knowledge construction is influenced by the cultural environment of each student. So the inclusion

⁹² James A. Banks, 2009, p.15

of paradigms and themes, in the curriculum, from diverse places and cultures is challenged for multicultural pedagogy.

The third dimension is “*prejudice reduction*”. Students should develop democratic racial attitudes, as well as understand how ethnical identity influences the decision making. After parents, teachers and students should improve intergroup relations and share individual experiences and common goals.

The fourth dimension is “*equity pedagogy*” that demands modification in the teaching process and the use of cooperative techniques in mathematics and sciences in order to achieve academic development of students from diverse groups.

The fifth dimension is “*an empowering School Culture*” that involves reconstruction and re-organization of schools. Empowering school culture and creating qualitative relationships among students, teachers and parents for a democratic structure and a school which can support with equal education for students and prepare them for future social active citizens.

This typology “Dimensions of Multicultural Education” is a compact of possible education methods, which a teacher, an educator, follows aiming to achieve the multicultural education and interaction among the students for an equal education for all. In reality this typology is not so adaptable in a school system. The teachers should reform the teaching performance and adapt all these alterations. The reforms are necessary but not sufficient. Multicultural teaching and sensitive teaching materials could be ineffective in the hands of teachers who have negative attitudes and low expectations of various ethnical groups.⁹³

The school is a “miniature” of the society and very often, in the breast of school, the social-class stratification is reproduced⁹⁴. So, it is difficult to empower marginalized groups through the teaching process, because the teachers are also part of the social structure. Usually they focus only on the cultural characteristic of various minority groups in their classrooms and not on institutions and structures of society.

In my opinion, the school should not be a “source” of reproductive ideas but a “source” of creating new ideas. A holistic view of the multicultural educational approach can help the role of the teacher in the classroom and guide educational reform and interventions⁹⁵. The most important point of multicultural education is to reconstruct views and transform ideas about cultural, linguistic and religious stereotypes of citizens in a multiethnic society.

In this era everybody can have access to information through television, mobile phones and the internet and the whole world is becoming one big society; one global society. Gate’s foundation sustains the necessity of the three Rs in education curriculum in reading, in ‘riting and in ‘rithmetic, as well as to be well prepared for the new globalized era. In order to achieve these “3Rs” should be implemented in regards to

⁹³ James A. Banks, 2009, p.27

⁹⁴ Idem, “The structural paradigm”, p 25

⁹⁵ Idem, p.26

following “3rs”, rigor in challenging classes, relevance to engaging topics that relate clearly to their lives in today’s rapidly changing world and relationships with adults “who know them, look out for them, and push them to achieve”⁹⁶.

The schools should help students to develop the knowledge and the skills to form their personal identity in a multiethnic society as cosmopolitan citizens with mutual respect of their fellow citizens and their personal characteristics. The multicultural education curriculum should supply all children with the proper skills as well as understanding and respecting the differences among the various ethnic groups. The children, whether immigrants or not, should develop critical ideas against stereotypes and racist ideas, and learn the methods for acquiring knowledge and obtaining information, as well to be effective, political and socially active citizens in the society, on which they will decide to live in.

⁹⁶ James A. Banks, 2009, p.70

3. Discrimination – Respecting cultural diversity

a. Discrimination

In everyday life, persons make choices about their job, their housing, and their friendships and discriminate by choosing one option over the others. Everyone can be discriminated on a “protected ground”⁹⁷ either on his age, or on his colour, or his disabilities, or on his religious beliefs. This chapter will focus on the discrimination on grounds of race, culture or on religious beliefs, in regards to the fundamental right of UNDHR on education.

The Universal Declaration of Human Rights (UDHR)⁹⁸ declares that, “*all human beings are born free and equal in dignity and rights*”(art 1) and “*without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status*” – without any discrimination on any status of persons (art 2).

According to the definition of Oxford Lexikon, “discrimination” is the recognition and understanding of the difference between a thing and the unjust treatment of various categories of peoples.

discrimination: 1. recognition and understanding of the difference between one thing and another: *discrimination between right and wrong*
2. the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, or sex: *victims of racial discrimination*⁹⁹

The International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)¹⁰⁰ (1965) proclaimed that, all human beings are born free and equal, everyone is entitled to the same rights and all human beings are equal before the law. In ICERD art.1 “racial discrimination” is defined as any distinction, exclusion, restriction or preference based on race, colour, and nationality.

“racial discrimination” shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect ... the recognition, enjoyment or exercise,

⁹⁷ Broader is explained the concept of “protected ground” on the page 30 on this paper in regards to the “Handbook on EU non-discrimination Law”.

⁹⁸ (UDHR/art.1, art.2) , <http://www.un.org/en/documents/udhr/index.shtml> (consulted on 12 June 2011)

⁹⁹ Oxford lexicon, “discrimination”

<http://oxforddictionaries.com/definition/discrimination?view=uk>(consulted on 31 May 2011)

¹⁰⁰ ICERD/art.1, <http://www2.ohchr.org/english/law/cerd.htm>, (consulted on 12 June 2011)

- It is not ratified by Bhutan, Djibouti, Grenada, Nauru, Saõ Tomé e Príncipe

on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.¹⁰¹

At the preamble it is written that, “*all human beings are equal before the law and are entitled to equal protection of the law against any discrimination and against any incitement to discrimination*”...“*in order to ensure such groups or individuals equal enjoyment or exercise of human rights and fundamental freedoms shall not be deemed racial discrimination*”(art.1/4).

In addition, in 1990, the **International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families**¹⁰², reaffirmed the desire for friendly and peaceful relations, without discrimination “... *among peoples and the harmony of persons living side by side even within one and the same state*” (at the preamble). This Convention is ratified by neither Greece nor Portugal.

The United Nations Education Scientific and Cultural Organization (UNESCO)¹⁰³ (into force in 1962) adopted the “**Convention against Discrimination in Education**”¹⁰⁴ (1962), where the right of any person to have access to education without any distinction based on the race, colour, sex, language, religion, political or other opinion will be protected (art.1). Any person should have the right to be educated without any deprivation or segregation on the grounds of gender, religion or linguistic differentiation. The existence of separated schools for religious or linguistic reasons should only exist in regard to the students’ parent’s or legal guardian’s decision regarding the placement of their children, so that the children could have an education according to their language or religious traditions (art.2). Primary education should be free and compulsory (art.4) for all children, who should also receive equal education without any discrimination (art.3) of their different characteristics.

In 1981 the “**Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief**”¹⁰⁵, which is based on UDHR on the fundamental right of freedom of thought, conscience, religion and belief, was adopted. It is essential to promote understanding, tolerance and respect in regards to religion and belief. Everyone shall have the right to have a religion or any belief of his choice and

¹⁰¹ ICERD <http://www2.ohchr.org/english/law/cerd.htm>

¹⁰² International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, <http://www2.ohchr.org/english/law/cmw.htm>, (consulted on 12 June 2011)

- It is not signed or ratified neither by Greece neither by Portugal

Article 30 Each child of a migrant worker shall have the basic right of access to education on the basis of equality of treatment with nationals of the State concerned. Access to public pre-school educational institutions or schools shall not be refused or limited by reason of the irregular situation with respect to stay or employment of either parent or by reason of the irregularity of the child's stay in the State of employment.

¹⁰³ UNESCO, <http://www.unesco.org/new/en/unesco/>, (consulted on 12 June 2011)

¹⁰⁴ Convention Against Discrimination in Education, <http://www2.ohchr.org/english/law/education.htm>, (consulted on 12 June 2011)

¹⁰⁵ Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, <http://www2.ohchr.org/english/law/religion.htm>, (consulted on 12 June 2011)

manifest his beliefs, so that no one shall be discriminated on the grounds of their religious beliefs (art.2, art.3). The parents or the legal guardians have the right to bring up their children with the moral education and beliefs as well as to organize, within their family, in accordance to their religious belief (art.5). The religious practice for each child should not injure his psychical or mental health or his development (art5). In addition, every child has the right to an education and to not be discriminated on the grounds of his religious beliefs (art5)

In 2001, the “*Universal Declaration on Cultural Diversity*” reaffirmed, at the preamble, what culture is,

*“...culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and belief.”*¹⁰⁶

The respect and the recognition of cultural diversity, tolerance and cooperation, mutual trust and understanding will guarantee a greater solidarity and international peace and security. The awareness of cultural diversity and the interaction among the various cultures will support development for one more satisfactory intellectual, emotional, moral and spiritual existence (art.3). The harmonious existence of the different cultures will lead to a cultural pluralism in the public life of a democratic society (art.2).

The year 2001 was defined as the International Year of Mobilization against Racism, Racial Discrimination, Xenophobia and Related Intolerance. The ‘**World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance**’ took place in Durban. This world conference was inspired by the struggle for human rights in South Africa (apartheid). National and international, governmental and non - governmental organizations within all of the UN’s Member States have participated in this conference and declared the **Durban Declaration**¹⁰⁷. In this declaration the tolerance and respect of the diversities is underlined. The conference acknowledged all of the International Conventions against discrimination of Migrants’ Families, Indigenous People, the Roma Statute and International Criminal Law.¹⁰⁸ The same conference was reviewed in Geneva in 2009, with the goal of becoming the last one to evaluate the achievement of the Durban Conference.¹⁰⁹

¹⁰⁶ Universal Declaration on Cultural Diversity, <http://www2.ohchr.org/english/law/diversity.htm>, (consulted on 12 June 2011)

¹⁰⁷ World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance - “Durban Declaration” (the paper), <http://www.un.org/WCAR/durban.pdf> (consulted 8 July 2011)

¹⁰⁸ World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, 2001 (on homepage) <http://www.un.org/WCAR/>, (consulted 8 July 2011)

¹⁰⁹ Durban Review Conference, 20-24 April in Geneva 2009, <http://www.un.org/durbanreview2009/index.shtml>, (consulted 8 July 2011)

The Durban Declaration (2001) is quite long but details the values and principles of justice, equality, non discrimination, democracy, fairness, friendships, tolerance and respect (para.58). In addition, it declared the necessity of cooperation between national and international agencies with governmental organizations and local non-governmental organizations in order to take measures to prevent racism and discrimination as well as to understand and to be tolerant of the diversities. There are references on the role of the media in promoting negative stereotypes against minority groups (para.88). Education is the key to changing attitudes (para.95). It is necessary to take special measures or positive actions for the victims of racism, racial discrimination and xenophobia. They should be represented in local institutions, in education and in political parties; parliament (para.108). The states should take urgent effective measures, create and implement policies to promote a diverse policy, free of racism, racial discrimination, xenophobia and related intolerance in all social levels (para.66-74).¹¹⁰

The European Charter of Fundamental Rights declares that any discrimination on the grounds of “*sex, race, colour, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual orientation*”(art 21) is prohibited.¹¹¹

In the EU the **European Agency for Fundamental Rights (FRA)**¹¹² is responsible for topics related to Racism and Xenophobia. In 2010, under FRA, ECoHR and CoE published the handbook of “European Non-Discrimination Law”¹¹³. In this handbook *discrimination* is defined as, “*direct discrimination*” and “*indirect discrimination*”. The non-discrimination law stipulates firstly that, two persons or two groups in a similar situation should receive a similar treatment. Secondly two persons in different situations should receive different treatment, on the basis that they will enjoy particular opportunities, on the same basis as others.¹¹⁴

Discrimination could be defined when it is possible to compare the discriminated person or group with a person or group in materially similar circumstances, who were not discriminated against in a similar situation and that is the “comparator”¹¹⁵. Everyone can be discriminated against on the “protected ground”. All characteristic on which someone can be discriminated; *sex, sexual orientation, disability, age, ethnic origin, national origin and religion or beliefs* are classified as within the “protected ground”. The answer to the question “*would the person have been treated less favorably, if he/she*

¹¹⁰ Durban Declaration of World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, <http://www.un.org/WCAR/durban.pdf>, (consulted 8 July 2011)

¹¹¹ Charter of Fundamental Rights of the European Union, http://www.europarl.europa.eu/charter/pdf/text_en.pdf, (consulted 8 July 2011)

¹¹² FRA, http://fra.europa.eu/fraWebsite/home/home_en.htm, (consulted 8 July 2011)

The European Monitoring Centre on Racism and Xenophobia (EUMC) became in 2007 European Agency for Fundamental Rights (FRA)

¹¹³ “Handbook on *EU non-discrimination law*” (2011), p21-31, http://194.30.12.221/fraWebsite/research/publications/publications_per_year/pub_handbook_caselaw_en.htm (consulted on 31 May 2011)

¹¹⁴ idem, p.21

¹¹⁵ idem

*had been a different sex...?” could easily be defined as discrimination on the “protected ground”*¹¹⁶

“*Direct discrimination*” occurs when a difference in treatment, *unfavourable treatment*, is directly and explicitly directed at a person or a group in comparison to the treatments received by others who are in a similar situation. An *unfavourable treatment* is relatively easy to recognize. For instance; when someone is refused entrance into a public office or a restaurant, someone is excluded from mainstream education or someone does not have the same salary as the other employees who carry out the same work, then these are all examples of direct-discrimination on the basis of either the race, the colour of skin, religious beliefs or gender. The defense for direct discrimination is objective and for this reason it is somewhat limited.¹¹⁷

“Indirect discrimination” occurs when a law, a rule or a policy is neutral and is offering the same treatment to people who are in a different situation. So by a neutral rule an individual or a group will be discriminated on the basis of different religious beliefs, different cultures, gender or sexual preference. Indirect discrimination usually affects a group defined on a “protected ground”. So, the focus of the differential treatment should move onto the effects of that treatment.¹¹⁸

To sum up, everybody could be discriminated against, at any time, on a “protected ground”. The states should take measures and make policies aimed at the protection of the minority groups in the society. The cultural and language diversities and the freedom of thoughts of religious beliefs should be respected and recognized within all states. These are rights of each minority group in the society, a national minority, immigrants, asylum seekers or refugees. Education could play a main role in promoting positive discrimination and attitudes towards the diversities. The media plays the same key role in representing the diversity of multicultural society in a positive way and to support the fight against racism, racial discrimination, xenophobia and intolerance, as it is referred to in the Durban Conference (para.88 & 95).

