



Co-funded by the
Erasmus+ Programme
of the European Union



LIVING IN A BETTER WORLD

Bringing up tolerant school-age young people to
respect human rights, accept and value otherness,
get actively involved in community life.





LIVING IN A BETTER WORLD

Bringing up tolerant school-age young people to respect human rights, accept and value otherness, get actively involved in community life.



Co-funded by the
Erasmus+ Programme
of the European Union

TABLE OF CONTENTS

PREFACE	4
PART I - WHAT IS THE ROLE OF SCHOOLING?	5
A. ANALYSIS OF STRATEGIC POLICIES AND DOCUMENTS IN THE FIELD OF EDUCATION IN REFERENCE TO INCLUSION AND TO ADOPTION OF ATTITUDES TOWARDS ACCEPTING AND RESPECTING OTHERNESS AND DIVERSITY.....	5
B. NATIONAL CONTEXT	
1. Educational systems.....	8
1.1. Bulgaria.....	8
1.2. Greece.....	9
1.3. Italy.....	9
1.4. Portugal.....	10
2. National and regional government regulations of curricula, textbooks, training materials for students, continuing professional development (CPD) of teachers	
2.1. Bulgaria.....	11
2.2. Greece.....	12
2.3. Italy.....	13
2.4. Portugal.....	13
3. Bringing up open-minded and tolerant students who accept and value diversity	
3.1. Relevance of the topic at national level considering the latest events, national specifics, the refugee crises, etc. – some data and conclusions.....	14
3.1.1. Bulgaria.....	14
3.1.2. Greece.....	16
3.1.3. Italy.....	20
3.1.4. Portugal.....	24
3.2. Review of existing research papers related to accepting and valuing Otherness	
3.2.1. Bulgaria.....	24
3.2.2. Greece.....	25
3.2.3. Italy.....	25
3.2.4. Portugal.....	26
4. Otherness in the national curricula – how subject curricula/ guidelines/ government regulations and school books are related to fostering students' openness to Otherness.	
4.1. Bulgaria.....	27
4.2. Greece.....	49
4.3. Italy.....	51
4.4. Portugal.....	54
5. Review of existing initiatives related to Otherness at national/ regional level	
5.1. Bulgaria.....	56
5.2. Greece.....	57
5.3. Italy.....	58
5.4. Portugal.....	60
6. Conclusions and recommendations.....	61

PART II – WHAT ARE THE CURRENT LEVELS OF ACCEPTING OTHERNESS?

1. Bulgaria..... 63

2. Greece..... 57

3. Italy..... 58

4. Portugal..... 60

Preface

We, all partners and contributors to the *Otherness* project activities, strongly believe that every individual is unique, equally worthy and has the right to live according to their beliefs, customs, practices and established behavior rules. Globalization and migration have brought together people from different ethnic origins, religious backgrounds, beliefs, traditions and languages. However, sharing a common space does not automatically result in overcoming the boundaries of historically constituted communities; it does not necessarily involve opening yourself to Otherness, trying to understand differences and valuing diversity. In our opinion, schooling could play a key role in overcoming the historically developed negative attitudes to human differences. This is the reason to carry out the present research, which comprises two parts: (A) Review and summary of existing school books, national curricula and initiatives which contribute to bringing up more tolerant and open-minded students, and (B) Researching students' attitude to Otherness through a common questionnaire which is to be filled in by students from selected educational institutions who will answer the questions twice – prior to the pilot trainings with the created Teacher's Manual and after them.

PART I – WHAT IS THE ROLE OF SCHOOLING?

A. ANALYSIS OF STRATEGIC POLICIES AND DOCUMENTS IN THE FIELD OF EDUCATION IN REFERENCE TO INCLUSION AND TO ADOPTION OF ATTITUDES TOWARDS ACCEPTING AND RESPECTING OTHERNESS AND DIVERSITY.

Otherness and tolerance towards differences and their recognition are essential values in today's global and multicultural societies. At the core of their operational manifestation in everyday life is the acceptance of diversity as a key principle aimed at respecting the dignity, the rights and all the characteristics of the different cultural groups.

According to UNESCO's 1995 DECLARATION OF PRINCIPLES ON TOLERANCE, Education is the most effective tool for prevention of intolerance and discrimination because through it it is possible for people to be trained and educated to know their rights and freedoms, honor them in their individual behavior, and be encouraged to respect the rights and freedoms of others.

Tolerance and acceptance of otherness are the foundation of democracy and social relations based on solidarity and cooperation. Their absence leads to social exclusion and discrimination.

Understanding the leading role of education in overcoming acts of intolerance, segregation, disrespect for otherness and for cultural diversity has resulted during the last decade (in European and global context) in the concept of inclusive education, which is being accepted and put into practice in a growing number of countries round the world. Inclusive education should be seen as a process of transformation of the educational systems so that they include all children and adults in either the school system or in non-formal education, regardless of their gender, ethnicity and religious affiliation, as well as those who suffer from various diseases, disabilities or have learning difficulties. The goal of inclusive education is to prevent exclusion and discrimination that arise as a result of negative attitudes and disrespect for differences related to social status or origin, ethnicity, language, religion, gender, sexual orientation or capabilities. Considering that, inclusive education should not be sporadic, but a central theme for discussion and reform.

On 17 March 2015 in response to the terrorist attacks in France and Denmark in 2015 the EU educational ministers adopted a [Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education](#). It highlights the need to protect the fundamental European values such as respect for human dignity, freedom (including freedom of expression), democracy, equality before the law, rule of law and respect for human rights. The Declaration emphasizes that the societies of the EU Member States share these values with the aim of preserving pluralism, non-discrimination, justice, solidarity and equality. The document highlights the key role of education not only as a means to develop knowledge, skills, and competencies, and to

educate in fundamental values, but also to help young people to become active and responsible citizens of their communities.

International documents, Pan-European objectives and policies, related to education and their key role in forming attitudes of tolerance, respect for otherness and non-discrimination.

The "Europe 2020" strategy identifies the following key priorities related to the Growth of European societies in a globalized world on the one hand, and in crisis - on the other. Inclusive progress in EU member states is to be achieved by stimulating the economy with high levels of employment, which will lead to social and territorial cohesion. The headline targets set out in this direction are:

- Significantly reducing the share of early school leavers (below 10%) and achieving a higher proportion of the young people who have tertiary education (at least 40%);
- Tangible reduction of the people at risk of poverty (20 million. people within the EU).

The strategic framework for European cooperation "Education and Training 2020" outlines common targets to all Member States for improving national education systems in terms of addressing inequalities and discrimination, and lays the foundations of interaction by creating pan-European tools, mutual learning and exchange of best practices through open coordination.

The review of key documents on the role of inclusive education concludes that pan-European policies on ensuring equality, social inclusion and tolerance to otherness through education should aim at:

- ⇒ **Introducing a complete change in attitudes towards multiculturalism, tolerance for diversity and inclusion of disadvantaged people.** Such a change concerns all people involved in education, together with government and non-government organizations, and it could be brought about through dialogue and intercession within local or national public campaigns. Long-term, multisector, sustainable, political measures should be taken to raise awareness about the role of education in including disadvantaged people (children, young adults and adults.)
- ⇒ **Rectifying inequalities through education and care in early childhood.** This could be achieved through encouragement programs geared to early child development since it is the most reliable and sustainable means of ensuring the right to education for all and consequently of preventing social exclusion.
- ⇒ **Developing flexible curricula and courses of study within the education systems which ensure horizontal and vertical structure of the curricula and continuity between the educational stages** – early child education, primary, lower secondary and secondary education. It is an essential prerequisite for school dropout prevention when children and young adults move from one stage to another and for keeping students (especially disadvantaged ones) in school. Changes to the curricula are necessary in order to encourage and develop flexible learning skills, as well as to introduce more effective methods of

assessment and evaluation. Those changes should provide for the possibility to acquire competence informally and non-formally, as well as to achieve results through informal learning and non-formal education. Heavily academic and overloaded curricula contradict the idea of education geared towards reducing inequality and encouraging social integration.

⇒ **Providing teachers with a suitable basic training and qualification in line with the concept of education based on integration and tolerance for diversity.** It is necessary for teachers to acquire and master the skills they need to handle the diversity in their classrooms in conformity with the curricula reformed in the context of integration; continuing training in the field of inclusive education should be a compulsory element of the qualification and professional development of the staff involved in education in order to foster an attitude towards and acquire skills of accepting, respecting and interacting with otherness in all its manifestations.

⇒ **State legislation needs to be reformed in conformity with the concept of inclusive growth through social inclusion and rectification of inequalities.** This requires ratification of international agreements and conventions and harmonization of the state legislation with the European or international legislation

with respect to the issue of inclusion and multicultural education.

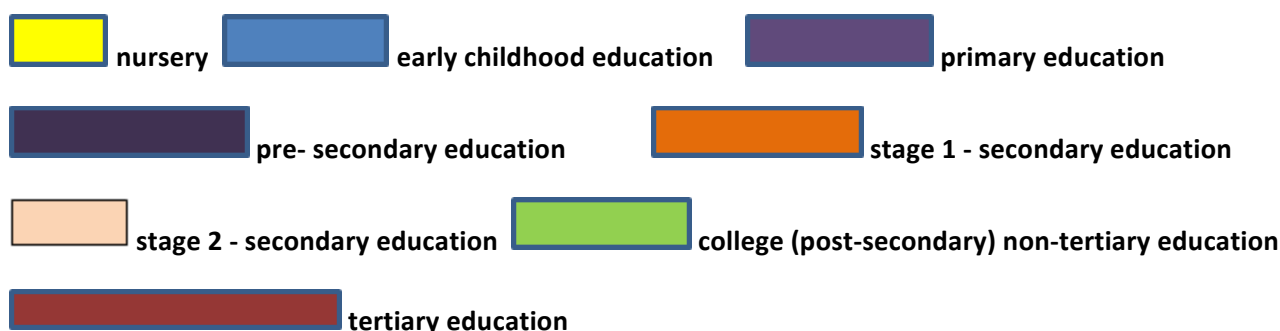
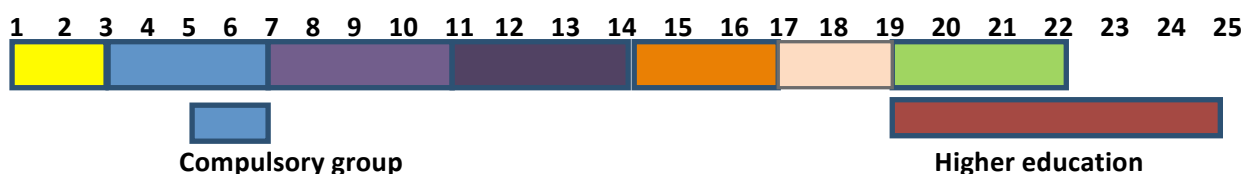


NATIONAL CONTEXT

1. Educational systems



Age of students



Structure

Basic education (Grades 1-7) in Bulgaria comprises primary school (grades 1-4) and pre-secondary school (grades 5-7). Children are obliged to attend a one-year pre-school training provided by either a school or a kindergarten.

The secondary level lasts for 5 years following the successful completion of a Basic Education. It comprises of cycle 1 (3 compulsory years), and cycle 2 (2 years of specialized education). Secondary education is provided in three types of schools: comprehensive (general) secondary schools, profile-oriented schools and vocational-technical schools.

Education in Bulgaria is compulsory from age of 6 to age 16.

Admission Criteria

Basic (primary and pre-secondary) education is free, except in private schools.

Students can enter the profile-oriented schools upon completion of grades 7 or 8 after passing entry examinations.

Curriculum is unified for all schools. It includes subjects such as Literature (Bulgarian, English, French, German), Mathematics, Foreign Languages, History, Geography, Physics, Biology, Chemistry, Computer Science, Psychology, Ethics and Law, Philosophy, Music, Arts, Vocational Training, and Physical Education. There are no course levels in the Bulgarian Educational System. However, in the last two years of study, students are required to take advanced courses in two or three subjects.

Completion Documents:

Grade 4, age 11 – certificate for primary education;

Grade 7, age 14 – Certificate for basic education

Grade 10, age 16/17 – Certificate for completion of secondary education, cycle 1

Grade 12, age 19 - Diploma of Secondary/Secondary Specialized Education

The target group of the project are students in the pre-secondary cycle aged 11 to 14 (grades 5, 6, 7).



1.2. Greece



The typical education system in Greece is consisted of 5 levels, the first three of which are compulsory, see Figure 1.

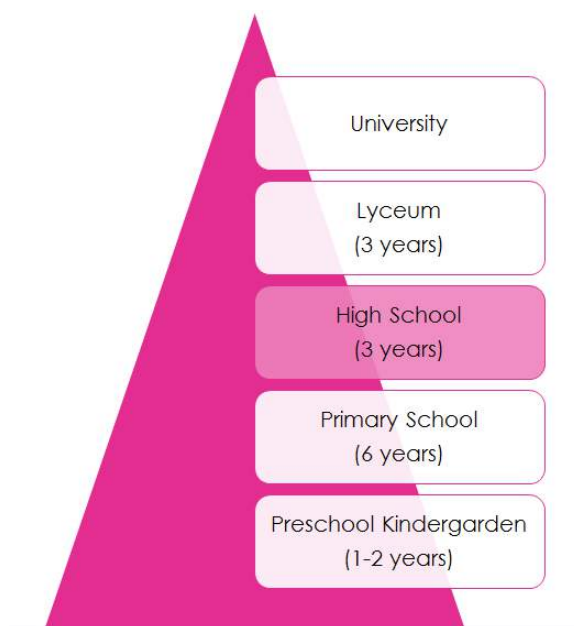


Fig.1

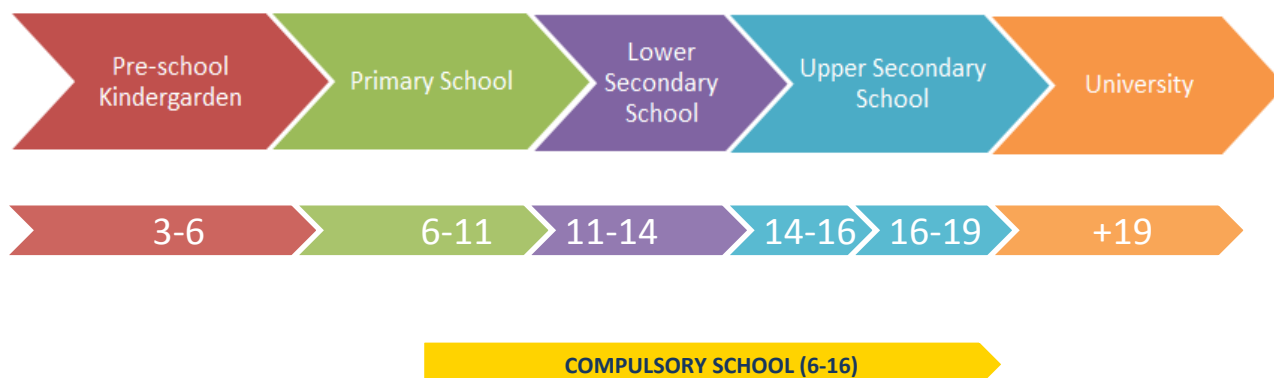
The age group, therefore, which is targeted by the project OTHERNESS (12-15 years old) is included in the 3-year (as in 3-grade) high school education as depicted above.



1.3. Italy



The educational system in Italy is organized as showed in the following scheme:



- Pre-primary school / Kindergarden - for children between 3 and 6 years of age;
- First cycle of education lasting 8 years, made up of:
 - primary education (lasting 5 years), for children between 6 and 11 years of age;
 - lower secondary school (lasting 3 years) for children between 11 and 14 years of age;
- second cycle of education offering two different pathways:
 - State upper secondary school (lasting 5 years) for students from 14 to 19 years of age. It is offered by licei (high schools), technical institutes and vocational institutes;
- higher education offered by universities and the High level arts and music education system (Afam).

Education is compulsory for 10 years, from 6 to 16 years of age, and covers the eight-year first cycle of education (5 years of primary school and 3 years of lower secondary school) and the first two years of the second cycle (DM 139/2007).

After completion of the first cycle of education, the last two years of compulsory education (from 14 to 16 years of age) can be accomplished either in State upper secondary schools (licei, technical institutes and vocational institutes), or through the three-year vocational education and training courses, falling under the competence of the Regions (law 133/2008).

The education system in Italy is organised according to the subsidiary principle and autonomy of schools. The State has exclusive competence on general issues on education, on minimum standards to be guaranteed throughout the country and on the fundamental principles that Regions should comply with within their competences. Regions share their competences with the State on education issues while they have exclusive competence on vocational education and training. Schools are autonomous as for didactic, organisation and research and development activities. In addition, all have the right/duty (diritto/dovere) to education and training for at least 12 years in the education system or, anyhow, until they have obtained a three-year vocational qualification within 18 years of age (law 53/2003).

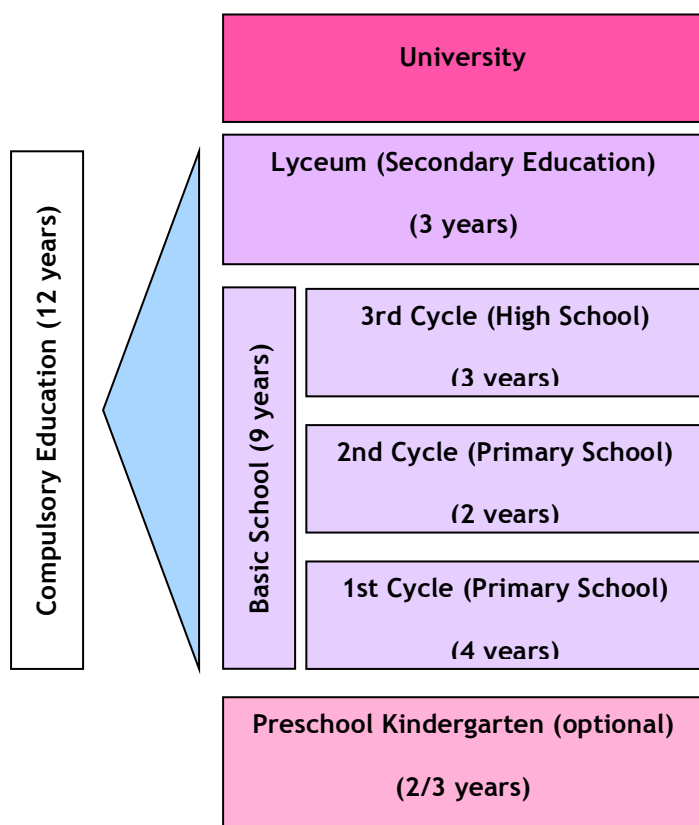


1.4. Portugal



In Portugal education begins for all students who have completed 6 years of age by September of the school year (which may be initiated to five years if the student make the six years up to 31 incoming year in December). Compulsory education ends when the students turn 18 or complete the 12th grade.