To conclude, I will note that in all the declarations, the conventions and in the conference there is reiteration regarding acting “...*in tolerance and respect*...” to the cultural, linguistic and belief diversities. In my opinion, the word “tolerance” goes hand in hand with this concept of “*shrugging off*” these diversities, so that they exist without disturbing my personal life. On the other hand, the word “respect” includes the concept of “co-existing” with these diversities. Nevertheless, it is really difficult to achieve a life style with mutual respect for each other; for all citizens. That should be the main goal of policy-making, of education and each agency who should contribute to anti-discrimination movements aimed at living *in friendly and peaceful relations among*

¹¹⁶ “Handbook on *EU non-discrimination law*” (2011), p21-31,
http://194.30.12.221/fraWebsite/research/publications/publications_per_year/pub_handbook_caselaw_en.htm (consulted on 31 May 2011)

¹¹⁷ *idem*

¹¹⁸ *idem*

*nations and the harmony of persons living side by side even within one, without disturbing the peace and security among peoples...*¹¹⁹

b. Protecting culture, religious and language diversities.

In consideration that in every European State there exists various linguistic, religious and cultural minority groups, the states should take measures to protect their right to speak their language, to confess their religious beliefs and practice their culture. The concept of “culture”, as it is defined above on the Universal Declaration of Cultural Diversity, is an “umbrella” which includes *spiritual, intellectual, material and emotional features*. These characteristics confess a *lifestyle with a value system, traditions and beliefs*. So the reference to cultures also includes a language (*intellectual characteristic*), the literature of a minority and the religion (spiritual beliefs)

The Roshan Cultural Heritage Institute (cultural understanding through education and communication) in Hawaii states that, “*Culture refers to the following Ways of Life, including but not limited to language, to arts and sciences, to thoughts, to spirituality, to social activity and to interaction*”¹²⁰. This paper will use this definition of a “cultural umbrella” and the concept of “cultural diversity” will include all these features/characteristics.

The **UDHR**¹²¹ is underlined at the end of the art.18, when it is said that there is, “the right to freedom of thought, conscience and religion”. The interpretation is the right to our beliefs, religious or cultural.

In November 1946, at the end of the United Nation Conference, twenty countries¹²² agreed to found an organization about *culture and global peace* which is

¹¹⁹ ICERD/ at the preamble, <http://www2.ohchr.org/english/law/cerd.htm> (consulted on 31 May 2011)

¹²⁰ Roshan, Cultural Heritage Institute in Hawaii, <http://www.roshan-institute.org/474552> (consulted on 31 May 2011)

Culture refers to the following Ways of Life, including but not limited to:

- **Language** : the oldest human institution and the most sophisticated medium of expression.
- **Arts & Sciences** : the most advanced and refined forms of human expression.
- **Thought** : the ways in which people perceive, interpret, and understand the world around them.
- **Spirituality** : the value system transmitted through generations for the inner well-being of human beings, expressed through language and actions.
- **Social activity** : the shared pursuits within a cultural community, demonstrated in a variety of festivities and life-celebrating events.
- **Interaction** : the social aspects of human contact, including the give-and-take of socialization, negotiation, protocol, and conventions.

All of the above collectively define the meaning of **Culture**.

¹²¹ UDHR/art.18, <http://www.un.org/en/documents/udhr/index.shtml> (consulted on 8 July 2011)

¹²² The first countries which agreed to found UNESCO were Australia, Brazil, Canada, China, Czechoslovakia, Denmark, Dominican Republic, Egypt, France, **Greece**, India, Lebanon, Mexico, New Zealand, Norway, Saudi Arabia, South Africa, Turkey, United Kingdom and United States. Now all countries are part of UNESCO.

named *United Nations Educational, Scientific and Cultural Organization* (UNESCO)¹²³. UNESCO works to favour the dialogue among civilizations, cultures and peoples, based upon respect for commonly shared values and mutual respect¹²⁴. The broad goals of UNESCO include competencies in education, the sciences, culture and communication and exchange information to contribute towards the culture and peace of the world.

Furthermore, the *International Covenant on Civil and Political Rights* (ICCPR)¹²⁵ recognizes, without any discrimination (art.2/1), the right “to freedom of thought, conscience and religion” (art.18/1). Also, the parents or the legal guardians have the right to ensure the religious and moral education of their children according to their convictions (art.18/4). The members of ethnic, linguistic or religious minority groups should *enjoy their own culture, to profess and practice their own religion, or to use their own language* in their community (art.27)

The *International Convention of the Elimination of All Forms of Racial Discrimination* (ICERD)¹²⁶ guarantees the “right of everyone ... to freedom of thought, conscience and religion” (art.5vii) without receiving any form of discrimination on the grounds of this. The states should ensure that, “...effective measures, particularly in the fields of ... culture and information, with a view to combating prejudices which lead to racial discrimination” in order to promote mutual understanding, tolerance and friendship among nations and racial or ethnic groups (art.7)

The *Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities*¹²⁷, 1992, which was based on art.27 of the ICCR regarding the ethnic and national minority, declares the right of each ethnic, religious or linguistic minority to enjoy their own culture, to practice their religion and to use their own language without any discrimination (art.2).

According to the *Convention on the Rights of the Child* (CRC)¹²⁸, 1989 (art.28, art.29, art.31) the state should take the proper measures to ensure the educational,

Some countries withdrew from the Organization for political reasons at various points in time, but they have today all rejoined UNESCO. South Africa was absent from 1957 to 1994, the United States of America between 1985 to 2003, the United Kingdom of Great Britain and Northern Ireland from 1986 to 1997 and Singapore from 1986 to 2007.

¹²³ UNESCO, <http://www.unesco.org/new/en/unesco/> (consulted on 8 July 2011)

¹²⁴ UNESCO, “Introducing UNESCO, what we are?”, <http://www.unesco.org/new/en/unesco/about-us/who-we-are/introducing-unesco/> (consulted on 8 July 2011)

¹²⁵ (ICCPR/art.2.1, art.18.1, art.27), <http://www2.ohchr.org/english/law/ccpr.htm#art27> (consulted on 8 July 2011)

¹²⁶ (ICERD/ art.5viii, art.7), <http://www2.ohchr.org/english/law/cerd.htm> (consulted on 8 July 2011)

¹²⁷ Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities, art.2, <http://www.minorityrights.org/554/international-instruments/un-declaration-on-the-rights-of-persons-belonging-to-national-or-ethnic-religious-and-linguistic-minorities.html>,

¹²⁸ (CRC/art.28, art.29) <http://www2.ohchr.org/english/law/crc.htm>, (consulted on 8 July 2011)

Article 28

1. States **Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:**

(a) Make primary education compulsory and available free to all;

cultural and leisure activities for each child in order to develop his/her own personal, mental and psychical development in terms of respecting the child's parents cultural identity, language values and either their national values or their values from his/her country of origin (art.29c).

In the European Charter¹²⁹ the freedom of thought, conscience and religion (art.10) and equal respect to cultural, linguistic and religious diversities are declared (art.22). Within the EU there is the *Commission of Directorate-General for Education and Culture*, which is responsible for topics regarding culture and multilingualism in the EU.

To sum up, all of these concepts of language, religion – intellectual and spiritual features- collectively construct each culture. For this reason respecting cultural diversity is to respect a life style and a personal identity. The mutual respect of cultural, language diversities and different religious beliefs can promote and support anti-discrimination movements and mutual understanding of the various ethnicities in each state. At the same time new common cultural characteristics can be developed.

(b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;

(c) Make higher education accessible to all on the basis of capacity by every appropriate means;

(d) Make educational and vocational information and guidance available and accessible to all children;

(e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.

2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries

Article 29

1. States Parties agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

¹²⁹ Charter of Fundamental Rights of the European Union, art.10, art.20,

http://www.europarl.europa.eu/charter/pdf/text_en.pdf, (consulted on 8 July 2011)

c. The right to education for all

In respect of all conventions, which are referred to above, the “education” should take in to consideration and respect the cultural diversities, the various languages and the different religious beliefs without any distinction or discrimination on the grounds of race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. So then, in the UDHR, “the right to education” for adults, youths and children without any distinction is protected. In the International law the “right to education” is protected and promoted under the economic, social and cultural rights. That means that the implementation of these rights is dependent on the welfare of the state and can be achieved progressively. In Europe all the states have ratified the International Conventions which are related to the right to education, without discrimination on this ground. This paper is an enquiry of the education for children, who are in primary school (aged between 6-12 years old). The majority of the conventions do not have special reference to children’s rights, as they are to be interpreted for all human beings. Only the Convention on the Rights of Child (CRC) refers to and promotes children’s rights, as well as the “protected group”, which need special care before and after birth.

In the UDHR, art.26 states that, “everyone has the right to education” without any discrimination on the grounds of race, colour, sex, language, religion, political or other opinion, national or social origin. Art.18 refers to, “the right to freedom of thought, conscience and religion”¹³⁰.

UNESCO, as referred to above, is responsible for the protection and promotion not only of the cultural diversities, but also for the competence to education. In 1990, the “*World Conference on Education for All*”, Thailand, composed the “*World Declaration on Education for All*” (WDEFA,1990)¹³¹.

(1) *Every person – child, youth and adult- should be able to benefit from educational opportunities designed to meet their basic learning needs...*

(2) *...empowers the individuals in any society and confers upon them a responsibility to respect and build upon their collective cultural, linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.”(3) ... enrichment in common cultural and moral values ...”*
art.1, WDEFA, 2000¹³²

¹³⁰ UDHR, <http://www.un.org/en/documents/udhr/index.shtml> (consulted on 8 July 2011)

¹³¹ “World Declaration on Education for All”, (WDEFA) in Thailand, 1990, http://www.unesco.org/education/pdf/JOMTIE_E.PDF (consulted on 8 July 2011)

¹³² idem, art.1

The same conference established the commitment to “*Education For All*” (EFA)¹³³. In 2000, in the World Education Forum (Dakar 2000), the “*The Dakar Framework for Action*” was committed. The Dakar Framework for Action is coordinated by UNESCO and the commitment by the EFA to achieve a *board-based strategy for ensuring the basic learning needs for every child, youth and adult*¹³⁴.

The EFA is a commitment for the world under the instruction of UNESCO and in co-operation with national and international, governmental and non-governmental organizations to achieve the goal of quality and equality basic education for all without discrimination on the grounds of sex, race, and language, religious, cultural and social status. The future perspectives of the EFA target the preparation of democratic citizens in a global world; in a multicultural society. In order to achieve all of these goals it is important to eliminate poverty, to nourish all children, to improve the health care system, to provide proper teaching tools for the educators, to have competent educators, to ensure that the children are properly educated with lifelong term studies and to educate the parents regarding the children; these goals are to be met by 2015.¹³⁵

In 2000, the UN adopted the Millennium Declaration, which became known as the *Millennium Development Goals (MDGs)*¹³⁶. The second goal of the MDG is to “achieve Universal Primary Education”. The movements correspond more to the developing countries but some of them could still be relevant for the minority groups in developed countries. The support is to increase the enrolment in primary education and to eliminate the numbers of those who drop-out out of schools.¹³⁷

The International Covenant on Economic, Social and Cultural Rights (ICECOSOC), 1966 (art.13) recognizes the right for everyone to have an education and art.13/2a states that, “*primary education shall be compulsory and be freely available to all*”¹³⁸.

The International Covenant on Civil and Political Rights (ICCPR) recognizes, without any discrimination, (art.2/1) the right “*to freedom of thought, conscience and religion*”(art.18/1). The parents or the legal guardians also *have the right to ensure the religious and moral education of their children according to their own convictions* (art.18/4)¹³⁹.

¹³³ EFA, by UNESCO, http://portal.unesco.org/education/en/ev.php-URL_ID=50558&URL_DO=DO_TOPIC&URL_SECTION=201.html (consulted on 8 July 2011)

¹³⁴ “The Dakar framework for Action”, 2000, p12 <http://unesdoc.unesco.org/images/0012/001211/121147e.pdf> (consulted on 8 July 2011)

¹³⁵ EFA, “goals to 2015”, UNESCO, <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/education-for-all/efa-goals/> (consulted on 8 July 2011)

¹³⁶ MDGs, <http://www.un.org/millenniumgoals/index.shtml>

The Fact Sheet of 2nd MDG, http://www.un.org/millenniumgoals/pdf/MDG_FS_2_EN.pdf (consulted on 8 July 2011)

¹³⁷ The Fact Sheet of 2nd MDG, http://www.un.org/millenniumgoals/pdf/MDG_FS_2_EN.pdf (consulted on 8 July 2011)

¹³⁸ (ICECOSOC/art.13), 1966, <http://www2.ohchr.org/english/law/cescr.htm> (consulted on 8 July 2011)

¹³⁹ (ICCPR/art.2.1, art 18.1), 1966, <http://www2.ohchr.org/english/law/ccpr.htm> (consulted on 8 July 2011)

The International Convention of Elimination of All Forms of Racial Discrimination (ICERD)¹⁴⁰, art.7, stipulates, for the Member States, the obligation to take “*immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups*”.

At the Convention on the Elimination of All Forms of Discrimination against Women (CEFDW) 1979 (art.10) the right to education on basis of gender equality for men and women is protected¹⁴¹.

According to the Convention on the Rights of the Child (CRC), 1989 (art.28, art.29) the state should take the proper measures to ensure that primary education is compulsory and free for every child. In addition, the states should take measures to eliminate students who drop – out of schools. The education of each child should be directed to the full development of his/her personality, talents and mental and physical abilities in respect of his/her cultural identity and language. So that every child will be prepared for a responsible life in a free society (art.29)¹⁴².

In the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990, every child has the right to participate in education and “*shall not be refused or limited by reason of the irregular situation with respect to ...their parents*” (art.30)¹⁴³. It is ratified neither by Greece, nor by Portugal.

The *Convention on the Rights of Persons with Disabilities* (CRPW), 2007 stipulated that every child has the right to equal opportunities in education without any discrimination (art.4, art.8, art.24)¹⁴⁴.

According to the **Durban Declaration** (2001), education is the key to changing attitudes and behaviors and to promote tolerance and respect for diversities (para.94). Furthermore, quality education, the elimination of illiteracy, and access to free primary education are recognized (para.96). Education can combat against racism, discrimination and xenophobia through education of human rights and respect of cultural diversity (para.97)¹⁴⁵.