The Portuguese education system comprises 4 main levels of education (pre-school, Primary Education, Secondary Education and Higher Education). The first level (pre-school) is optional and is intended for children aged between 3 years old and the age of entry into primary education. The second level (basic education) is composed of the 1st, 2nd and 3rd cycles and is mandatory. The third level (secondary education) is required while the student is under 18 years. The fourth level (higher education) is optional.



2. National and regional government regulations of curricula, textbooks, training materials for students, continuing professional development (CPD) of teachers.

2.1. Bulgaria



In Bulgaria the national policies and practices in determining the curricula, textbooks and teacher qualifications, which are connected to the topic of *otherness*, are governed by the following acts:

Public Education Act

The act includes state educational standards related to the provision of educational environment for building a tolerant attitude towards differences:

Standard No.7 – for inclusive education

Standard No. 8 – for civic, health, ecological and intercultural education

Standard No. 13 – for school books and extra teaching materials

The Ministry of education approves 3 different school books for each subject taught in schools provided that they comply with the corresponding curriculum and learning content. One of these 3 approved school books can be used in class. Supplementary teaching materials are also evaluated by the ministry and have to comply with the curriculum, but there are no restrictions on the number of approved books.

Standard No. 14 – for teachers' continuous professional development

CPD of teachers is provided by special units of the universities. They offer trainings to develop teachers' skills for teaching civic education through the use of interactive techniques, case studies, etc. Teachers' professional development is partly organized by (1) the regional inspectorates of education in line with the national programs of the ministry of education, and (2) the school head teachers who have the autonomy to organize staff trainings considering their specific needs.

Degree of Education, General Education Minimum and Curriculum Act

This act sets the goals of general education in schools, and one of the goals is "to create conditions for the formation of values, related to the feeling of Bulgarian national identity, respect for others, compassion and civic responsibility."

The Act lists the subjects, their distribution throughout the whole period of schooling, and the number of lesson they are to be taught in each class. According to the Act, there is no separate subject of civic education, human rights or diversity. It is envisaged that the knowledge, skills and competences of students in this area should be formed in an integrated way through specific topics in various school subjects. In primary school, the educational content in civic education is included in Nature studies and Social studies (Man and Society) subjects. For students in pre-secondary school, the educational content related to otherness is integrated in Literature, History and Geography subjects. In the upper secondary school level the topic is part of the subjects from the philosophical cycle (Psychology, Philosophy and World and personality). Apart from that, the lessons (one lesson per week) which are delivered by class teachers are also meant to contribute to the topic by organizing discussions and other activities that form positive attitudes towards diversity and train communication skills in a different social context.

Learning content is outlined in the state educational requirements in the cultural and educational field – chapter "Social sciences and civic education." The outlined topics are related to human rights, respect for people from different ethnic groups and to their culture, customs and traditions.

National Strategy for educational integration of children and students from ethnic minorities (2015-2020)

The main idea of the strategy is that by 2020 Bulgaria should be a country where the education system successfully integrates children and students from ethnic minorities, preserves and develops their ethnic and cultural identity and helps them develop as productive citizens and supports them in their successful personal, professional and social realization. To do so, intercultural education is set as a priority. The number of extracurricular activities is to be increased; they are aimed at students' inclusion regardless of differences in ethnic or other characteristics. Various measures are envisaged related to mother tongue studies.

CPD is partly organized by (1) the regional inspectorates of education in line with the national programs of the ministry of education, and (2) the school head teachers who have the autonomy to organize staff

trainings considering their specific needs.



2.2. Greece



Health Promotion (this is a specific faculty within the framework of the Ministry of Education and is allocated in each prefecture- http://www.moec.gov.cy/agogi_ygeias/) is responsible for CPD of teachers. Each year the Ministry of Education addresses Calls of Interest to schools according to approved projects that can empower and educate further teachers and staff. Schools that take part to the projects work with Health

Promotion (depending on the project they could work for a few months or maybe for a year or two). Teachers and staff are educated from experts of Health Promotion during seminars. Then, they (teachers and staff) further educate the students with supervision of Health Promotion.

Apart from these scheduled projects, the Ministry of Education could also approve projects that are utilized in Schools from other bodies, such as an NGO (ie OTHERNESS)

Teachers and staff could also be further educated from European projects run by Erasmus+, Ex-Comenius, Cedefop.



2.3. Italy



The Italian Educational System is based on the Liberty of Teaching (Art. 33 Italian Constitution) and on the Autonomy of the Schools (Art. 117). According to the National directions for the curriculum, each school is called to elaborate its own curriculum following the general direction given by the Ministry of Education related to:

- General objectives;
- Specific objectives;
- Disciplines;
- Amount of hours for each discipline;
- Quality standards;
- Methods of evaluations.

The Italian Educational system takes as framework to define the key competences to be developed by the students, the ones defined by the European Union (2006/962/CE).



2.4. Portugal



The Ministry of Education and Science (MEC) define programs and curriculum goals of the disciplines that make up the curriculum matrices of various teaching cycles. Publishers produce and promote their textbooks, ensuring compliance with the programs or curriculum guidelines, and also with the curriculum goals in place.

In a second phase, produced manuals are evaluated and certified by organizations accredited by the General Directorate of Education (DGE). This process is intended to ensure scientific and pedagogical quality of them and attest that are an appropriate tool to support the teaching and promotion of educational success.

After evaluated and certified, publishers send the manuals for schools. In these, the various curriculum departments analyse and evaluate textbooks from different publishers, recording this assessment on a specific portal MEC, after which proceed to the adoption of the best manuals classified for different subjects.

Textbooks, as well as a paper version also come equipped with multimedia materials in the form of CDs, or digital content Pens with access via Internet, aimed at teachers and students. Currently there is a large investment by

publishers in providing many good support materials and support for students and teachers; there is a strong and fierce competition among them.

Regarding the teacher training, the Ministry of Education requires teachers to carry out actions in continuous or specialist training for professional development. For advancement of professional-level, one of the requirements is achieved by undertaking 50 hours of training during the level term period (in standard 4 years). However, due to financial measures imposed by the economic crisis, the Portuguese government maintain the career development of teachers frozen for 8 years.



3. Bringing up open-minded and tolerant students who accept and value diversity

3.1. Relevance of the topic at national level considering the latest events, national specifics, the refugee crises, etc. – some data and conclusions.



3.1.1. Bulgaria

National context and documents in the field of education as regards inclusion, tolerance and combat against discrimination of otherness

One of the top priorities of the National Strategy for Lifelong Learning (2014-2020) deals directly with the issue of rectifying inequalities and social exclusion. It aims at providing educational environment that will ensure equal access to lifelong learning and active social inclusion and active citizenship.

The key steps to achieve this are as follows:

- cutting the number of early dropouts by increasing their motivation, encouraging and supporting social inclusion;
- ensuring effective integration of children and students of minority ethnic origin, as well as of immigrant and refugee families, and improving educational outcomes;
- improving the quality of education and increasing the access to education for children, students and adults with special educational need and chronic diseases;
- cutting the dropout rate in primary school from 2.2% in 2011 to 1.5% in 2020 and in lower secondary school – from 3.1% in 2011 to 2% in 2020.

The National Strategy for Preventing and Reducing the Share of Dropouts and Early School Leavers (2013-2020) also considers the ideas and prospects for reforms in education regarded as an instrument for promoting social inclusion and combating inequalities. The key strategic objective of the document is to ensure equal access to, support for development and inclusion in the systems of pre-school and school education for children and young adults – all necessary prerequisites for social inclusion and equal opportunities; for complete personal fulfillment and active involvement in the development of local communities and at national level.

Another strategic document which focuses on the role of education in including disadvantaged children and rectifying inequalities is the National Strategy for Educational Integration of Children and Students of Ethnic Minority Origin (2015-2020). The strategy envisages their successful integration in the Bulgarian education system which will cherish and develop their ethnic and cultural identity and help them become active citizens and achieve personal, professional and social fulfillment.

Finally, the new Pre-School and School Education Act, which has been recently passed in the Bulgarian Parliament, provides for some of the major changes in the education system concerning its role in social inclusion and tolerance for diversity. However, by 2020, uniform, non-controversial and up-to-date legislation is yet to be drafted and adopted which will help Bulgarian education assume a major role in integrating otherness in all its manifestations – social, economic, religious, ethnic, physical and behavioural diversity.