In the **European Charter of Fundamental Rights** the freedom to access education and also the right to free and equal compulsory education are protected. The

¹⁴⁰(ICERD/art.7), <http://www2.ohchr.org/english/law/cerd.htm> (consulted on 8 July 2011)

¹⁴¹ (CEDAW/art.10), <http://www2.ohchr.org/english/law/cedaw.htm> (consulted on 8 July 2011)

¹⁴² (CCR/art.28, art.29) <http://www2.ohchr.org/english/law/crc.htm> (consulted on 8 July 2011)

¹⁴³ International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, <http://www2.ohchr.org/english/law/cmw.htm> (consulted on 8 July 2011)

- It is not signed or ratified neither by Greece neither by Portugal

¹⁴⁴ Conventions on the Rights of Persons with Disabilities (art.4, art.8, art.24), 2007, <http://www.ohchr.org/EN/HRBodies/CRPD/Pages/ConventionRightsPersonsWithDisabilities.aspx#24> (consulted on 8 July 2011)

¹⁴⁵ “Durban Declaration” of World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, <http://www.un.org/WCAR/durban.pdf> (consulted on 8 July 2011)

parents have the right to ensure education for their children in regards to their religious, philosophical and pedagogical convictions (art.14) and in the best interest of the child (art.24)¹⁴⁶.

The Draft Conclusions of the EU Council on efficiency and equity in “education and training” (2006/C298/03)¹⁴⁷ refers to the urgent need to invest more for efficiently and effective education and training systems in the EU, because education contributes to democracy and to social cohesion as well as to sustainable economic growth. In addition, it is important to make a policy for equity in education and a high quality education for pupils of a global society. The teachers and teaching staff should have motivation, skills and competence and guidance as well as a quality teaching and learning environment. The states should take interventional programmes to provide opportunities and to support students from low socio-economic backgrounds or other factors which may lead to educational disadvantage in the goal of equity education.

The official Journal of the EU, published, “Modernising Education and Training: A vital Contribution to Prosperity and Social Cohesion in Europe” (2006/C 79/01)¹⁴⁸, where it is noted that education and training have a *dual role*; economic and social. The EU should adapt urgent reforms in the education and training system in response to new competence requirements, if the EU wants to achieve its social and economic targets. Positive effects on health, crime, the environment, democratization and the general quality of life are produced by proper education and lifelong-term training programmes. At the same time the labour and the economic growth are supported ensure social cohesion.

The President of the European Commission, José Manuel Barroso, said in his speech, “Integration through Education in 21st century Europe” that, the EU should look into what the European Commission can do at a European level¹⁴⁹. So, during the period of 2007-2010, the EU had a common framework and agenda with the Council of Europe for integration. Since education plays a key role in immigrants’ integration, the European Commission on Education and Training opens a discourse on “how education policy may support the challenges for immigrants in the EU”¹⁵⁰, because the last years

¹⁴⁶ Charter of Fundamental Rights of the European Union,
http://www.europarl.europa.eu/charter/pdf/text_en.pdf, (consulted 8 July 2011)

¹⁴⁷ http://eur-lex.europa.eu/LexUriServ/site/en/oj/2006/c_298/c_29820061208en00030006.pdf

¹⁴⁸ Official Journal, (2006/C 79/01), “MODERNISING EDUCATION AND TRAINING: A VITAL CONTRIBUTION TO PROSPERITY AND SOCIAL COHESION IN EUROPE”, 2006 JOINT INTERIM REPORT OF THE COUNCIL AND OF THE COMMISSION ON PROGRESS UNDER THE ‘EDUCATION & TRAINING 2010’ WORK PROGRAMME, vol49, 1 April 2006
<http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2006:079:0001:0019:EN:PDF> (consulted on 8 July 2011)

¹⁴⁹ José Manuel Barroso – president of the European Commission, SPEECH/07/628, Berlin, 16 October 2007,
<http://europa.eu/rapid/pressReleasesAction.do?reference=SPEECH/07/628&format=HTML&aged=1&language=EN&guiLanguage=en> (consulted on 8 July 2011)

¹⁵⁰ European Commission on Education & Training, Migration and Education
http://ec.europa.eu/education/school-education/doc2270_en.htm (consulted on 8 July 2011)

saw a large mobility of population arrive in Europe. The “**Green Paper**” under the topic “***Migration and Mobility: challenges and opportunities for the EU education system***”¹⁵¹ looks at the situation of immigrant pupils in low socio-economic positions, collects data regarding the reasons for their lower success in education and gives a framework to the states to improve the education system. The European Commission on Education and Training in cooperation to the ***Commission Directorate-General on Education and Culture***¹⁵² and the ***Networks of Experts in Social Sciences of Education and training*** (NESSE)¹⁵³ published a handbook with strategies for integrating migrant children into European schools and societies, which is a synthesis of collected data from various researches about migrants, educational programs and recommendations about policy-making.¹⁵⁴

To sum up, the right to education is a universal right and should provide widespread equality for all without any discrimination on the grounds of race, colour, sex or origin, cultural and religious beliefs. For these reasons education is an umbrella, under which the freedom of thoughts, cultural and lingual heritage, among all the student immigrants and nationals, should be protected. The Member States of the Convention are obligated to take measures for equality and quality in the education of all children (with or without legal status). The EU Member States should corporate and coordinate programs aimed at integration through the education of all immigrant students. Last but not least, according to the goals of “Education for All” and the 2nd goal of “Millenniums Goals in 2015” the states should ensure equality and quality education for all children without discrimination on gender, or origin and should also eliminate the numbers of those who drop out of schools.

¹⁵¹ COM(2008) 423 final, Brussels 3 July 2008, European Commission on Education & Training http://ec.europa.eu/education/school21/com423_en.pdf (consulted on 8 July 2011)

¹⁵² European Commission on Education and Culture, http://ec.europa.eu/dgs/education_culture/index_en.htm (consulted on 8 July 2011)

¹⁵³ NESSE, Network of experts in Social Sciences of Education and training, <http://www.nesse.fr/nesse>

¹⁵⁴ Professor Friedrich Heckmann-currently the director of the *European forum for migration studies* at the University of Bamberg and a member of the NESSE network of experts, Independent Report to European Commission, “*Education and Migration, strategies for integrating migrant children in European schools and societies*”, 2008 <http://www.nesse.fr/nesse/activities/reports/activities/reports/education-and-migration-pdf> (consulted on 8 July 2011)

4. IMPLEMENTATION OF INTERNATIONAL AND EUROPEAN LAW - THE EXAMPLE OF THE PRIMARY EDUCATIONAL SYSTEM IN GREECE AND IN PORTUGAL

The Member parties of the International Conventions, the Member States of the EU and Europe are obliged to implement all the conventions, declarations, regulations and recommendations, that were referred to, into their National law. Every state can introduce the International and European law into the National law-reforms according to and in respect of its national law. This paper will examine how the International Conventions and the European Regulations ensure that an equal education system for all children is implemented in primary education, 6-12 years old, in Portuguese and in Greek national law. Both States are located in Southern Europe and are Member States of the EU, as well as the International Conventions and Declaration. Both of the states have almost the same population¹⁵⁵ and more or less have the same economic standing. Both Portugal and Greece have received a considerable amount of immigrants into their states, over the last two decades, without being properly prepared to support them with social affairs, labour, health care, housing, education and training.¹⁵⁶

The percentage of immigrants in Greece is higher than that of Portugal; 8,3% and 4,2% respectively. The recorded number of immigrants on EUROSTAT includes only those that are registered. Those nationalities which make up the immigrant population of Greece are from Albania, Eastern Europe (Bulgaria, Romania, Ukraine, Poland), countries from the Former Soviet Union (Russia, Georgia...), Arabian countries (Afghanistan, Iran), Asian (Pakistan, India) and Africa (Nigeria)¹⁵⁷. Greece acts as a “bridge” between Europe and Asia. The size of the immigrant population constantly fluctuates as they move from Greece to Northern and Western Europe and because of illegal immigrants who enter the country via trafficking. So, it is difficult to record the exact number of immigrants who enter Greece. The majority of immigrants in Portugal come from Brazil, Cabo Verde, Angola, Guiné Bissau, São Tomé e Príncipe and from Eastern European countries like the Ukraine, Bulgaria, Romania, Poland, Moldavia and from China.¹⁵⁸

A considerable amount of immigrants that Portugal receives, are from its former colonies and speak Portuguese, but belongs to immigrants groups. Greece, however, has

¹⁵⁵ Greek population 11.260.402 persons (2009)

Portuguese population 10.627.250 persons (2010)

European Commission, “*Demography Report 2010*”, p.46,

<http://epp.eurostat.ec.europa.eu/portal/page/portal/population/documents/Tab/report.pdf>, (consulted on 8 July 2011)

¹⁵⁶ International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990, <http://www2.ohchr.org/english/law/cmw.htm> (consulted on 8 July 2011)

¹⁵⁷ EL-STAT, population in 2001 <http://www.statistics.gr/portal/page/portal/ESYE> (consulted on 8 July 2011)

¹⁵⁸ “SEF”, Serviço de Estrangeiros e Fronteiras, http://sefstat.sef.pt/Docs/Distritos_2009.pdf (consulted on 17 June 2011)

never had any colonies, but a number of Greek expatriates have returned from the states of the Former Soviet Union after the abolishment of the Soviet Union.

These Greeks lived in the Middle East but during the atrocities of the Ottoman Empire against Christians, a large amount of them settled in the southern states of the Former Soviet Union. After, the abolishment of the Former Soviet Union they moved to Greece. Even though the treatment and the benefits for repatriates are different than that of those awarded to immigrants, they still face problems when attempting to integrate. The repatriate Greeks usually speak Russian and a Greek dialect “pontiaka”¹⁵⁹. So, the repatriated children should study Modern Greek in order to easily integrate into the classrooms.

There is also a large immigrant children population accompanied by either one or both of their parents, in some cases even alone, who should acquire elementary education. According to the Greek Statistic Agency “EL-STAT”¹⁶⁰, the immigrant children in primary schools in Greece were 68718 students and 5066 repatriate students¹⁶¹ in the academic year 2008-2009. In Portugal the Statistic Agency “G.E.P.E.”¹⁶², does not separate data regarding its immigrant students.

According to Greek Constitutions¹⁶³ (Part II/16.2), “*all the Greeks have the right to free Education in all levels*”. Furthermore the Law1566/85 states that primary and the lower secondary school is free and compulsory until the age of 16 years old (art.2/3) aiming at *moral, intellectual, professional, and physical development* (art.2).¹⁶⁴ The same right can also be enjoyed by non national students and exceptional students who do not have all the proper papers like refugee’s children, children from countries in armed conflict situation, asylum seekers and foreigners who are waiting to receive a state permission to stay in the country (chapterH/art.40)¹⁶⁵. In the art.3/SectionII¹⁶⁶ of

¹⁵⁹ National Foundation of Reception and Rehabilitation of Greeks Emigrants and Repatriated “ΕΙΥΑΠΟΕ”, <http://users.otenet.gr/~eiypoe/info4palin.htm>

¹⁶⁰ EL-STAT, population in 2001 <http://www.statistics.gr/portal/page/portal/ESYE> (consulted on 8 July 2011)

¹⁶¹ EL-STAT, Statistic table with the number of repatriate and immigrant students in Primary school according to their age, gender, grade in the school - Πίνακας παλιννοστούντων και αλλοδαπών μαθητών κατά ετος γεννήσεως, φύλλο, τάξη, ΥΠΑ και φορέα, (Page on Greek), http://www.statistics.gr/portal/page/portal/ESYE/BUCKET/A1401/Other/A1401_SED13_TB_AN_00_20_08_01E_F_GR.pdf (consulted on 8 July 2011)

¹⁶² GEPE, Gabinete de Estatística e Planeamento de Educação, <http://www.gepe.min-edu.pt/np4/estatisticas> (consulted on 8 July 2011)

¹⁶³ The Constitution of Greece,

EL <http://www.hellenicparliament.gr/Vouli-ton-Ellinon/To-Politevma/Syntagma/article-18/>

EN <http://www.hri.org/docs/syntagma/artcl25.html#A16>

EN <http://www.cecl.gr/RigasNetwork/databank/Constitutions/Greece.html> (consulted on 8 July 2011)

¹⁶⁴ Governmental Gazette of Greek Republic, Issue 167/t.A/30-9-1985 Law1566/85 http://www.pi-schools.gr/preschool_education/nomothesia/1566_85.pdf (consulted on 8 July 2011)

¹⁶⁵ L 2910/2001 (ΦΕΚ 91 Α’/2-5-2001) http://www.travelsafe.gr/N2910_GR.pdf (consulted on 8 July 2011)

¹⁶⁶ *The Constitution of Greece*

Article 3 [Relations of Church and State]

(1) The prevailing religion in Greece is that of the Eastern Orthodox Church of Christ. The Orthodox Church of Greece acknowledging as its head Our Lord Jesus Christ is indissolubly united in doctrine with

the Constitutions the formal religion of the state is defined as the “Eastern Orthodox Church of Christ”, but on the art.13/PartII it is stated that the, “*freedom of religious conscience, practice and worship*” and the prohibition of proselytizing (art.13/2).

According to the Portuguese Constitution (Chapter II/ Art.73-76), every one shall possess the right to an education (Chapter II/art.73.1) and to ensure universal, compulsory and free basic education (Chapter II/art.74.3a).¹⁶⁷ At the art.74(i, j) of the Constitution it is specially noted that emigrant students should also be given effective support to understand the Portuguese language and can enjoy and have access to Portuguese culture. The schools should be the link between education and economic, social and cultural activities (art.74f). The Organic Law n.º37/81, 3 October¹⁶⁸ provides nationality to all children who are born in the Portuguese territory and also for non nationals when they want to declare it; protecting the rights of stateless persons. The Portuguese Constitution also has special articles about freedom of cultural creation (Chapter II/art.42) and freedom to learn and teach (Chapter II/art.43), related to the notion that public education should not be denominational. In Chapter II/Art 41, the “freedom of Conscience, Religion and Worship” is defined and also states that *churches and religious communities are separate from the State*.

The Office of the Coordinating Secretariat of Multicultural Educational Programmes in Portugal, was established by Decree No. 63/91 of 13 March 1991,

the Great Church of Constantinople and every other Church of Christ of the same doctrine. It observes steadfastly, as they do, the holy apostolic and synodical canons and the holy tradition. It is autocephalous, exercising its sovereign rights independently of any other church, and is administered by the Holy Synod of Bishops and the Parliament Holy Synod which emanates from the former and is constituted in accordance with the Constitutional Chart of the Church and the provisions of the Patriarchal Document of 29 June 1850 and the Synodal Deed of 4 September 1928.

(2) The religious status prevailing in certain parts of the State is not contrary to the provisions of the foregoing paragraph.

(3) The text of the Holy Scriptures shall be maintained unaltered. The official translation thereof into any other linguistic form, without the sanction of the Autocephalous Church of Greece and the Great Church of Christ in Constantinople, is prohibited.

Article 13 [Religion]

(1) The freedom of religious conscience is inviolable. The enjoyment of civil and individual rights does not depend on the religious conviction of each individual.

(2) Every known religion is free and the forms of worship thereof shall be practiced without any hindrance by the State and under protection of the law. The exercise of worship shall not contravene public order or offend morals. Proselytizing is prohibited.

(3) The ministers of all religions are subject to the same obligations towards the State and to the same state supervision as the ministers of the established religion.

(4) No person shall, by reason of his religious convictions, be exempt from discharging his obligations to the State, or refuse to comply with the laws.

(5) No oath shall be imposed without a law specifying the form thereof.

<http://www.cecl.gr/RigasNetwork/databank/Constitutions/Greece.html> (consulted on 9 July 2011)

¹⁶⁷ Constitution of the Portuguese Republic – Seventh Revision (2005)

http://app.parlamento.pt/site_antigo/ingles/cons_leg/Constitution_VII_revisao_definitive.pdf (consulted on 9 July 2011)

¹⁶⁸ Diaro da República – I SERIE-A, Art.1/ Lei Organica n.º37/81, 3 October, n.º 75’ 17 de Abril de 2006, Assembleia da República

under the Ministry of Education, to prevent racism and xenophobia in schools and to teach pupils the values of coexistence, tolerance, dialogue and solidarity among different peoples.¹⁶⁹

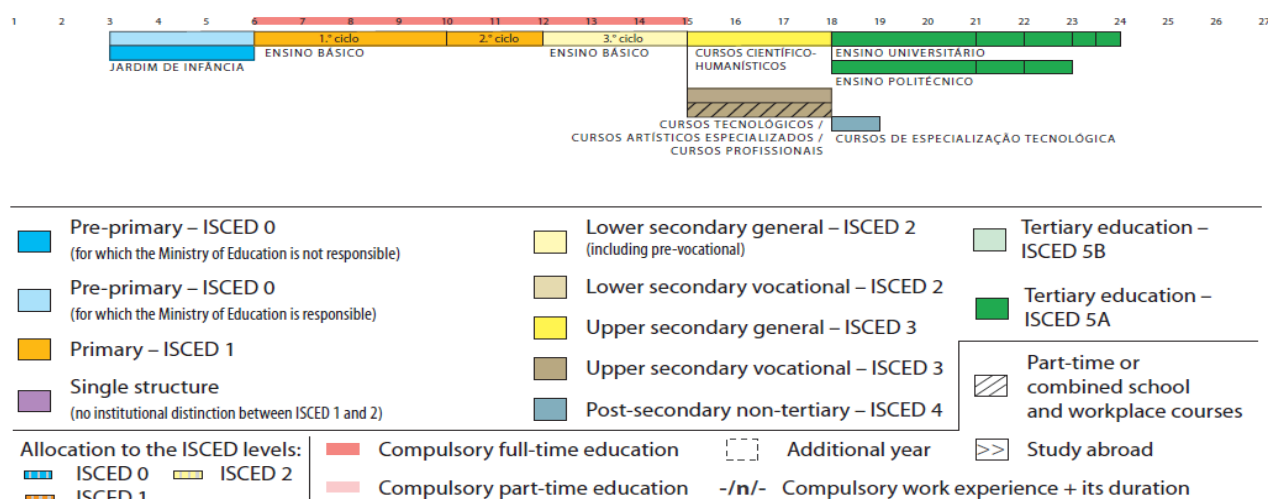
In summary, both of the Constitution Systems of Greece and Portugal protect and promote legislation, the right to free compulsory education for national and international students; including undocumented children under certain circumstances. Greece and Portugal are comparable, because they have common characteristics regarding their population, immigrant status and the same social and economical standings. For these reason at the end of this paper a common suggestion of law implementation for educational improvements will be given. Below the construction of the education systems in both states will be discussed and later on in the text we will examine the efficiency of the legislation in both of the states according to national reports.

4.2 Description of the primary schools in Portugal and in Greece

In Greek primary schools are referred to as, /dimotiko sholeio/ (δημοτικό σχολείο) and in Portuguese, “escola primária”.

a. The Primary Educational System in Portugal

Fig. 4.1 Organisation of the education and training system



Source: Eurydice, http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/structures/041_PT_EN.pdf

¹⁶⁹ Initial reports of States parties due in 1992 : Portugal. 16/09/94. CRC/C/3/Add.30. (State Party Report) COMMITTEE ON THE RIGHTS OF THE CHILD, CONSIDERATION OF REPORTS SUBMITTED BY STATES PARTIES UNDER ARTICLE 44 OF THE CONVENTION, art.30/para 241, <http://www.gddc.pt/direitos-humanos/portugal-dh/relatorios-onu/add-30-ing.html#viiid> (consulted on 9 July 2011)

In Portugal there is the *Ministry of Education*¹⁷⁰ who is responsible for typical issues regarding education, except for issues about Higher Education. In Portugal the children who turn 6 years old before the 15th of September of that calendar year, should enroll in the school which is closest to their house.¹⁷¹

The compulsory basic primary education in Portugal is divided into three stages, providing schooling for 9 years in its entirety and is known as *Ensino Básico*.¹⁷² These stages are named “cycles” (ciclo). The 1º Ciclo runs for four years, followed by 2º Ciclo, two years, and 3º Ciclo of three years. The 3rd Ciclo is lower level secondary school. This paper will consider only primary education. For this reason analysis will only be carried out on the 1º Ciclo and 2º Ciclo in order to make comparisons to the corresponding age of children in the Greek Primary Education System.

Usually, the school plants of 1º Ciclo and 2º Ciclo lay in different diggings. In the 1º Ciclo there is only one teacher, but in the 2º Ciclo there are, in preference, usually 2 teachers of different disciplinary areas.¹⁷³ The curriculum, which was reformed and in 2001 was launched as the National Curriculum for Ensino Básico – “Essential skills” states that, *the “skills” includes understanding, capabilities and attitudes and may be understood as knowledge in action or in use. Essential skills were defined, common to all disciplines and specific to each disciplinary area or discipline.*¹⁷⁴ The subject list of the curriculum is different in each ciclo. The curriculum, apart from the basic compulsory subjects¹⁷⁵, also includes 3 non disciplinary curricular areas, “*area projecto*”, “*estudo acompanhado*” and “*Civics*”¹⁷⁶. These non-disciplinary areas are obligatory for all students and are developed in co-ordination with one other compulsory subject. The main goal of non disciplinary subjects is to help students to integrate knowledge and develop the autonomy, responsibility and personal effort¹⁷⁷. The reforming of the curriculum also includes the learning of the Portuguese language

¹⁷⁰ Ministério da Educação, pt, www.min-edu.pt

¹⁷¹ “Immigrant in Portugal, Useful Information 2009”, information packet for immigrants by ACIDI, p102

¹⁷² Legislation: Law n.º 46/86, on EYRYDICE “Structures on Education and Training System in Europe, Portugal”, p18/58 “3.Complusory Education”, 2009/10, http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/structures/041_PT_EN.pdf (consulted on 9 July 2011)

¹⁷³ EYRYDICE “Structures on Education and Training System in Europe, Portugal”, 2009/10, pp.19-21/58 http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/structures/041_PT_EN.pdf (consulted on 9 July 2011)

¹⁷⁴ EYRYDICE “The Information database on Education Systems in Europe – The education system in Portugal”, 2006/07, p 67 (p.76) http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/PT_EN.pdf (consulted on 9 July 2011)

¹⁷⁵ As “basic compulsory subjects on curriculum” are named the subjects of language, mathematic, social and scientific sciences and arts.

¹⁷⁶ EYRYDICE “The Information database on Education Systems in Europe – The education system in Portugal”, 2006/07, p 68 (p.77) http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/PT_EN.pdf (consulted on 9 July 2011)

¹⁷⁷ idem

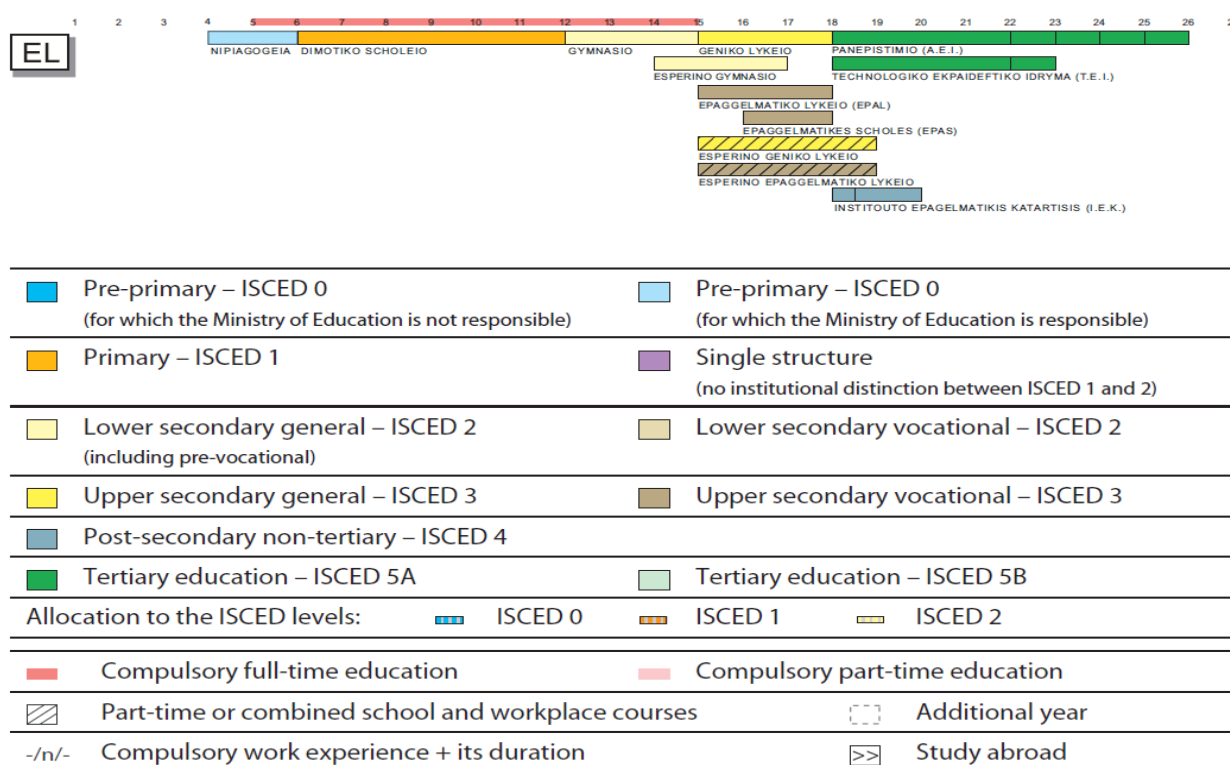
as a second language for foreign students.¹⁷⁸ The subject list of the 2º Ciclo includes the teaching of a foreign language, either English or French.¹⁷⁹ Any religious confession in education is optional.¹⁸⁰

The current educational debates in Portugal are focused on whether to reduce the pass rate of Ensino Básico, in order to double the number of students who attend high school education and various administrative issues of elementary education.¹⁸¹

b. The Primary Educational System in Greece

Fig. 4.2

Organisation of the education system in Greece, 2009/10



Source: Eurydice,

http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf

¹⁷⁸ EYRYDICE “The Information database on Education Systems in Europe – The education system in Portugal”, 2006/07, p 68 (p.77)

http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/PT_EN.pdf
(consulted on 9 July 2011)

¹⁷⁹ Wikipedia “education in Portugal” http://en.wikipedia.org/wiki/Education_in_Portugal

¹⁸⁰ EYRYDICE “The Information database on Education Systems in Europe – The education system in Portugal”, 2006/07, p 69 (p.78)

http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/PT_EN.pdf
(consulted on 9 July 2011)

¹⁸¹ idem, p.59 (p.68)

The Ministry of Education Lifelong and Religious Affairs¹⁸² is responsible for typical issues regarding education in Greece. As it is noted, the same ministry is also responsible for typical religious affairs issues. The compulsory education in Greece includes pre-primary education, primary education and lower secondary education; 9 years in total. Primary education runs for 6 years. Children who turn 6 years old, or 5 years old and 6 months on 31st of December of that calendar year should enroll at the elementary school in their neighborhood¹⁸³.

The goal of primary education is to contribute to the overall, harmonious and balanced development of intellectual, psychological and physical competences and abilities, irrespective of sex and origin, to enable pupils to develop into integrated personalities and live creatively.¹⁸⁴ The goals of elementary education are the multilateral moral, spiritual, intellectual and physical development of the child and to enable them to form the capacity to use this knowledge in practice (art.4)¹⁸⁵.