Bulgarian society is multiethnic as a result of the country's historical development. The most represented ethnic groups are Bulgarian 76.9%, Turkish 8%, Roma 4.4%, other 0.7% (including Russian, Armenian, and Vlach), other (unknown) 10% (2011 est.). A good variety of religious groups is also well represented: Eastern Orthodox 59.4%, Muslim 7.8%, other (including Catholic, Protestant, Armenian Apostolic Orthodox, and Jewish) 1.7%, none 3.7%, unspecified 27.4% (2011 est.) ([data](#)). People from different ethnic and religious backgrounds have been living peacefully together for centuries and the country has been identified as a good example, compared to numerous bad examples in other Balkan countries that also have ethnically diverse populations.

The refugee crisis and Bulgaria

Year	Total number of asylum seekers	Total number of people who have been granted a <i>refugee</i> status	Total number of people who have been granted a <i>humanitarian protection</i> status
2013	7144	183	2279
2014	11081	5162	1838
2015	20391	4708	889
31.01.2016	1966	47	18

Against the scale of the thousands of arrivals resulting from the war in Syria and the recent events in the Middle East, the number of people who came across into Bulgaria seems quite small – somewhere in excess of 20 000 for 2015. That number, however, is triple the total number of asylum seekers who came in Bulgaria in 2013, and bear in mind that it was in 2013 that Bulgaria experienced a sharp increase in refugee arrivals, significantly more than in previous years, mainly as a result of the crisis in Syria under the Assad regime.

The relatively low number of people arriving in Bulgaria might be a consequence of several factors, and not merely that it was not geographically on one of the main Balkan routes – Greece-Macedonia-Serbia-Hungary/Croatia-Slovenia-Austria. Part of the reason are the steps taken by Bulgaria to extend its fence at the frontier with Turkey, to deploy military personnel to provide logistical support to Border Police, to deploy additional Interior Ministry staff to the border.

But this is only part of the story. Apart for having no working integration plan for refugees, Bulgaria is the target of allegations that it was using strong-arm tactics to prevent migrants entering the country, and allegedly police and officials are physically assaulting migrants found traversing the country on their way west. These allegations have been raised by, among others, Amnesty International, Human Rights Watch, and in a report commissioned by Oxfam, the Belgrade Center for Human Rights. Bulgarian society is being praised as very tolerant as a result of the country's historical development. It has proven its openness and acceptance of other cultures, one of the strongest examples is the rescuing of Bulgarian Jews during WW2, which was a result of massive public protests and campaigns organized by famous intellectuals and ordinary citizens. However, recently Bulgarian society is growing more xenophobic and intolerant as indicated in the public opinion surveys conducted by Open Society foundation in 2015:

<http://opendata.bg/opendata.php?q=44&s=4&c=74&i=1140&t=2&sel=27> – attitude to the idea of accepting refugees in close proximity (town/ city; neighbourhood; round the corner) – some 38 - 45% would agree if just a few persons are to come; in case of whole families, the approval falls as low as 24 – 31%, to hit the bottom of 8-10% in the case of larger numbers (the survey was conducted in May, 2015). In line with the previous results, the attitude to the idea of building refugee shelters by the government in your neighbourhood, the percentage of people who accept it is as low as 21%, whereas the ones who disapprove the idea are 56% <http://opendata.bg/opendata.php?q=44&s=4&c=74&i=1139&t=2&sel=28> . Regarding the government initiative to continue building the wall along the Bulgarian-Turkish border to prevent refugees from entering Bulgaria, the approval is 81 %, with only 19% disagreeing <http://opendata.bg/opendata.php?q=44&s=4&c=74&i=1138&t=2&sel=29> .

To sum up, the topic is relevant for Bulgaria despite the long-time peaceful co-existence of numerous ethnic and religious groups. For the time being the country has sheltered only a negligible number of the millions refugees who have been coming to Europe, however the society has to get ready for new arrivals. The government is responsible for their integration, however public opinion and people's openness to accept the 'other ones' are equally important.



3.1.2. Greece

Greece and the duality of a crisis

More than 1.000.000 migrants and refugees crossed into Europe in 2015, sparking a crisis as countries struggle to cope with the influx, and creating division in the EU over how best to deal with resettling people. The vast majority of this number has come through the Greek sea borders while a lot of them have lost their life in the effort, most of them, women and children.

Some data from the United Nations Refugee Agency (UNHCR) prove that Greece indeed is in the middle of possibly the largest refugee crisis in modern history (see Figure 1 and Figure 2 below).

Nor Greece, neither the rest of Europe, was not ready for such a massive event of migration, leaving the refugees (whoever survived the travel difficulties) with a minimum of social care and provision for shelter, food and clothing at best. Being unready, the state is relying upon private initiative from NGOs and motivated individuals to fill the aforementioned gap in necessary accommodation and food provision.

Offhand camps in either sides of the freeways, within the "gate" islands or close to major cities, no hygiene facilities, scarce food and water, closed borders from the side of FYROM, protesting from the locals and the picture is completely out of hand. Within this framework of current events, human rights are inevitable in grave danger and "otherness" is at risk of becoming a void word with no meaning in real life context.

- (1) On the other hand, as it is well known, the country has been tried in extreme austerity measures since 2008, leading a large group of people in poverty and the rest just barely affording to pay the taxes. Access to food, health, education, art and other goods has been limited or even eliminated for some social groups, creating as well a huge gap in human rights. Social cohesion is tested under the worst circumstances while political extremists (with right or left political backgrounds) take charge and fuse the already existent social polarization ([See available documentary](#)).

Summing up:

- Otherness is not only relevant in the case of Greece but its introduction and encouragement are a prerequisite for a peaceful and coherent social web.

- The refugee crisis has demonstrated very violently that we ALL need to work together towards including the “other” and providing a safe place for those “other people” in need.
- The deep (and more accurately deepening) economic and social crisis in Greece cultivates a very fertile foreground for human rights violation, which needs to be addressed.

Some facts

- Greece has 53 convictions from the European Court of Human Rights for human rights violations, costing the state nearly 2 mil. Euros in legal compensations.
- According to the ECHR and its president Spielmann, Greece comes 4th human rights violation, following Russia, Turkey and Romania.
- The newly introduced “hot spots” for immigrant accommodation in Greek islands have caused extreme tension to the locals.
- Austerity measures, taken in response to the economic crisis have multiplied human rights violations within the country. _____



Refugees/Migrants Emergency Response - Mediterranean

14 February 2016

<http://data.unhcr.org/mediterranean>

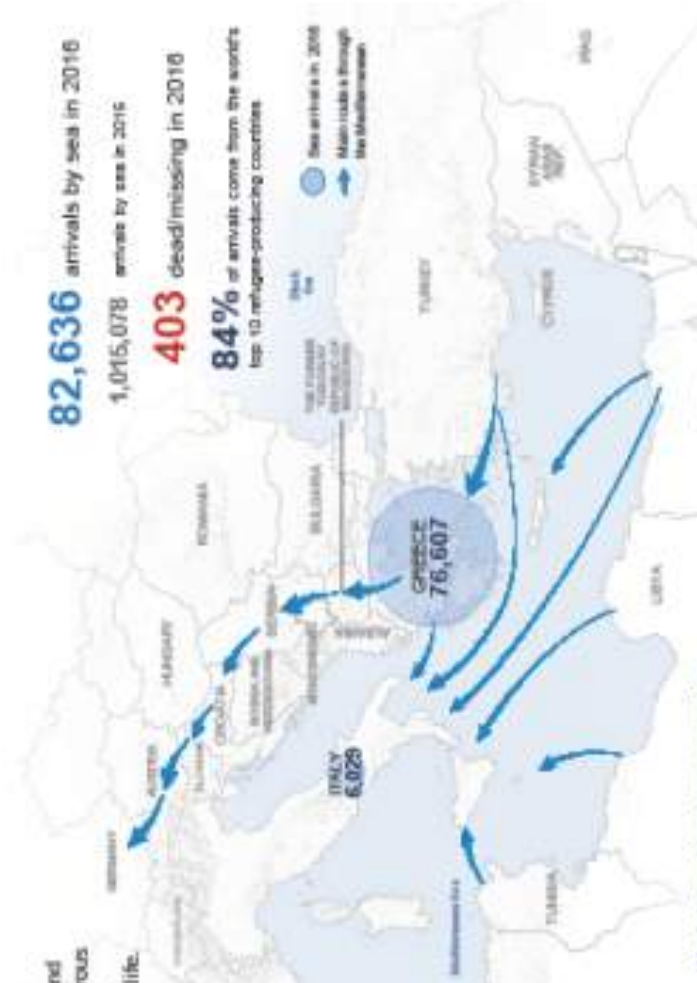
Increasing numbers of refugees and migrants take their chances aboard unseaworthy boats and dinghies in a desperate bid to reach Europe. The vast majority of those attempting this dangerous crossing are in need of international protection, fleeing war, violence and persecution in their country of origin. Every year these movements continue to exact a devastating toll on human life.