Typically there is only one teacher responsible for each grade in primary school, who teaches all of the basic subjects¹⁸⁶ of the curriculum. Even with the distinctive geography of Greece access to school is still available in all remote areas.¹⁸⁷ The current curriculum was innovated in 2003 and introduced the integrated philosophy of the Cross-Thematic Single Curriculum Framework for Compulsory Education, a balance between horizontal and vertical distribution of teaching material, a programme which includes knowledge, skills, attitudes and values on the basic concept of the cross-thematic approach.¹⁸⁸ The teaching hours are separated into the compulsory subjects and in a “flexible zone of inter-disciplinary and creative activities”. In the regular program the teaching of English as a first foreign language is also included, from the 3rd grade of school. In 2006, in order to encourage multilingualism a second foreign language was

¹⁸² Ministry of Education Lifelong and Religious Affairs, gr www.ypepth.gr, www.minedu.gov.gr (consulted on 9 July 2011)

¹⁸³ According to The Constitution of Greece

EL <http://www.hellenicparliament.gr/Vouli-ton-Ellinon/To-Politevma/Syntagma/article-18/>

EN <http://www.hri.org/docs/syntagma/artcl25.html#A16>

EN <http://www.cecl.gr/RigasNetwork/databank/Constitutions/Greece.html> (consulted on 8 July 2011)

¹⁸⁴ Law 1566/1985, in EYRYDICE “Organisation of the Education System in Greece, 2009/10”,

“4.2. Specific Legislative Framework”, p.44 (p.45),

http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf (consulted on 9 July 2011)

¹⁸⁵ Governmental Gazette of Greek Republic, Issue 167/t.A/30-9-1985 (ChapterII/Art4.2) - L1566/1985, Governmental Journal http://www.pi-schools.gr/preschool_education/nomothesia/1566_85.pdf (consulted on 8 July 2011)

¹⁸⁶ As “basic compulsory subjects on curriculum” are named the subjects of language, mathematic, social and scientific sciences and arts.

¹⁸⁷ EYRYDICE “Organisation of the Education System in Greece, 2009/10”, p.44 (p.45),

http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf (consulted on 9 July 2011)

¹⁸⁸ idem, p.47(p.48)

added to the curriculum of 4th and 5th grade, with the choice of either French or German¹⁸⁹. A specialized teacher of each language is employed to deliver these lessons.

The religion subject of Orthodox Christian is included in the curriculum as well as the Ministry of *Education Lifelong and Religious Affairs* is responsible for Education and Religious Affairs. According to Ministry Regulation, “*Preoccupation of pupils*”¹⁹⁰; the students who do not confess as Orthodox should attend another educational subject in a parallel classroom during the hour of that religious subject. According to the P.D.201/198¹⁹¹ all the students and the teachers should participate in morning orison (art.13.5) and on holy days they shall attend church (art.13.9). The same P.D.201/198, art.13.10, notes that the students who are not Orthodox Christian can declare to not participate to the morning orison, hence, becoming the responsibility of their parents during this time.

In the Greek Educational System variations exist in the Organisation and Alternative Structures of schools. In Southern Greece, in the region of Thrace, “*Minorities Schools*”¹⁹² exist for the Muslim minority, where the teaching procedure takes place in two languages, Greek and Turkish. This paper does not discuss these minorities groups, for this reason it is not necessary to analyze the structure of these schools on a deeper level.

In cities with a high percentage of repatriates, immigrants or Roma pupils exist in the “*Cross-Cultural Schools*”¹⁹³. There are 13 “Cross-Cultural primary schools” in five big cities in Greece.¹⁹⁴ The curriculum is the same as in the regular schools, but includes special material and staff to aid balance and affirmative social and educational integration of the students, that means the existence of a more flexible curriculum in

¹⁸⁹ EYRYDICE “Organisation of the Education System in Greece, 2009/10”-“Curricula, Subjects, Number of Hours”, p.47 (p.48),
http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf
(consulted on 9 July 2011)

¹⁹⁰ Ministry Regulation, F12/977/109744/G1, 26-8-2008, http://6dim-diap-elfeth.thess.sch.gr/Greek/Diapolitismiki_Ekpaidefsi/NomothesiaDiapEkpshs/05_EgkyklioDnshsSpoudwn/109744_2008.pdf (consulted on 9 July 2011)

¹⁹¹ P.D 201/98 (ΦΕΚ 161 τ.Α'), art.13, para.5/α & b and para.10/ d,
<http://www.sechal.gr/dnfiles/P.D.2011998.pdf> (consulted on 9 July 2011)

¹⁹² EYRYDICE “Organisation of the Education System in Greece, 2009/10”, p.52 (p.53),
http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf
(consulted on 9 July 2011)

¹⁹³ Cross-Culture schools are named at the EYRYDICE “Organisation of the Education System in Greece, 2009/10”, p.52 (p.53). In others bibliography Cross-Culture Schools are named as Intercultural schools
http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf
(consulted on 9 July 2011)

¹⁹⁴ The cities which have primary Intercultural Schools are 3 schools in Athens, 6 schools in Thessaloniki, 1 school in Ionnina, 1 school in Chania, 2 schools in Rodopi.
There are also secondary Intercultural Schools but I will not refer to them, because that does not related to the topic of this paper.

Alfavita, Greek Educational Site for teachers,
<http://www.alfavita.gr/OdigosEkpaideytikou/od8830a.php> , (consulted on 21 March 2011)

school life than regular schools which are more adaptable to the needs of students¹⁹⁵. The effective teaching of the Greek language is a priority.¹⁹⁶ According to the Ministry Regulation “*Programmes for the active integration of repatriated, Immigrants and Roma pupils in the educational system*”¹⁹⁷ the Regulation Form of these schools is targeted at supporting the integration and civilization of these students in Greek society.

According to the L.1789/1999¹⁹⁸ the function of supportive classes for immigrants and repatriate in the regular schools is also regulated. Parallel to the regular school life, there exist three different levels of preparatory classes, “Reception Classes I”, “Reception Classes II” and “Tutorial classes”.

The “Reception Classes I” are intensive classes for the teaching of Greek as a second language and run for one year. The students attend only some subjects of the regular class.

The “Reception Classes II” are for students who have attended the “Reception Classes I” and still have problems with the Greek language. So they attend the regular class and receive extra language classes; either in the regular classroom or in a separate room. This programme could run for two years.

The “Tutorial classes” are for students who did not attend one of the Reception Classes and have difficulties following the regular classes. The Tutorial classes take place aside from the regular school programme.

The ongoing educational debates are focused on the improvement of the educational system and the introduction of Greek as a second foreign language.¹⁹⁹

Discriminations According to the Analytical Report of the EU regarding, “Discrimination in the educational system in EU-27”²⁰⁰ the most of the cases of discrimination are on the grounds of religion beliefs (10% very widespread), disabilities (9% very widespread), sexual orientation (6% very

¹⁹⁵ L. 2413/96 (ΦΕΚ 124 τ. Α/17.6.1996), (art.34/2), <http://edu.klimaka.gr/leitoyrgia-sxoleivn/diapolitismika/549-nomos-2413-96-organosh-leitoyrgia-sxoleia-diapolitismikhs-ekpaideyshs.html> (consulted on 9 July 2011)

¹⁹⁶ EYRYDICE “Organisation of the Education System in Greece, 2009/10”, p.52 (p.53), http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf (consulted on 9 July 2011)

¹⁹⁷ Ministry Regulation, Φ.1 Τ.Υ/1073/117052/Γ1/23-09-2009/ΥΠΕΠ, <http://edu.klimaka.gr/leitoyrgia-sxoleivn/diapolitismika/778-programma-entaxhs-palinnostuntwn-roma-allodapwn.html> (consulted on 9 July 2011)

¹⁹⁸ Government Gazette of Greek Republic 1789/ 1999, Issue Β’/28-09-1999 - F.10/20/Γ1/708/28-09-1999, Inter-Culture Education - Establishment and operation Reception Classes and Reception Classes Tuition Departments / Διαπολιτισμική εκπαίδευση-Τάξεις Υποδοχής-Φροντιστηριακά Τμήματα, <http://edu.klimaka.gr/arxeio/nomothesia-fek/fek-1789-1999-idrysi-leitourgia-taxeis-ypodochis-frontistiria-ka-tmimata-klimaka.pdf>

¹⁹⁹ EYRYDICE “Organisation of the Education System in Greece, 2009/10”, p.43 (p.44), http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/EL_EN.pdf (consulted on 9 July 2011)

²⁰⁰ EUROBAROMETER – European Commission, Analytical report “Discrimination in EU”, 2008, p.24 http://ec.europa.eu/public_opinion/flash/fl_232_en.pdf (consulted on 9 July 2011)

widespread), ageism (4% very widespread) and a combination of any of these grounds (6% very widespread). The percentage of discrimination in Greece and Portugal is more than the average of the EU-27 on each of these grounds of the educational system. In Greece, 42% of the citizens believe that, *very or fairly widespread* discrimination exists in schools based on a combination of factors. The other EU countries believe that discrimination also exists on multiple grounds but with a lower percentage, Portugal has 30% *very or fairly widespread* whilst Almost 66% of Greek citizens are very confident that the adoption of legislation, in order to prevent discrimination in schools, is necessary.

In 2001, the Greek department of UNICEF carried out a project²⁰¹ including interviews with teachers, children and parents in order to expose the discrimination, racism and xenophobic attitudes towards the immigrant students. Ten years on and the results of a similar project could now be very different. However, the interviews reflect some interesting conclusions, which could be lines for reforms and improvements of the educational system. The conclusion of the interviews shows xenophobic and racist attitudes towards immigrant students from non-immigrant parents and teaching staff, due to various prejudices. However the children were more open towards their immigrant classmates. The xenophobic attitudes were lower when the parents had a high educational background. Furthermore, the children with highly educated parents tended to be more open to immigrant children. The school reflects or reproduces the xenophobic and racist prejudice and stereotypes of the society towards immigrants. Last but not least, the Greek students who coexist with immigrant students in the schools seem to be more open to them and have co-influences.

To sum up, the co-existence of immigrants and non immigrant students, in the same school, promote anti-racism attitudes and reduce xenophobia. Furthermore, it could support the integration of immigrant students in the society. The school as a “mirror” of the society can facilitate the integration of immigrant students and their families. A well constructed educational system, which promotes equal opportunities within the field of education, can support tolerance and respect towards immigrant’s children and their families.

Education system Comparing both education systems, the Greek Education System includes a great variety of forms, aimed at the integration and support of the social inclusion of immigrant students either through special schools, “Cross-Cultural schools” or with additional language courses, “Reception-Classes”. In contrast the Portuguese Education System only supports the immigrant students in the regular schools through the regular curriculum.

²⁰¹ UNICEF-Greek Department, “Discrimination, Racism, Xenophobia in Greek Educational System”, Research carried out by the KAPPA RESEARCH AE on behalf of UNICEF – Greek Department, 2001, <http://www.unicef.gr/reports/racism.php> (consulted on 9 July 2011)

The “Cross-Cultural Schools” are a controversial discourse for the education system. According to an article in the Greek magazine, “*NOHMA, social welfare magazine*”²⁰² the number of Cross-Cultural Schools is really small when considering that the percentage of immigrants is almost half the student population. Furthermore some regular schools declare various bureaucratic occasions and do not accept the enrollment of immigrant students. So, a large amount of immigrant students are in Cross-Cultural Schools without really being integrated in the society. Prof. D. Kogidou refers to her article, “Intercultural Education in a Multicultural Society” when she states that a mother of a Roma student said that, “*our children do not study anything special in the Cross-Cultural Schools, why should we send our children to these schools?*”²⁰³.

On one hand, the Cross-Cultural Schools aim to support the integration and socialization of immigrants’ children and to teach the Greek language. On the other hand, the children are segregated in a school with a special group of friends, who are also immigrants of Greece. The question is how these immigrants’ children can integrate into the Greek society and culture when they have no relations or friends with non immigrant children of the same age.

The subject of religion The Analytical report on, “Discrimination on the grounds of religious beliefs in educational system in EU-27”²⁰⁴ shows the highest percentage of discrimination on religious grounds in the Greek educational system. Greece (15% very widespread) is in second place, after Cyprus (20%) in EU-27. Portugal (11% very widespread) is also above the EU-27 (10% very widespread).

According to the Greek Constitution the “Eastern Orthodox Church of Christ” is declared as the formal religion of the state. The Ministry of Education is in line with the Ministry for Religious Affairs. So, the subject of religion, which is an optional choice for non Orthodox Christian, is included in the regular curriculum. At the same time the children who are not Orthodox have no other possibility to attend a course of their religious confession in a regular school. There are various debates about the necessity of the *religious* subject in the school curriculum, because of the large immigrant student population who are not Orthodox Christian.

In regard to the Ministry Regulation Φ.1 Τ.Υ/1073/117052/Γ1/23-09-2009/ΥΠΕΠ²⁰⁵ the foreign students are allowed to take another subject in a parallel classroom that is not realizable in practice. Referring to my experience as a primary

²⁰² NOHMA Social welfare Magazine, (Greek monthly electronic magazine), September 2009 http://www.swm.gr/index.php?option=com_content&view=article&id=85&Itemid= (consulted on 9 July 2011)

²⁰³ Prof. D.Kogidou, “Intercultural Education in a Multicultural Society”, Article on the homepage of 132^o Primary Education School in Grava, <http://www.132grava.net/node/269> (consulted on 9 July 2011)

²⁰⁴ EUROBAROMETER – European Commission, Analytical report “Discrimination in EU”, 2008, p.25 http://ec.europa.eu/public_opinion/flash/fl_232_en.pdf (consulted on 9 July 2011)

²⁰⁵ Ministry Regulation, Φ.1 Τ.Υ/1073/117052/Γ1/23-09-2009/ΥΠΕΠ, <http://edu.klimaka.gr/leitoyrgia-sxoleiwn/diapolitismika/778-programma-entaxhs-palinnostuntwn-roma-allodapwn.html> (consulted on 9 July 2011)

school teacher, it is difficult to fix the class-programme in order to accommodate for the non-Orthodox students to take another class when their classmates have the religious subject. Furthermore, the Orthodox religion is a part of the Greek culture in various daily dimensions. So, many immigrant students do not confess their religious belief, neither in the school nor in public life, in fear that they will not get to socialize or be accepted by their classmates. For these reasons, they usually imitate their classmates when they pray in the morning and attend the church-going. In addition, many teachers do not take the initiative to discuss the existence of other religions and to teach respect for those who hold different beliefs.


**“Flexible zone”
in school
curriculum**

Both educational systems include a non discipline area, a “flexible zone” or “area project”. In these non disciplinary areas the teacher and the students can work on projects under different topics or with creative activities on inter-disciplinary areas. This area encourages the students to develop their critical spirit and provides the opportunity to socialize and become more familiar with working in groups. In these non disciplinary areas, various projects about human rights, the diversities of cultures and tradition or religious beliefs could be developed. This area could be really creative and allow for the possibility of immigrant students to interact in the classroom and represent their country, their culture and also to present other abilities and knowledge that they might have.

The Programme for International Student Assessment (PISA) evaluates the education systems in accordance with the International Standards Assessment of

**Graph 4.3: PISA 2009 results in reading, mathematics, and science scale
“Comparing Countries’ and Economies’ Performance”**

		On the reading subscales						
	On the overall reading scale	Access and retrieve	Integrate and interpret	Reflect and evaluate	Continuous texts	Non-continuous texts	On the mathematics scale	On the science scale
OECD average	500	495	493	494	493	493	496	501
Shanghai-China	556	549	558	557	564	539	600	575
Korea	539	542	541	542	538	542	546	538
Finland	536	532	538	536	535	535	541	554
Hong Kong-China	533	530	530	540	538	522	555	549
Singapore	526	526	525	529	522	539	562	542
Canada	524	517	522	535	524	527	527	529
New Zealand	521	521	517	531	518	532	519	532
United Kingdom	494	491	491	503	492	506	492	514
Hungary	494	501	496	489	497	487	490	503
Portugal	489	488	487	496	492	488	487	493
Macao-China	487	493	488	481	488	481	525	511
Italy	486	482	490	482	489	476	483	489
Latvia	484	476	484	492	484	487	482	494
Slovenia	483	489	489	470	484	476	501	512
Greece	483	468	484	489	487	472	466	470
Spain	481	480	481	483	484	473	483	488
Czech Republic	478	479	488	462	479	474	493	500
Azerbaijan	362	361	373	335	362	351	431	373
Kyrgyzstan	314	299	327	300	319	293	331	330

Source: OECD, PISA 2009 Database.
StatLink  <http://dx.doi.org/10.1787/888932343342>

Source: OECD, “Pisa 2009 Results: Executive Summary”, p.8, <http://www.oecd.org/dataoecd/34/60/46619703.pdf> (consulted on 8July 2011)

Schools Achievement in correlation with the states educational and economical financing and the economic and educational background of 15-year-old youths' families. The assessment controlled *how far students, near the end of compulsory education, have acquired some of the knowledge and skills that are essential for full participation in society (in Reading, Mathematics and Sciences)*. Hence, the equality of learning outcomes and the equity distribution of knowledge and education towards the states are analyzed. PISA is a programme that runs under the OECD organization (Organization for Economic Co-operation and Development)²⁰⁶. In the perspective of having a more realistic view of each education system, the students' population is also grouped into first-generation immigrants; second-generation immigrants and native students with or without immigrant backgrounds.²⁰⁷ I believe that it is interesting to consider the results of PISA for Greece and Portugal. However, the reference about the

general results will only be in surface and not separate

for each of this group, because the assessment is on 15 year old children, after the completion of lower secondary school, and the children's experience from later years differs from that of a study on primary school education. So, a general comparison of the success of both educational systems, in relation to other countries, can be made.²⁰⁸

The PISA has been repeated every three years since 2000. According to the results of the 2009 PISA, the education systems of Shanghai-China, Korea, Finland, Hong Kong-China and Singapore represent the best well-performing educational systems. The assessment of the Greek and the Portuguese education systems are close to the recorded averages. Portugal is one of the states which is close to the average of OECD

COMPARING COUNTRIES PERFORMANCE BASED ON PISA 2006			
GRAPH4.4	Reading score	Mathematics score	Science score
Shanghai –China	-	-	-
Korea	556	547	522
Finland	547	548	563
Hong Kong-China	536	547	542
Singapore	-	-	-
Canada	527	527	534
New Zeland	521	522	530
United Kingdom	495	495	515
Hungary	482	491	504
Portugal	472	466	474
Macao-China	492	525	511
Italy	469	462	475
Latvia	479	486	490
Slovenia	494	504	519
Greece	460	459	473
Spain	513	480	488
Czech Republic	510	510	513
Azerbaijan	508	-	382
Kyrgyzstan	285	311	322
Source: The data are collected from the tables of PISA2006in regards to be a table comparable to the general data "Countries and Economies Performance" on reading, mathematics and sciences score of PISA 2009. This table created aiming only to compare the countries performance and not the economies performance. For these reason the data on this table are not comparable between them on the table.(p.22,47,53) http://www.oecd.org/dataoecd/15/13/39725224.pdf			

²⁰⁶ Programme for International Student Assessment (PISA)
http://www.pisa.oecd.org/pages/0,3417,en_32252351_32235731_1_1_1_1_1_1,00.html(consulted (on 9 July 2011)

²⁰⁷ The groups of immigrant student are better described on chapter 5/p.55 on this paper

²⁰⁸ The countries who participate to the PISA are parts from OECD (Organization for Economic Co-operation and Development),
OECD, http://www.oecd.org/home/0,2987,en_2649_201185_1_1_1_1_1_1,00.html (on 9 July 2011)

countries and with marks higher than Greece on PISA 2006 and PISA2009(see graph4.4 & table4.3). The overall marks of Portugal in 2009 are in reading of 489, mathematics 487 and sciences 493. Greece is a little bit lower on the list of countries and the overall marks are lower than those of 2006, with reading at 483, mathematics 466 and sciences 470. In comparison to PISA2006 Portugal is improved to reading but the marks on mathematics and sciences are lower (466 and 474 in reciprocity). Though Greece marks are improved in sciences and the marks on mathematics are lower in reading and mathematics (460 and 459 in reciprocity). I believe that is difficult at this moment to extract representative results for Greek educational system, because the students of 15 years old faced many educational reforms to school curriculum. For this reason it would be better to compare the results of PISA2003 to PISA2014, in regards that a full generation of students (9 years) from the first grade until the low secondary school will complete their elementary education with the same new educational system from 2004.

Another investigation was carried out by UNICEF Innocenti Research Centre entitled, “The children left behind”, where it analyzed the inequality in child well being, housing, education and access to health care in the world’s richest countries. Every

Fig. 4.5a

A league table of inequality in child well-being

The table summarizes the findings of Report Card 9, ranking 24 OECD countries by their performance in each of three dimensions of inequality in child well-being.

inequality lower than OECD average inequality close to OECD average inequality higher than OECD average

Material well-being	rank	Education well-being	rank	Health well-being	rank
Switzerland	1	Finland	1	Netherlands	1
Iceland	2	Ireland	2	Norway	2
Netherlands	3	Canada	3	Portugal	3
Denmark	4	Denmark	4	Germany	4
France	5	Poland	5	Switzerland	5
Finland	6	Hungary	6	Belgium	6
Austria	7	Sweden	7	Ireland	7
Norway	8	Netherlands	8	Denmark	8
Sweden	9	Spain	9	Canada	9
Germany	10	Iceland	10	Czech Republic	10
Czech Republic	11	Norway	11	United Kingdom	11
Luxembourg	12	Switzerland	12	Slovakia	12
Ireland	13	United Kingdom	13	Austria	13
Spain	14	Portugal	14	Sweden	14
Belgium	15	Slovakia	15	France	15
Portugal	16	Luxembourg	16	Finland	16
Canada	17	Czech Republic	17	Iceland	17
Greece	18	Greece	18	Poland	18
United Kingdom	19	United States	19	Luxembourg	19
Italy	20	Germany	20	Greece	20
Poland	21	Italy	21	Spain	21
Hungary	22	Austria	22	United States	22
United States	23	France	23	Italy	23
Slovakia	24	Belgium	24	Hungary	24

Figs. 1a and 1b are limited to the 24 OECD countries with available data for all three dimensions of inequality in child well-being

Note: To compare the inequality performance of the featured countries in each dimension of child well-being, inequality scores for the individual indicators used are first converted to standard scores (i.e. inequality is measured in standard deviations from the OECD unweighted average). The standardized scores are then averaged to arrive at an inequality score for each dimension. For purposes of Figs. 1a and 1b, ‘inequality close to average’ is defined as a score with in the range of

-0.5 to +0.5 standard deviations from the OECD average. ‘inequality lower than OECD average’ is defined as having a standard deviation score greater than +0.5 from the OECD unweighted average. ‘inequality higher than OECD average’ is defined as having a standard score of less than -0.5 from the OECD unweighted average.

Source: See page 30 (Data for Report Card 9: the surveys) for data sources used in the measurement of inequality in the different dimensions of children’s well-being.

Fig. 4.5b

The overall record

Figure 1b ranks each country by its overall inequality record. Three points have been awarded for a better than average performance, 2 points for a performance at or close to the OECD average, and 1 point for a below average performance (see note for definitions). Countries in alphabetical order within groups.

Higher score = greater equality	
8	Denmark
	Finland
	Netherlands
	Switzerland
7	Iceland
	Ireland
	Norway
	Sweden
6	Austria
	Canada
	France
	Germany
	Poland
	Portugal
5	Belgium
	Czech Republic
	Hungary
	Luxembourg
	Slovakia
	Spain
3	United Kingdom
	Greece
	Italy
United States	

Source UNICEF Innocenti Centre, Report Card 9, “The children left behind - A league table of inequality in child well-being in the world’s rich countries”, UNICEF 2010, p.2, http://www.unicef-irc.org/publications/pdf/rc9_eng.pdf (consulted on 8 June 2011)

country has different patterns on *inequalities* that refer to different education policies, where the weaker students fall behind²⁰⁹ This research is interesting, because in general the immigrants belong to a part of the population which suffers these kinds of inequalities.

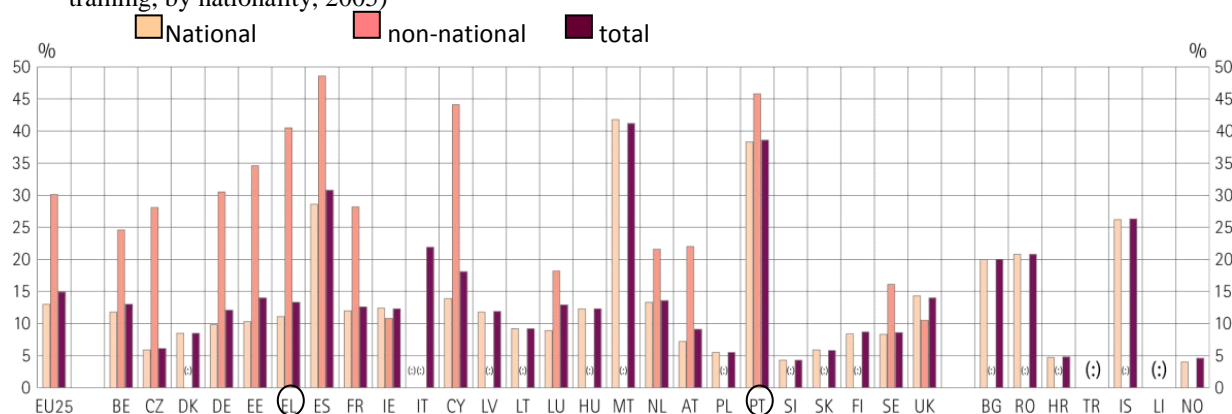
The data that was used to compare the differences between the results of those students with a low social standing against those that were well off, was based on the PISA 2006. The comparison between Greece, Portugal and the 24 richest countries shows an inequality in material well-being; lower than the OECD average (Portugal is 16th in the range with Greece in 18th place). The *inequality in education* in Portugal (14th) is close to the average of the OECD, in contrast to Greece (18th) which is lower than the average of the OECD (refer to fig.4.5a). More detailed inequality in reading, maths and science literacy in Portugal is 29,2%, 25,5% and 25,5% respectively. Whereas in Greece it is 31,5%, 24,9% and 26% respectively.²¹⁰

On the topic of the overall view of inequalities in material, education and healthy well being, Portugal scored 6 and Greece 3; the lowest level of the range (fig.4.5b). The inequalities in well-being regarding education alarmed the necessities to reform or change the education system in regards to providing all students with the same possibilities for equality and quality education, independent of their socio-economical background.

According to the results of PISA and the research of UNICEF, regarding the well-being in education, the Portuguese education system seems more efficient in order to face up to the inequalities and support the students with an equality and quality education. Despite these conclusions, the Green Paper, “*Migration and Mobility:*

Graph 4.6 - Share of early school leavers by nationality, 2005

(Percentage of the population aged 18-24 with only lower- secondary education and not in education or training, by nationality, 2005)



Source: COM(2008) 423 final, “Green Paper: Migration & Mobility: challenges and opportunities for EU education systems. {SEC(2008) 2173}”, Brussels 3 July 2008, http://ec.europa.eu/education/school21/com423_en.pdf (consulted on 8 July 2011)

²⁰⁹ UNICEF Innocenti Centre, Report Card 9, “*The children left behind - A league table of inequality in child well-being in the world’s rich countries*”, UNICEF 2010, http://www.unicef-irc.org/publications/pdf/rc9_eng.pdf (consulted on 8 June 2011)

²¹⁰ idem, pp.9-10

challenges and opportunities for the EU education system” published in 2008, presents a table of early school leavers by nationality and Portugal has one of the highest percentages of early school leavers for nationals and international students (see graph4.6)²¹¹.

In my opinion, the primary education system in both states, on the one hand follows the international guidelines about the core values of non discrimination and respect of varying cultural tradition, religious beliefs and linguistic backgrounds of the students but on the other hand, the main guidelines of the education system for the integration of foreign students focused on the teaching of the national language as a “vehicle” for communication and interaction among the students and the subjects of the curriculum. Later on, the educational material and the teaching procedure are left to the preference, interests and capacities of each individual teacher. So, in the cases when the main problem hindering the students’ integration was the language, the children from the Former Portuguese Colonial Countries and the Greek Repatriate students, who speak a language similar to the national language, would not have any problem integrating into their new social environment. It is easily understandable, that the integration of foreign students depends on a holistic approach of both social and linguistic interaction in the teaching procedure.