Top-10 nationalities of Mediterranean sea arrivals

Top-10 nationalities represented 94% of the sea arrivals based on arrivals since 1 Jan 2016



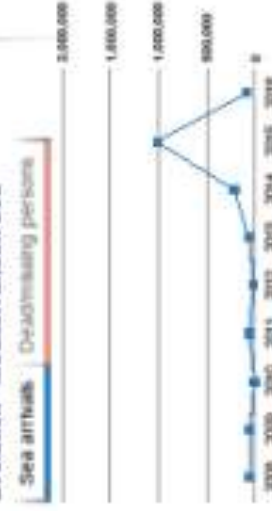
82,636 arrivals by sea in 2016
1,015,078 arrivals by sea in 2015
403 dead/missing in 2016
84% of arrivals come from the world's top 10 refugee-producing countries



Comparison of monthly Mediterranean sea arrivals



Evolution - Mediterranean Sea



Demographics based on arrivals since 1 Jan 2016



Refugees/Migrants Emergency Response - Greece

14 February 2016



<http://data.unhcr.org/mediterranean>

Increasing numbers of refugees and migrants take their chances aboard unseaworthy boats and dinghies in a desperate bid to reach Europe. The vast majority of those attempting this dangerous crossing are in need of international protection, fleeing war, violence and persecution in their country of origin. Every year these movements continue to exact a devastating toll on human life.

Top-10 nationalities of Mediterranean sea arrivals

Top-10 nationalities represented 100% of the sea arrivals

Based on arrivals since 1 Jan 2016



76,607 arrivals by sea in 2010

856,723 arrivals by sea in 2015

90% of arrivals come from the world's top 10 refugee-producing countries

Sea arrivals in 2014
Main route is through the Mediterranean



Comparison of monthly Mediterranean sea arrivals



Demographics based on arrivals since 1 Jan 2016



Source: UNHCR, IOM, UNICEF, UNFPA
The knowledge and survey data and the information used on this map do not imply UNHCR endorsement or acceptance of the classification



3.1.3. Italy



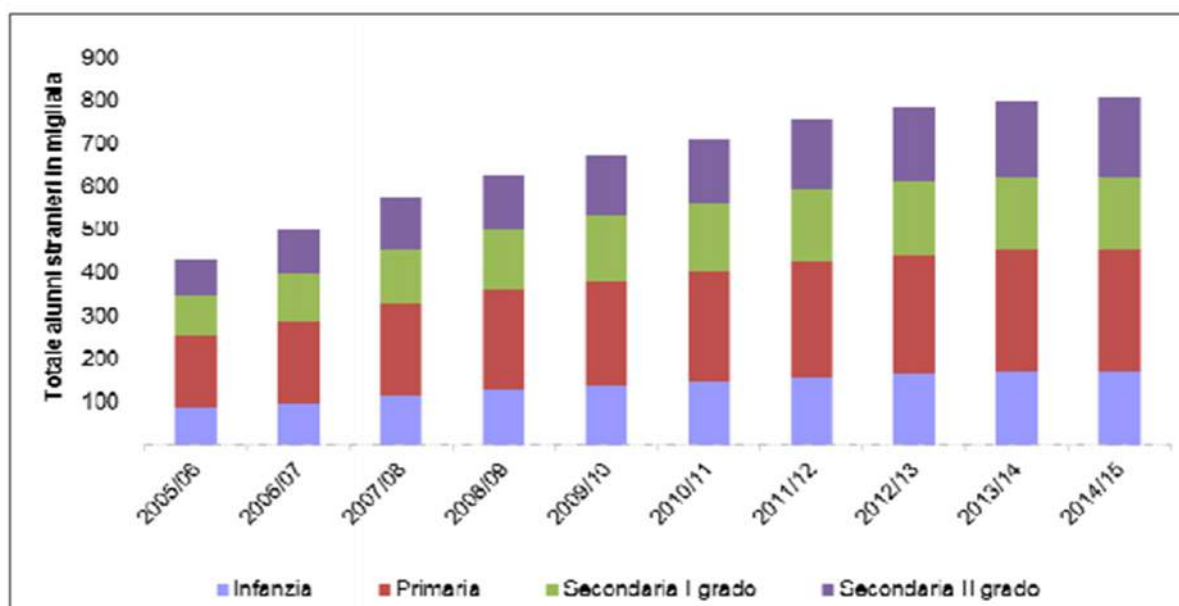
Italian schools are increasingly multicultural: as in the last years, even for the school year 2013/2014 the statistical office of the Italian Ministry of Education (MIUR) has recorded an increase of the number of students with a non-Italian citizenship, 2.1% more than in 2012/2013.

In particular, in the year ended in June 2015, in our schools of every grade, there were 805.800 children of migrants, most of whom were in kindergarten and primary school (around 10% for each order).

The variety and the order of the foreign origin countries with the largest number of students in the Italian school system remain almost constant over the time: Romania, Albania, Morocco, China, the Philippines, Moldova, India, Ukraine and Peru confirm their ranks. The Italian region that is home to more foreign pupils is Lombardy. The greatest incidence by presence of non-Italian students is detected in Emilia Romagna where students without Italian citizenship are 15.3% of the total. Pupils with non-Italian citizenship in Sicily are 24.387 in total: 4.287 in pre-school, 8.413 in primary schools 5.885 in secondary schools and 5.802 in high schools. Especially in Palermo there are a total of 3.988 pupils with foreign citizenship, most of whom attend the primary school.

["Gli alunni stranieri nel sistema scolastico italiano a.s. 2014/2015" Report delivered in October 2015, available at:

http://www.istruzione.it/allegati/2015/Notiziario_Alunni_Stranieri_1415.pdf



Total number of foreign pupils (thousands) in Italian schools divided per level of school (Pre-school – Primary School – Lower secondary school – Upper Secondary School)

Many researches have been carried out on this topic, investigating on the needs of students and teachers in this increasingly multicultural educational environment.

These studies show that nowadays, the fundamental challenge related to cultural diversity in schools is the need to reconcile two equally important instances: on the one hand, the right to equal opportunities in education, on the other hand, the right to be different and to have an individualized personal development.

In fact, education is also a problem of values transmission so, today, the educational policies should aim to promote education with and for diversity in order to ensure a right to education that recognizes the diversity and the "learners" needs.

In increasingly complex multicultural societies, education should help to acquire the intercultural competencies needed to live with - and not despite - our cultural differences. The schools should strive to adapt the teaching learning processes, the educational content, the teacher training and the management, to the situation of the students.

Scholar programs should be developed on a multicultural and multilingual base, according to the diversity of voices and viewpoints and inspired to the stories and cultures of all groups of the society. This approach, sensitive to the diversity of the learners, should also provide for special measures to reach vulnerable and marginalized groups of students.

Students children of migrants, often have to face issues that may have serious repercussions in their education: the risk of the loss of their prior knowledge, especially regarding their mother tongue but not only; the difficulty of mastering the teaching language, essential condition for success at school; the level of education and decision-making power of women, often daughters of cultural systems that have low expectations about them; the precarious socio-economic situation of the migrant community that may affect the ease of learning; the strong tendency to segregation present in some school contexts with a consequent difficult scholar access and integration.

All this causes may lead a situation of delay and dropout, and also the low education level is likely to increase social exclusion.

Once per year the MIUR elaborates data and statistics about the presence of foreign students in the Italian educational system; moreover, in 2014, the "Osservatorio nazionale per l'integrazione degli alunni stranieri e per l'educazione interculturale", the National Observatory for the integration of foreign students and for the intercultural education, has been instituted with the aim of identify solutions for an effective adaptation of school integration policies to the real needs of an increasingly multicultural society constantly changing. Finally, a specific department of the Ministry of Education is in charge of care about the integration and participation of students, immigrants and with disabilities, the "Direzione generale per lo studente, l'integrazione e la partecipazione". These institutional offices elaborate studies and carry out projects on the topic of "Otherness" giving to the Italian educational system, guidelines to be followed.

The presence of foreign students is a fact that became structural in our educational system. To deal with it in the recent years, three important papers have been developed on the topic of "Otherness" in Italian schools:

- La via italiana per la scuola interculturale e l'integrazione degli alunni stranieri (the Italian way for an intercultural school and for the integration of foreign students) – October 2007;
- Linee Guida per l'accoglienza e l'integrazione degli alunni stranieri (Guidelines for the reception and integration of foreign students) – February 2014, a working tool for schools principals, teachers and parents to face different steps of the reception and integration of foreign students with the consciousness that they could represent an occasion to rethink and renew the didactic for the benefit of all;
- Indicazioni nazionali per il curricolo (National directions for the curriculum) – September 2012.

The document "La via italiana per la scuola interculturale e l'integrazione degli alunni stranieri" establish that the Italian educational system must be based on four general principles:

- Universalism

The assumption of universal criteria for the recognition of the rights of minors has been introduced since the nineties from two elements value-strong:

- the application to the Italian rules laid down by Convention on the Rights of the Child of United Nations, ratified by Italy in 1990;
- the tradition of the Italian school started already in the seventies with respect of the various forms of diversity.