²¹¹ COM(2008) 423 final, http://ec.europa.eu/education/school21/com423_en.pdf (consulted on 8 July 2011)

5. Immigrant students – successful academically and social integration

The successful school performance of immigrant students depends on various socio-economical and educational factors that are influenced by their immigrant background. The immigrant students should be separated into *first-generation immigrants*, those who were born in another country, as were their parents, *second-generation immigrants*, who were born in the assessment country but their parents were born in another country and the *native students* or *students with an immigrant background*, those who were born in the assessment country and at least one of their parents were born in the same country²¹².

The Green Paper on "*Migration and Mobility: Challenges and Opportunities for EU Education Systems*"(2008) underlines the necessity of coordination between social and educational policies at all levels to achieve an equitable and equal opportunity in education. It is important that the *schools be inclusive and multicultural in order to update the skills and the competencies of teachers and strengthen the contacts with parents and communities*²¹³.

This Green Paper summarizes various factors that can have positive or negative influence on the successful education of immigrants' children. The Member States should aim to support and improve an inclusive and multicultural school system. The acquisition of the language of the host country is, for many, the first step to achieve integration and educational success, with innovative teaching approaches and support of their mother tongue. The cooperation between schools and parents and the access to their communities can mediate the process of mutual understanding and support the immigrants' parents, with the aim of nurturing their children's success whilst educating the parents through various integration and linguistic programmes. An integrating intercultural education should be a part of teachers' education studies. A good quality early childhood education and care; language support in pre-school and fully inclusive schools can help ease the immigrant students integration. Last but not least, the role of teachers and peer environment play a major role in the integration into school-life and later, into the society.²¹⁴

PISA assessment²¹⁵ has set some indicators to control the *success of education systems' performance* for natives and non-native students. It aims to control (i) their socio-economical background, a combination of the socio-economic and cultural

²¹² OECD "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", p.66 (p.68) <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

²¹³ SEC(2009) 1115 final, http://ec.europa.eu/education/news/doc/sec1115_en.pdf (consulted on 9 July 2011)

²¹⁴ idem

²¹⁵ OECD, "Pisa 2009 Results: Executive Summary", pp.15-18,

<http://www.oecd.org/dataoecd/34/60/46619703.pdf> (consulted on 9 July 2011)

and OECD, "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

background of their family, (ii) their immigrant background, if they or their parents were born in the assessment country, (iii) their home language, the language that they speak in their home, (iv) their family structure, whether they live with one of their parents, (v) their school location or home background, whether they study in an urban, provincial or segregated school, (vi) the index of the school principal's leadership, the organization of the school, (vii) teacher – student relations and (viii) teacher stimulation and the expectation of the students and (ix) parents expectations of the school to set high academic standards and pressure for the students to achieve them.

15 year old children participate in the PISA assessment, at the end of lower secondary school. For this reason, the results and the observations are not representative of younger children in primary education. Nevertheless some of the observations are interesting and should be taken into consideration for the construction of elementary education in regards to the cooperation and support of secondary and higher education.

There is no perfect formula, as is referred to in the PISA2009 assessment, for the success of school performance for all students (immigrants and non-immigrants). A *holistic approach* and a combination of various policy interventions could be approved more successfully and be challenging at all levels of their integration and for the education system. A cooperation of various agencies as the school communities, municipalities, regional and national organizations could support this holistic approach of immigrants' integration of both the children and their families²¹⁶.

The background of immigrant students constitutes a *heterogeneous group*. Every student has had a different experience in their country of origin, linguistic and cultural, and they bring various skills, knowledge and motivations to their new school in the host country. Although, a sub-group of immigrant students are highly skilled and motivated and possibly from socio-economically advantaged families, the majority of immigrant students come from socio-economically disadvantaged groups and that has an influence on their school performance.

In general the immigrant students are academically disadvantaged in regards to the new expectations of the education system and the new language that they should study. The performance of first- and second-generation immigrant students who participated in the education system of the host country from the first grade of education usually outperformed in contrast to the immigrants who had been in the education system for less than 3-5 years, at the end of compulsory school. The students with an immigrant background used to perform at the same standard as native students.²¹⁷

²¹⁶ OECD "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", p.68 (p.70) <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

²¹⁷ OECD "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", pp.66-69 (pp.68-71) <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

The immigrant students from the same origin-country in the various education systems of the EU countries perform differently according to PISA2009²¹⁸. This means that various factors influence the educational performance of immigrant students. Firstly, students, whose mother tongue is different from that which is spoken at school, face serious obstacles in their ability to succeed in school²¹⁹. Furthermore, their linguistic and school performance is dependent on their classroom discipline, the relation between the teacher and the students and the teachers' expectations. A disciplinary climate in the classroom and a positive behavior among teachers and students tends to represent higher success for all students²²⁰.

The parents' engagement with their children shows a positive reaction to the reading performance of 15 year old children. The parents who read a book with their children "every day or almost every day" or "once or twice a week" during the first year of primary school, performed higher in PISA 2009²²¹. In addition, the students who attended pre-primary school performed better in the reading process²²². So, in my opinion, immigrant parents can support the integration and good linguistic performance of their children, when they enrolled in pre-primary school, if they are committed to reading them various books.

The statistics from PISA show that children from socio-economically disadvantaged backgrounds, who participated in a socio-economically advantaged school, tended to perform better than if they were in the opposite situation²²³. So, an education system should take measures to protect the socio-economically disadvantaged students in order for them to perform at the same level as the socio-economically advantaged students. A successful school tends *to be comprehensive, requiring teachers and schools to embrace diverse student populations through personalized educational pathways and gives more autonomy over what is taught and how students are assessed*. In contrast, schools with *differentiation in students' expectations and destinations and with a more competitive environment tended to have lower results in PISA assessment*²²⁴.

To sum up, despite the various socio-economical, cultural and linguistic diversities among the immigrant students these can not be the sole contributory factors

²¹⁸ OECD "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", pp.77-79 (pp.79-81)

<http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

²¹⁹ idem p.75 (p.77)

²²⁰ OECD, "Pisa 2009 Results: Executive Summary", p.16 (p.15)

<http://www.oecd.org/dataoecd/34/60/46619703.pdf> (consulted on 9 July 2011)

²²¹ idem, p.10 (p.9)

²²² idem, p.16 (p.15)

²²³ OECD "PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II", p.92(p.94) <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

²²⁴ OECD, "Pisa 2009 Results: Executive Summary", p.15 (p.14)

<http://www.oecd.org/dataoecd/34/60/46619703.pdf> (consulted on 9 July 2011)

to their school performance²²⁵. For this reason it is important to establish a holistic approach and cooperative interventions in the education system aimed at achieving the greatest success of the immigrant and non-immigrant students.

The “Education” Council and the EU Commission, based on the values of *improving the education and training systems* according to the Lisbon Treaty²²⁶, proposed some strategies for the progress of a equality educational system at the Barcelona European Council Meeting (2002)²²⁷. The “strategies” that should be followed for an equal education are:

- improving education and training for teachers and trainers
- developing skills connected to the needs of the society
- ensuring access to Information and Communication Technologies (ICT) for everyone
- increasing recruitment to scientific and technical studies
- making the best use of resources (financial and literary)

[(Barcelona European Council Meeting (2002))]²²⁸

The EU adopted the “Education and Training Strategies 2010” to give instruction and support to the literary goals of each education system in the EU. The strategies are focused on improving and modernizing the education system and higher education, to promote vocational and life-long training, to give “key skills” to young people to facilitate their job search and to make the right to an education more efficient and fairer²²⁹. In “Europe 2020” the implementation of the education and training strategies was aimed at the horizontal cooperation between schools and other sectors, institutions and stakeholders, the cooperation between the levels of education (pre-school, primary, territorial and higher education), the connection of education with labour needs, the sharing of experiences and good practices among the Member States

²²⁵ OECD “PISA 2009 Results: Overcoming Social Background – Equity in Learning Opportunities and Outcomes, Volume II”, p.76 (p.78) <http://browse.oecdbookshop.org/oecd/pdfs/free/9810081e.pdf> (consulted on 9 July 2011)

²²⁶ EUR-Lex Official Journal 2007/C 306/01, “Treaty of Lisbon amending the Treaty on European Union and the Treaty establishing the European Community, signed at Lisbon”, 13 December 2007, <http://eur-lex.europa.eu/JOHtml.do?uri=OJ:C:2007:306:SOM:EN:HTML> (consulted on 9 July 2011)

²²⁷ Europe, Summaries of EU Legislation, “Work programme on the follow-up of the objectives of education and training systems in Europe - Detailed work programme on the follow-up of the objectives of education and training systems in Europe [Official Journal C 142/01 of 14.06.2002].”, http://europa.eu/legislation_summaries/education_training_youth/general_framework/c11086_en.htm (consulted on 9 July 2011)

²²⁸ idem

²²⁹ Europe, Summaries of EU Legislation, “A coherent framework of indicators and benchmarks for monitoring the Lisbon objectives - Communication from the Commission of 21 February 2007 – “A coherent framework of indicators and benchmarks for monitoring progress towards the Lisbon objectives in education and training” [COM(2007) 61 final – Not published in the Official Journal].” http://europa.eu/legislation_summaries/education_training_youth/general_framework/c11099_en.htm (consulted on 9 July 2011)

and lastly to acknowledge the distinct values of each national education policy of the Member States²³⁰.

The education system of each Member State should be improved in regards to the inclusivity of the cultural diversities and the connection of the labour market shows the major role that education plays in the scientific, economical and (inter)cultural development of each Member State and the EU.

In 2008 the Commission on Education and Culture published an independent report about “*Education and Migration, strategies for integrating migrant children in European schools and societies*”²³¹. The report includes information and suggestions about migrants’ integration into school life and later on, into the society; there are also examples regarding integration programmes and the learning of the host language.

The same examples are adopted in the Green Paper “Migration & mobility: challenges and opportunities for the EU education system”. The examples are intervened and cooperative with parents in pre-school and primary school. **Frühstart (Early Start)** is a program in Germany that is based on language and intercultural education with the voluntary support of immigrant parents in the pre-school classroom.

Hippy (Home Instruction for Parents of Preschool Youngsters) was originally developed in Israel and consists of a home visit programme in which parents and their children are together motivated to learn and exercise the language of the host state, every day for 15-20 minutes.

Samenspel (pre-school) takes place in the Netherlands and is a bilingual programme. It is aimed at mothers with young children (3years old) who participate in groups, with mothers of the same origin, to learn the language of the host country together and, at the same time, to teach the new vocabulary to their children with the goal of becoming bilingual.²³²

As was referred to above, the segregation in schools of immigrants and socio-economically disadvantaged children does not support their successful school performance. Despite the policy of each state, the segregation of immigrants and socio-economically disadvantaged children can take place due to their housing. For this reason it is important to adopt a more effective policy like the “white flight” in the USA. The “**bussing**” is a strategy to move pupils from disadvantaged areas to schools with more mixed population to support their integration and academic success.

²³⁰ Official Journal of the European Union, (2011/C 70/01), “Council conclusions on the role of education and training in the implementation of the ‘Europe 2020’ strategy”, <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2011:070:0001:0003:EN:PDF> (consulted on 9 July 2011)

²³¹ Professor Friedrich Heckmann-currently the director of the *European forum for migration studies* at the University of Bamberg and a member of the NESSE network of experts, Independent Report to European Commission, “*Education and Migration, strategies for integrating migrant children in European schools and societies*”, 2008 <http://www.nesse.fr/nesse/activities/reports/activities/reports/education-and-migration-pdf> (consulted on 8 July 2011)

²³² SEC(2008)2173 final, http://ec.europa.eu/education/school21/sec2173_en.pdf, (consulted on 8 July 2011)

Another suggestion is “**magnet schools**” that, through interesting activities and a rare curriculum, attract students from a variety of neighborhoods in a metropolitan school.²³³

Two other important contributors for the integration and academic success of immigrant children are the parents and the teachers, who act as *role models* for young children. For this reason, the cooperation between parents and teachers should be one of the first priorities of schools. According to the Education Association for the Education of Adults (EAEA) “*Statement on Migration and Mobility: challenges and opportunities for EU education systems*” all parents should be aware of the educational system of the countries in which they are living; the expectation of the school system regarding their children and the possibilities that their children have through the educational system and how they can support their children before and during their children’s schooling.²³⁴

There are various governmental and non-governmental organizations at local and national level, which welcome immigrants and their families and support their integration. In Portugal there is the ACIDI centre (Alto Comissariado para a Imigração e Dialogo Intercultural)²³⁵ which is a “one-stop-shop” funded by the EU and the Portuguese Government. At the ACIDI the immigrants can be informed about their rights and about the Portuguese law, get help with various bureaucratic papers, they can obtain information regarding the education system in Portugal and how they can support the education of their children; they can also participate in Portuguese linguistic courses at the centre. The ACIDI information packets are available in the various languages of the received immigrants. At the same time there are various organizations for each immigrant group.

In Greece there are receiving detention centres for illegal immigrants, both close to the borders and in the capital city, Athens, but the condition of these detention centres are of the minimum standards for humane detention conditions as declared in the reports of Amnesty International²³⁶, the Annual Human Rights Report²³⁷ and the project CLANDESTINO²³⁸. On the 19th of May 2011 the “kathimerini” newspaper²³⁹ published

²³³ COM(2008) 423 final, http://ec.europa.eu/education/school21/com423_en.pdf (consulted on 8 July 2011)

²³⁴ EAEA, “EAEA Statement on Migration and Mobility: challenges and opportunities for EU education systems”, December 2008, <http://www.eaea.org/index.php?k=16447> (consulted on 8 July 2011)

²³⁵ ACIDI, <http://www.acidi.gov.pt/>

²³⁶ Amnesty International, EUR 25/002/2010, “Greece: Irregular migrants and asylum-seekers routinely detained in substandard conditions”, 27 July 2010
<http://www.amnesty.org/en/library/info/EUR25/002/2010/en>, (consulted on 8 July 2011)

²³⁷ Thomas Hammarberg - Commissioner for Human Rights of the Council of Europe, “Activity Report 2010”, p.22,
<https://wcd.coe.int/wcd/com.intranet.InstraServlet?Index=no&command=com.intranet.CmdBlobGet&IntranetImage=1819525&SecMode=1&DocId=1717300&Usage=2>, (consulted on 31 May 2011)

²³⁸ CLANDESTINO, “Irregular migrants in the detention centres of Northern Greece – Aspects of a humanitarian crisis”, 19 November 2010, <http://clandestino.eliamep.gr/irregular-migrants-in-the-detention-centres-of-northern-greece-%e2%80%93-aspects-of-a-humanitarian-crisis/#more-1416> (consulted on 9 July 2011)

the governmental decision regarding the establishment of 14 new detention centres for receiving illegal immigrants and refugees. This new decision could be a positive step in the improvement of the living conditions of immigrants in detention.