This meant to recognize that:

- a) education is a right of every child - even if without Italian nationality, considering him as bearer of rights not only because of his minority, but also as an individual itself, regardless the position of the parents and also regardless the presence of his parents in our country, as written in the Art. 34 of the Italian Constitution;
- b) school education is at the same time a duty that adults should respect and to protect, in particular as regards the compulsory school. - According to the Italian educational system, education is compulsory for at least 10 years and is aimed at achieving a secondary school diploma or a three year vocational qualification before the 18th year of age. This means that education is compulsory from 6 to 16 years old;
- c) all children need to can rely on equal opportunities in access, educational attainment and guidance.

- Common school:

The Italian educational system is oriented to include pupils of non-Italian background in common school, within the normal classes and avoiding the construction of separate places of learning. Contemporary pedagogy, even if at different extents, is geared the enhancement of the person and to the construction of educational paths based on the biographical and relational uniqueness of the student. Such feature set the framework of the Italian school. It is a principle valid for all pupils, particularly significant in the case of children with immigrant origin, as it give central attention to diversity and reduces the risk of homologation and assimilation. At the same time, the attention to the relational character of each person, can avoid the excesses of setting individualistic approach and help the school to recognize the context of the student's life, the biography of families and contexts.

- Centrality of the person, in relation with the other:

The Italian school system chooses to adopt the intercultural perspective and the promotion of dialogue and confrontation between cultures for all students at all levels of teaching, curricula, teaching, discipline, relationships, class life. To choose an intercultural optics means not just to adopt strategies of integration of immigrant pupils, nor compensatory measures of special character. It means, however, to assume diversity as a paradigm of the identity of the school and the pluralism as an opportunity to open up the entire system to all the differences (of origin, gender, history, social and educational).

In general, the legislative framework, built on the autonomy of the educational institutions (instituted by DPR n.275/99) let to address all the aspects connected to the integration of foreign students and in general of Otherness, through flexible solutions adapted to the particular context in which each school works. In fact, since 2000, the Italian educational institutions, although being part of the national educational system, have its own administrative, didactical and organizational autonomy. Nevertheless, every school works respecting some general rules emanated by the Educational Ministry. Basing on these, they develop their own POF (plan of the training offer) which represent the planning for the educational action for the school.

At the same time, school autonomy and diversity policies and local investment in the area of education in recent years have shown the risk of a kind of "localization of rights". In some schools and areas of the country, the issue has been addressed in a clear and responsible way and resources and targeting devices have been activated; in other cases, however, the needs of the foreign pupils in the schools and in general the topic of intercultural education is still not met at all or is treated case by case, with answers of often poor quality.

Due to the relevance of the migration factor in Italian schools, and in general, given the principles discussed above, The Educational Ministry gives some guidelines and action lines with regards to the topic of respect the Otherness, through the document “Linee Guida per l’accoglienza e l’integrazione degli alunni stranieri”. The document identifies three macro-areas which the Italian educational system must to work on:

Ø Action for the integration:

These actions address directly pupils without Italian nationality and their families, aiming at granting them the right and resources to study with the equality in the access to the education.

To grant this, the “Linee Guida per l’accoglienza e l’integrazione degli alunni stranieri” regulates their entry in the educational system as follow:

- the pupil enter in the class correspondent to his age;
- they can enroll in every moment of the scholastic year;
- the College of professors can decide to distribute them in different classes, in order to balance the number of foreign students in relation to the Italian ones;
- the number of foreign students cannot be more than 30% of the total for each class;
- they must submit all the requested documents (health and study records);
- the schools must organize additional courses in Italian L2 (Italian as Second Language) for them;

In the welcoming phase, different issues need to be taken into consideration, like the linguistic and training needs of these students. Basing on latter, the school can adopt a personal working plan, also in extracurricular hours, to support a successful entry in the school system, with special reference to the learning need of Italian language, essential to the integration and success at school.

Ø Action for the interaction;

The integration activities are not sufficient to guarantee the development of an educational system which is actually intercultural: these ones alone can focus the attention of the students with different needs as a problem to be solved. It is important to involve all the students, so the whole system, in actions for the education to a fruitful approach to the interaction, between teachers and students, as well between students from each other.

The Italian educational system recognizes the importance to educate to the Otherness, recognizing in the differences, without wanting to assimilate them, neither creating separations and at the same time fighting prejudices and discriminations. In this sense, the Ministry encourages the development of strategies to combat racism, anti-Semitism, Islamophobia, anti-Gypsyism, within a global framework of meeting people from different cultures.

Ø Actors and resources:

In order to reach what said, it is fundamental a renewed vision of teacher education to be more "sensitive to otherness". In this sense, intercultural education is configured as a perspective of innovation of teaching and innovation of the role of the teacher.

The context of cultural diversity requires the teacher to face the particular needs of modern times. This means to train teachers to get used in reading the entire school environment under the sign of the otherness, giving them the methodological tools to put the intercultural perspective in all school subjects (history and geography, literature, arts, science, etc.). To do this, the Ministry emphasizes the importance of promoting the presence of training of Intercultural Education in the Universities, particularly in the courses of Primary Education and in specialized schools for teachers.

In particular in 2013 with the DL 104/13, the Italian Government emanated a Decree of Law called “Urgent measures in education, universities' and research”, within which (art.16 part c.) additional funds have been allocated to be dedicated to activities of mandatory training for school staff in order to

strengthen the competences and skills in areas of high socio-educational risk and a high concentration of immigrants.



3.1.4. Portugal



Portugal does not feel the drama of refugees from Syria, which has resulted in a serious international crisis. The number of incoming refugees in Portugal is negligible and the impact on Portuguese society is currently very tenuous. With regard to foreign nationals in our country and therefore in our schools, we can say that the numbers have decreased, largely due to the financial crisis the country has been going through for 6 years. In fact, many of the foreigners who sought better opportunities in Portugal (mainly citizens of Brazilian, Ukrainian and Romanian nationals) eventually go to other destinations due to lack of opportunities and high unemployment.

Foreign students are usually welcomed in Portuguese schools not being subjected to any kind of discrimination, whether social, cultural or religious.



3.2. Review of existing research papers related to accepting and valuing Otherness.

3.2.1. Bulgaria



Empirical research on the level of tolerance and communication and problem-solving skills as prevention tools for school violence among 12 to 14 year olds was conducted in 2010. It was carried out in four administrative districts in North-East Bulgaria under the project 'My school – tolerance workshop' for the Educational Cooperation Foundation. Below are some of the main conclusions from the project:

- There is no a linear relation between intolerance and aggression, i.e. the manifestation of intolerance does not always go along with aggressive behaviour, as well as intolerance does not always breed aggression.
- Dominant manifestations of intolerance among 12 to 14-year-old students in all four districts are on the basis of ethnicity, mainly intolerance of representatives of the Roma minority, for children with slight mental disability and intolerance based on economic status.
- There is evidence of growing intolerance towards homosexual people among students.
- Children with physical and mental disability are often ridiculed, bullied, neglected, etc.

In 2013, the Centre for Educational Integration of Children and Students from Ethnic Minorities commissioned a similar research within the Teaching Tolerance Project. Some of its main objectives are as follows:

- ✓ To assess the level of tolerance in state schools, which are object of study;
- ✓ To notice the manifestations and forms of intolerance, as well as what causes them.

The study indicates that the level of tolerance in state schools is above average according to the two target groups – pedagogical experts and students. Verbal abuse and disrespect are the two most common forms of

intolerance according to the two target groups.



3.2.2. Greece



Existing Research

Multiple articles and papers on otherness and its effects, mostly concerning Muslim / Roma minorities and education aspects, p.e. how is such a minority going to affect the level of quality in the educative procedure.

Research comes a little short in the area, as only the matter of Muslim & Roma minorities has been well studied and only within education backgrounds.



3.2.3. Italy



In 2010, the “Centro Studi Minori e Media” (Center of Studies on Minors and Media) carried out a research on 1214 students of 19 high schools in 9 regions of Italy, investigating on the perception that young people from 14 to 20 years old, have of discriminations in today's society and how this issue is addressed by media (this is the main difference with our research in OTHERNESS project).

These have been the questions this research tried to give an answer:

What young people think of diversity? How much they believe discrimination in reference to social status, disability, ethnicity, gender, political views, sexual orientation and religion is widespread in Italy? Do they consider their attitude more or less discriminatory than the one of their parents? On which basis they form their opinion on the issues of diversity? How these issues are dealt with by the media? What is their opinion on the presence of foreign people in Italy?

According to respondents, in today's society discriminations are very or fairly widespread in reference to sexual orientation and ethnicity (88%), social status (78%) and disability (67%). About 60% believe that are very or fairly widespread discriminations based on religious belief and political opinion. Only 37% believe it is very or fairly widespread discrimination based on gender.

Moreover, young people believe that they are less discriminatory than their parents and about one in three does not talk at all about diversity in family. 42% of girls and boys interviewed proof discriminatory feelings toward people different from themselves. Almost 90% of the people interviewed have friends who show discriminatory attitudes towards immigrants and homeless. 33% have friends who cannot hide discriminatory feelings about otherness and try to not dealing with homosexuals. About half of the respondents however have friends who do not differentiate on the basis of disability and religion.

In your opinion, in today's society, how much is widespread the discrimination based on...?

- Social Status; Disability; Ethnicity; Gender; Political Opinions; Sexual Orientation; Religion.
- Not at all – Little – Enough – A lot

What do you think?

- I don't discriminate people different than me, I try to give a good exemple;
- I don't make any difference;
- I pay attention to not to show discriminatory feelings;
- I cannot hide discriminatory attitudes;
- I acknowledge the inevitable existence of diversity;
- I try to not handle with people different than me.

An important point emerged by this and other researches is that one of the most critical aspect of the education to Otherness for young people today in Italy is - in addition to the issue of multiculturalism in schools and migration - the gender issue. In fact, the two are strictly related.

The changes occurred in recent years like globalization and migration of new population groups with different cultural and religious backgrounds, make particularly urgent the reflection on the theme of the education even in delicate areas of sexuality and gender.

Sex education is mandatory in all EU countries – as stated in “Policies for Sexuality Education in the European Union”, the report published in 2013 by the General Direction for Internal Policies of the EU Parliament - except in Italy, Bulgaria, Cyprus, Lithuania, Poland, Romania and the United Kingdom. In Italy there is no legislation specifically related to the topic, despite the demand for education is growing at various levels and even though for decades draft laws are presented for the introduction and regulation of this matter in schools.

At the moment the matter is left to the individual initiative of teachers with the collaboration of associations and counseling centers and institutions that organize meetings and courses in schools.

In 2010, the WHO published the report "Standards for Sexuality Education in Europe" that invites to insert the subject in scholar curricula from primary school level, but this has not yet been implemented in Italy.

Among the elements that put a brake on the development of the matter there is definitely a strong conservative and religious heritage that Italy carries, but also the lack of funds for the organization of the courses.

The questions posed by the introduction of sex education in school curricula concern summarily how, what to teach and at what age – according to the developmental stages of children and young people - the imprint to give to this teaching because the content of sex education cannot be

limited to a simple physiological information but also concerns a reference to an anthropological conception of man and life that can be different from one culture and religion to another and finally the need to find qualified professionals to carry out the task of trainers in this sensitive area.



3.2.4. Portugal



We find in our country a few publications on the subject of otherness, including research (academic theses of expertise), which advocate a general approach the subject from very early in the child's educational path (pre-school), contributing thus to better build your character.

Some titles:

“Identity and Otherness: children literature like an approach opportunity to the values in pre-school education”

“Identidade e Alteridade: a literatura infantil como oportunidade de abordagem aos valores na educação pré-escolar”, Relatório Final - Prática e Intervenção Supervisionada, Mestrado em Educação Pré-Escolar, Ana Filipa Mendes Ferreira, Escola Superior de Educação de Portalegre - Instituto Politécnico de Portalegre, Março de 2013.

<http://comum.rcaap.pt/bitstream/10400.26/4199/1/Ana%20Ferreira.pdf>

“MULTICULTURAL EDUCATION IN KINDERGARTEN: Children's books and his images of otherness”

“EDUCAÇÃO INTER/MULTICULTURAL NO JARDIM DE INFÂNCIA Os livros infantis e as suas imagens da alteridade”, revista “Educação, Sociedade & Culturas”, João Filipe Marques e Mónica Gameira Borges, 2011.

"OTHERNESS AND LEADERSHIP - A LOOK, A JOURNEY"

"ALTERIDADE E LIDERANÇA – UM OLHAR, UM PERCURSO", Aldora Emília Machado Pimentel Martins de Carvalho, Relatório Reflexivo apresentado à Universidade Católica Portuguesa para obtenção do grau de Mestre em Ciências da Educação - Especialização em Administração e Organização Escolar, Faculdade de Educação e Psicologia - UNIVERSIDADE CATÓLICA PORTUGUESA, Dezembro de 2012.

http://repositorio.ucp.pt/bitstream/10400.14/11904/1/RRTF_Aldora.pdf



4. Otherness in the national curricula – how subject curricula, guidelines and government regulations, and school books are related to fostering students' openness to Otherness.

4.1. Bulgaria



Analysis of the content of literature and history textbooks for the 5th, 6th, and 7th grades(ages 12, 13 and 14) and of examples shaping attitude towards otherness

The study of how the topic of *otherness* is reflected in the curricula and textbooks deals with the main aspects and dimensions of *otherness* and is in line with the project objective: to help students build awareness of diversity, respect human rights, recognize and respect each person as a unique individual and foster active citizenship and participation in the life of their communities.

The findings and conclusions of this report are based on the approved textbooks for the 5th, 6th and 7th grades (for ages 12, 13 and 14) of several publishing houses: Bulvest 2000, Anubis, Prosveta and Azbuki-Prosveta.

The report contains a description of the curricula and the textbooks in Literature and History, as well as an analysis and the pros and cons of each case – providing both good and bad examples of attitude towards otherness. Preference is given to this mixed approach because it imparts factual information about each of the school subjects and helps to put the recommendations into practice.

4.1.1. Objectives and tasks

The objectives of the study on textbooks and their content with regard to the topic of otherness and human diversity, accepting other people's differences and being tolerant are as follows:

- To establish the existence or absence of the different aspects of the topic of otherness, as well as of direct (overt/obvious) or indirect (implicit/hidden/suggested) ideas and attitudes, stereotypes and prejudices which can cause discrimination;
- To analyze to what extent the content of the textbooks help develop tolerance towards differences and otherness and at the same time foster intolerance towards discrimination against different/other/foreign groups amongst children and students;
- To come up with a set of recommendations for improving the content of the textbooks in agreement with the policies on prevention and protection against discrimination on the grounds of differences and for promoting active citizenship.

Taking into account the above-described objectives, the analysis is carried out in two ways:

a. Thematic analysis of the textbook content – it studies the *existence/absence and visibility* of the various aspects of otherness as follows:

- Religious differences
- Intercultural differences
- Social differences caused by poverty
- Differences on the basis of disabilities (people with special needs)
- Behavioural differences – deviation, aggression (as manifestations of nationalistic or other attitudes)
- Attitude towards human rights

The analysis shows *whether* and *to what extent* the curriculum and the textbook include the above-mentioned aspects of otherness both explicitly and implicitly (including the *omissions* of these aspects).

b. Discourse analysis of the textbook content – it gives analysis of the attitude towards otherness from the point of view of the project (including perception, idea, opinion, comprehension, attitude, intention, suggestion).

The main observations and conclusions from cases which have the potential to shape the worldview of the children and students and the way they perceive the world are analyzed according to the direction and nature of influence and are classified into the following categories:

- Bad examples – instilling negative attitudes, including stereotypes and overt prejudice which cause and/or legitimize discrimination on the basis of differences;

- Bad examples – implying negative attitudes, including stereotypes and covert prejudice, disregarding and/or ignoring people who are different;
- Good examples (both explicit and implicit) of promoting tolerance and acceptance of diversity;
- Examples of ambiguous nature which more often put implicit and unclear messages across and can also potentially breed intolerance towards otherness;
- Missed opportunities (the so-called omissions) to raise awareness about otherness and promote tolerance among children/students.

Since each culture, religion, behaviour, etc. can be defined as ‘different or other’ depending on the point of view, the starting point for the analysis is determined by the majority opinion in Bulgaria and its accepted ‘norm’ (the so-called ‘starting point’) as follows:

- Religious differences – starting point: Orthodox Christianity;
- Intercultural differences – starting point: culture of ethnic Bulgarians (including mother tongue, history, lifestyle, arts, literature, folklore, traditions, customs, Bulgarian national identity)
- Social differences (social inequalities) – starting point: prosperity
- Differences on the basis of disabilities (people with special needs) – starting point: healthy people with no special needs
- Behavioural differences – starting point: behaviour based on the norms characteristic of the concrete age and culture
- Attitude towards human rights – starting point: socially acceptable and characteristic of the given historical period and culture

2. Findings and conclusions from the analysis of the curricula and textbooks for each school subject

This part contains findings, concrete facts and quotations related to the topic of otherness taken from the curricula and the Literature and History textbooks. The subject matter of the textbooks requires that otherness is reflected in the textbook content both on the levels of informing and of cherishing values and developing a positive attitude towards differences.

A. Literature

A.1. Analysis of the Literature Curricula

Curriculum for the 5th Grade (age 12) – the intercultural aspect of otherness exists in the curriculum in ‘Acquiring Social-Cultural Competences’ section. Students have to ‘A) grasp the concepts of creation of the universe and origin of life belonging to various human communities’ depicted in myths, legends, tales and folklore songs. B) Students have to understand and discuss the conventional values of the ethnic organization of human communities; and are supposed to ‘1. become aware of values such as continuity of traditions; respect for common ancestors. 2. show tolerance towards oral and cultural traditions of various ethnic origin.’ Students have to be familiar with ‘1. the main holidays in the Bulgarian folklore calendar and more generally with the holidays of other ethnic groups residing in Bulgaria. 2. the differences in ethnic

origin, religious and language affiliation of people ...’ Students have to gain understanding of the shared moral values and concepts of good and evil, beautiful and ugly, just and unjust, and become aware of the universality of these concepts. The topic of otherness exists in many of the works and texts featured in the curriculum, for example 1. Creation myths and legends: ancient Greek, biblical, Scandinavian, Bulgarian and Armenian. Students have to get a folklore idea of the world through Bulgarian folk songs and tales, Jewish and Roma tales, and through various aspects of the folklore holiday calendar of Bulgarians, Jews, Turks and Roma.