After a short investigation on internet I could not find any formal “one-stop-shop” for supporting immigrants in Greece. However, there are various non-profit and NGOs²⁴⁰ who support the integration of immigrants and their families. Every immigrant group has set up an organization to support immigrants of the same origin. There is the “Network of Social Support to Refugees and Immigrants” (Δίκτυο Κοινωνικής Υποστήριξης Προσφύγων και Μεταναστών)²⁴¹ which informs refugees and immigrants about their rights and organizes various activities. It works alongside the “Stand of Immigrants – Social Centre” (Στέκι Μεταναστών – Κοινωνικό Κέντρο)²⁴², who are used to organizing various cultural activities. Both of these are self-administrative organizations with political ideas.

The programme “*ODYSSEAS*” (ΟΔΥΣΣΕΑΣ)²⁴³ is a non-profit organization and is funded by teachers and professors, aimed at teaching Greek as a second language to immigrants (adults). The Greek department of UNICEF²⁴⁴ works with immigrants’ children and has also created an *educational supportive packet* for primary schools. All citizens and immigrants can be informed about Greek legislation and can get help with various bureaucratic papers at the Centre for Citizens Services (ΚΕΠ – Κέντρα Εξυπηρέτησης Πολιτών)²⁴⁵.

The last contributor, but not the least, is the *role of the teacher* in the classroom and his/her relationships with the children and their parents. The paper “Improving the Quality of Teacher Education” by the EU Commission, noted in the conclusion that, “...*the quality of teaching and Teacher Education is a key factor in securing quality education and improving the educational attainment of young people...*”²⁴⁶. For this reason, it is important that the teachers receive qualified and professional education. The teachers should be good “equipment” for the demands of the new forms of cultural diversity-multicultural classrooms. The curriculum should have integrated intercultural

²³⁹ “kathimerini” Greek Newspaper, “*Establishment of new Detention Centre for receiving illegal Immigrants*” http://portal.kathimerini.gr/4dcgi/_w_articles_kathbreak_1_19/05/2011_391484 (consulted on 30 June 2011)

²⁴⁰ “Anthropos-gr”, Greek Centre for the Promotion of Volunteerism - Ελληνικό Κέντρο Προώθησης του Εθελοντισμού,
There is a list with all the NGOs in Greece

<http://www.anthropos.gr/search.asp?Mode=advanced&Categ=7> (consulted on 9 July 2011)

²⁴¹ Network of Social Support to Refugees and Immigrants - Δίκτυο Κοινωνικής Υποστήριξης Προσφύγων και Μεταναστών (only in greek), <http://migrant.diktio.org/> (consulted on 9 July 2011)

²⁴² Stand of Immigrants – Social Centre/Στέκι Μεταναστών-Κοινωνικό Κέντρο, <http://tsamadou13-15.espivblogs.net/about/> (consulted on 9 July 2011)

²⁴³ “*ODYSSEAS*” (ΟΔΥΣΣΕΑΣ), http://www.anthropos.gr/show_mko.asp?Id=777

²⁴⁴ UNICEF-Greek Department, <http://www.unicef.gr/index.htm>

²⁴⁵ Centre for Citizens Services (ΚΕΠ – Κέντρα Εξυπηρέτησης Πολιτών)
<http://www.kep.gov.gr/portal/page/portal/kep/> (consulted on 9 July 2011)

²⁴⁶ COM(2007)392final, http://ec.europa.eu/education/com392_en.pdf (consulted on 8 July 2011)

education and abilities to support bilingual children²⁴⁷. In “Europe 2020” the teachers stepped up to help young children become fully autonomous learners by utilizing the “learn to learning” campaign aimed at acquiring skills rather than just memorizing information for a lifelong way of learning. The teachers from each element of education should co-operate and exchange information to improve the teaching performance and to fulfill the shortcomings of education systems.²⁴⁸ So, the teaching performance should become more attractive and be modernized to reduce the number of early school leavers and to help students to develop a complete and autonomous personality.

In addition, the co-operation between teachers and immigrant parents can support a multicultural teaching performance. So, the schools should follow inclusive tactics for immigrant families and cooperate with them in order to keep the parents up to date with the education performance of their children. This mutual co-operation and understanding can support a multicultural, interactive environment in the classroom. According to the strategies of “Europe 2020”²⁴⁹, the schools should be cooperative with the local communities and also with the NGOs to achieve mutual respect and understanding between the schools’s demands and the cultural diversities of immigrant families, aimed at supporting their social integration. The efforts of the teachers should be supported by the state with continuous and systematical lifelong training, assisting them when they face difficulties in teaching performance (especially the new ones), to support them with educational material and to ensure that they earn high salaries.²⁵⁰

The EU, which is working on the modernization of Education and Training systems and on a programme for exchanging educational experience among the Member States and on the funding of intercultural exchange programmes among teachers in the EU Member States like Comenius, Erasmus, Sokrates and Leonardo da Vinci. The new Lifelong Learning Programme (2007-2013) *will support teacher mobility and the cooperation of projects between teacher education institutions (according to the Decision 1720/2006/EC)*.²⁵¹

In conclusion, various contributors play a major role in the successful integration, at social and academic levels, of immigrants’ children. So, it is difficult to measure which factor is more important or where a state should invest more to achieve the greatest performance of all its students. Firstly, the immigrant and the socio-economical background of children influences their academic success. High expectations and motivations of their parents and the positive behavior of their teacher

²⁴⁷ SEC(2009) 1115 final, p.16, http://ec.europa.eu/education/news/doc/sec1115_en.pdf (consulted on 9 July 2011)

²⁴⁸ COM(2007)392final, http://ec.europa.eu/education/com392_en.pdf (consulted on 8 July 2011)

²⁴⁹ Official Journal of the European Union, (2011/C 70/01), “Council conclusions on the role of education and training in the implementation of the ‘Europe 2020’ strategy”, <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:C:2011:070:0001:0003:EN:PDF> (consulted on 9 July 2011)

²⁵⁰ COM(2008) 423 final, http://ec.europa.eu/education/school21/com423_en.pdf (consulted on 8 July 2011)

²⁵¹ COM(2007)392final, p.11, http://ec.europa.eu/education/com392_en.pdf (consulted on 8 July 2011)

can influence their improvement in school. The inclusion and the integration of the immigrant parents can promote and support the integration of their children. On this point, an inclusive and cooperative attitude between the school and the teaching staff with the immigrant parents can support the perspectives of a multicultural education. The schools should also cooperate with NGOs to achieve a mutual understanding and respect of various cultural diversities among the immigrants. Secondly, the teachers should be properly trained on the field of multicultural education and on the needs of bilingual children to be able to deal with the various situations on the basis of cultural diversity. The teaching should focus on “learning how to learn” and the students need to be prepared as autonomous personalities according to the demands of the society. The Member States should support the teachers and their work with a lifelong training programme and proper salaries. The EU supports the national education systems through inter-states cultural dialogue and the exchange of experiences through interchange programmes.

The demands for achieving the goal of a modernized, multicultural educational system are many and it is important to co-operate with various curricular and extracurricular sectors.

CONCLUSION

In the future, the moving population in Europe will account for the majority of the population in Europe as predicted by the EUROSTAT Demographic Report. In consideration of this the EU Member States should receive this moved population as probable, permanent citizens. For this reason it is important that the European States follow inclusive, integrated politic.

According to International Conventions and the EU law, the EU States should take measures aimed at protecting and promoting the rights of immigrants without any discrimination on the grounds of their skin colour, their gender, their language, their religious beliefs or their origin. However, the adopted legislation of each State should be efficiently implemented throughout the day-to-day lives of its citizens. For this reason, the coexistence of the various minority groups supposes mutual respect of their cultural diversities.

The mutual respect and understanding of the cultural diversities requires a multiple level of cooperation between immigrants and non-immigrant citizens. In my opinion, every immigrant, just as every citizen, has the right to his/her own culture, language diversities and religious beliefs and to be given respect for his/her choices and beliefs. In addition, it is important that every cultural minority group is entitled to represent and express their problems and their expectations at local assemblies and in parliament. So then the needs and the problems of minority groups will be easier to understand. By this way, the States can adopt more efficient solutions and legislation in regards to the collective problems of immigrants – minorities groups.

For a successful integration of immigrants the States should ensure basic rights to housing, to a health care system, to public affairs and to education. Education plays a major role in the integration of immigrants' children and their parents. The perspective of multicultural education should not be limited to getting immigrant students to understand the culture and the language of the majority, instead it should be broader. So, the multicultural education is addressed to all students, immigrants and non-immigrants, aimed at achieving a mutual understanding and respect of their cultural diversities.

To achieve the goals of multicultural education it is necessary to reform the education system at all levels of pre-school, primary and territorial education. The focus of this paper was on primary education. So, primary education should not focus only on the transfer of basic knowledge of reading, writing and mathematics but also to develop the psychical, spiritual and intellectual personality of each student to prepare them to be future, active citizens. For this reason any reform to the education systems should focus on horizontal and vertical reforms to curriculum, cooperate between curricular and extra-curricular activities.

The curriculum consists of the teaching methods, the books and the information that is transferred. The school handbooks should be based on intercultural dialogue

among the cultural diversities. The teachers should be open and support discussion on the diversities of the students in the classroom. Various projects could be organized to present their traditional food, clothes or customs of the country of their origin. The classroom should foster a creative and mutual understanding environment for students, in respect of each other's cultural characteristic – language, religion and customs.

The extra-curricular activities should complement the school and the teachers in order to support the teaching performance. The schools should cooperate with the NGOs and local organizations to connect the teaching procedure in practice with the demands of the social life outside of schools' regulations. Further, the schools and the teachers should cooperate with the local communities in an attempt to achieve mutual, cultural understanding. Last but not least schools should cooperate and support the immigrant parents, in order for them to understand the demands of the education system and to allow for the parents to support their children's school performance.

The school performance of immigrants and non-immigrant children is influenced by various factors; many of these factors can not be supervised. For this reason, the education system should fulfill all these shortcomings in order to achieve equality and quality Education for All children without distinctions between the socio-economical and educational background of their parents. The multicultural education prepares the students to be future, active citizens in a multiethnic society in respect of their cultural diversities.

In my opinion the role of the teacher plays a major role in the integration immigrant students. The education of the teacher should be focused on the values of multiculturalism and the needs of bilingual students. The EU can finance further exchange programmes for teachers aimed at fostering the intercultural dialogue among the schools in the EU and to exchange teaching practice experience. Further, the teachers should be open and include the teaching procedure for the parents of immigrants and non-immigrant student to support and help the successful school performance of their children.

The primary education system in Greece includes a lot of modification and levels towards the integration of immigrant students in order for them to learn the language and the Greek culture. In contrast, the primary education system in Portugal follows general lines for all of the students without separating them according to their origin. As the research of OECD shows, the educational performance of Portuguese students is higher. Maybe, a general structure of the education system for all students (immigrants and non-immigrants) could be more efficient for the integration of immigrant students. By this way, all students, immigrants and non-immigrants, can interact and live together to achieve multicultural education. At the same time, perhaps the immigrant students' social and academic integration in the receiving country is easier.

In my opinion, the Cross-Cultural schools can be characterized as segregated schools, even if the values of the establishment are higher. The students should attend

Cross-Cultural schools for only a short period, if they do not participate immediately in a regular school. At this time, many regular schools in Greece can be characterized as Cross-Cultural schools and the immigrant students are successful in school activities even if they have not participated in to a Cross-Cultural school.

The most oxymoron topic of the Greek education system is the subject of religion in the regular curriculum. Even though Orthodox religion is part of the Greek culture, the subject of religion in the regular curriculum is a discrimination against a major number of immigrant students' beliefs. However, the religion could be a "course" aimed at spiritual and mental development of students without specific reference to only one religion. During this school-hour the students could focus on topics about "respecting diversities", "respecting others" and "proper behavior towards others" or perhaps the all encompassing, "human rights education".

Greece and Portugal should tackle the challenge of the education of young immigrants and non-immigrant children, because they will be the future citizens of the states. It is important to invest in the education of teachers in regards to establishing a multicultural education and for teaching Greek and Portuguese as a second language.

The EU and the UN have set new goals for 2020 aiming at equal and quality Education for All. Other aspects that could be further discussed could be based on the goals of Education for 2020 like broader questionnaires or interviews with teachers, parents and children in order to control what has already been achieved by the existing multicultural curriculum and what are the kinds of discrimination or difficulties that they face during their integration and lastly, what are their expectations of a multicultural education in primary schools in the era of 2010²⁵².

In order to achieve the goal of equal and quality Education for All it is necessary to reformed the education system. Education should focus on the teaching methods according to multicultural values for immigrants and non immigrants students in respect to their cultural diversities. The teaching procedure should concurrently support their spiritual, mental and intellectual personal development aiming at their preparation as future active political and critical citizens of EU.

²⁵² During the semester I have tried to carry out questionnaires with teachers in primary schools aimed at asking them about the "discrimination and xenophobic attitudes in the schools", "multilingualism in classroom" and "the structure of school handbooks". I was in contact with a teacher, Gorete Coelho, who is a teacher in escola primária in a multiethnic classroom in Lisbon. Further, I talked to Professora Maria Manuela Guilherme at the Lusófona University in Lisbon, who investigates intercultural education and integration. I also found similar interviews carried out by UNICEF in Greece. Nevertheless the time was very limited to prepare a formal questionnaire to collect and compare the results, but that could be a first step for further investigation on multicultural education.

Interesting pages and books

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<http://www.acidi.gov.pt/>

-“*ODYSSEAS*” (ΟΔΥΣΣΕΑΣ) – NGOs in Greece aiming to teach Greek for free to immigrants, refugees, foreigners in Greece

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