Curriculum for the 6th Grade (age 13) – otherness exists in many of its aspects in the curriculum in ‘Acquiring Social-Cultural Competences’. Students have to 1. get an idea of the shared moral values and become aware of their eternal nature. 2. understand social stratification and the characteristics of the particular social groups... 3. understand the role of cooperation between cultures in achieving unity.’ Based on their understanding and awareness students have to be able to observe, discuss and argue for or against the topics of social stratification, unity in diversity, intercultural cooperation and tolerance. With regard to Literature competences, students have to: ‘2.1. find and understand the humanist messages in literary works; 2.2. develop their ability to comment on the ethics and aesthetics of human nature. 2.3. develop their ability to demonstrate empathy for the natural world and human beings at the same time. 2.4. match the knowledge they have acquired about human communities with the issues and values of individual choice and universal values.

Curriculum for the 7th Grade (age 14) – otherness is viewed through ‘the ideas and artistic originality’ of literary works typical of the Bulgarian Renaissance (National Revival) and Post-Liberation Literature. Students have to 1. understand the manifestations of personal, national and universal values through the literary works. 2. understand the dialogue between different cultural models. 3. understand various manifestations of the relation ‘personal’ and ‘foreign’; Bulgarians and the others.’

2.1.2. Thematic and discourse analysis of the content of Literature textbooks

5th Grade (age 12)

The textbooks for the 5th grade contain creation myths and legends from various ancient cultures; folklore (songs, tales, legends, proverbs, riddles); folklore holiday calendars including holidays, traditions, customs and rituals; folklore of other countries and tales of well-known foreign authors, as well as additional information, questions and ideas for independent work and classwork with the texts.

Literature for 5th Grade. Authors: Petrova, Bozhinov

Section: Man and World

Topic: Creation myths and legends

Good examples:

- it is stated that ‘different people created different myths but what they had in common was human aspiration to describe and explain the origin and essence of the universe and man’s place in it.’ In other

words, from the very beginning emphasis is put on the intercultural differences in the creation myths and legends but also on what is common to them which is a good example of finding unity in diversity.

Other good examples:

- 'Similarities and differences in the mythological concepts of the world are owing to the similarities and differences in the environment and lifestyle, as well as in the observations and experience of people.' The universality of ideas and concepts of different ancient cultures is pointed up again.
- 'Gods have family relations, supreme power and observe certain rules as do people. Breaking the rules and disobedience may cause instability.' This example stresses the importance of following the rules in order to regulate the relations between people and between gods, in other words everybody must observe rules.

Omissions (including ones in the curriculum):

- there are no short mythological stories of other cultures as well (including cultures which are part of Bulgaria's ethnicity map today). It is a task for the rubrics 'future research'.

Topic: Folklore concepts of the world

Good examples:

- a Jewish folk tale and a Roma folk legend are included;
- an explicit message about social inequality and encouraging a positive attitude towards Roma people and their culture: 'This is the story of cheerful people destined to roam the world. Despite their condition, Roma people in Russia, Spain, Hungary and anywhere they live, create some of the most popular and favourite songs.'
- The questions and tasks following the Roma legend are quite extensive thus making students think about and understand Roma nomadic life and their condition, their values and the attitude of other people towards them.

Omissions:

- The general introduction to folktales outlines the specific features of Bulgarian folk tales only, not mentioning the features of other ethnic groups;
- there is just a passing mention of Roma songs, no examples are given;
- Both the curriculum and the textbook do not provide examples of the folklore of other ethnic groups which are currently part of Bulgaria's ethnicity map (for example Armenian, Turkish, Macedonian);

Section: Folklore holiday calendar

Good

examples:

- examples of 'Easter celebrations around the world' – traditions in Russia, Poland, the Czech Republic, Hungary, Slovakia, Greece, the UK, Italy and the Philippines. The rubrics 'future research' contains the task of doing research on a favourite hero (Easter bunny) in other European countries. In other words, the issue of intercultural differences is considered in a neutral informative way.
- the differences/similarities between Christianity and pagan religions are illustrated.
- it is stated that 'St. George of Lydda is venerated by both Christians and Muslims.' In other words, the holy image and its veneration is related to various communities.
- it is stated that St. Demetrius of Thessaloniki is venerated in Bulgaria, Greece, Serbia and Russia.
- observations of other ethnic groups/people are introduced – Passover (Jewish) and Kurban Bayrami (Muslim) and students have to compare them with holidays and customs of the Bulgarian ethnic group. It is explained that 'In places where Muslims and Christians live together, Christians take part in the festive activities which proves that all religions promote goodness and love of mankind and are close to the believers' problems.' This statement can be regarded as an explicit message about religious tolerance.
- a story about Hasan Aga (a Pomak and governor in the 18-19th centuries) is included together with questions and tasks, which depict Hasan Aga as a holy man and encourage students to reflect on good neighbourly relations between people from different cultural background and religious affiliation.

Omissions:

- the specific features and terminology of Islam and the Islamic calendar are not mentioned; only the Christian ones are explained; Kurban Bayrami is directly introduced without any prior definition of the terms used in the textbook (Islam, Koran, mosque)
- there is no mention of any special features/similarities of the rituals and customs of other major national minorities such as Romani and Armenians, nor is there mention of the fact that these ethnic groups also celebrate the given Christian and/or Muslim holidays.

Section: Man and Community

Good examples:

- the questions and tasks following Grimm's tale 'The Goose Girl' encourage analysis of the differences on the basis of poverty/prosperity.
- Hans Christian Andersen's tale 'The Ugly Duckling', together with the questions and tasks that follow it, are directly related to the topic of otherness and encourage analysis of the intolerance towards difference,

beauty stereotypes (perceived as a mix of physical and psychological characteristics of the representatives of the reference group), interpretation of the characteristics of representatives of external groups, as well as about the meaning of the sense of belonging to a group.

- Agop Melkonyan's tale "The Winged Boy" also deals directly with the topic of otherness, the questions and tasks that follow it encourage analysis of the intolerance towards difference, stereotypes and prejudice.

Bad *examples:*

- Songs about national heroes are an original way to reflect the perception of community as unified but also different from other ethnic groups. That is why 'the conflict between my people and foreign people' is the main topic of these songs. The message this statement puts across is that difference breeds conflict, which contradicts the idea of encouraging tolerance towards otherness and diversity.

Omissions:

– The folksongs included in the textbook depict a period of religious intolerance, violence and atrocities during the Ottoman rule but the authors haven't included tasks/questions following the songs which can encourage analysis of the similarities and differences between Turks from the Ottoman Empire and present-day Bulgarian Turks, or between the rulers and the ordinary people, irrespective of their ethnic background. These findings raise important questions about the prevention of potential ethnic tension and intolerance as early as childhood since Bulgarians' historical memory of atrocities during the Ottoman rule is extremely traumatic.

Comment: The topic of otherness is visible in this textbook. It is generally covered in a suitable way, with lots of information and good examples which promote tolerance towards diversity. Otherness is dealt with on a more abstract and universal level in the creation myths and legends of various cultures where apart from intercultural differences, the focus is on the universal concepts shared by different cultures. The importance of world order and justice in regulating relations and maintaining stability is also emphasized. Students are encouraged to gain awareness and a positive attitude towards the Romani and their folklore. The issue of social inequalities and Roma condition is also addressed. However, both the curriculum and the textbook lack examples of the folklore of other ethnic groups which are presently part of Bulgaria's ethnicity map (for example Armenian, Turkish and Macedonian). In addition, the main similarities and differences in the holiday calendars of the various ethnic groups and religions in Bulgaria are not explained when introducing and summarizing the topic. The tasks and questions accompanying some folk and creative works encourage students to reflect on and analyze the topic of otherness from different points of view: communal, ethnic, religious and social diversity, intercultural similarities and differences, the idea of social justice, a transformed attitude towards human rights and obligations on the basis of gender (analysis

of patriarchal lifestyle and culture). Special attention should be paid to the differentiation between Turks from the Ottoman Empire and Turks who are citizens of Bulgaria and present-day Turkey, as well as to some terminological inaccuracies.

Literature for the 5th Grade. Authors: Gerdzhikova, Popova, Georgieva.

Comment: The topic of otherness is also visible in this textbook but to a lesser extent compared to the first textbook. It contains a similar number of texts which cover different aspects of the topic but relatively fewer questions and tasks aimed at encouraging analysis of the similarities and differences according to various criteria. The focus is more on the shared and the universal. The number and nature of omissions are similar to the first textbook and have to do with the guidelines set in the curriculum (for example, there is no information about the folklore heritage of other ethnic groups which are part of the Bulgarian nation today, a more detailed introduction to their folklore calendars and mentioning how they resemble or differ from the Bulgarian folklore calendar and holidays). On the other hand, there is a relatively higher number of encyclopedic references which help students to acquire objective knowledge and understand important terms and ideas. The number of good examples of encouraging tolerance is also smaller as well as that of examples of ambiguous nature which may unintentionally create stereotypes and arouse prejudice on the basis of ethnic, religious, etc. differences. As a whole, this textbook uses a less explicit approach to addressing the topic of otherness, contains clearer universal messages and relatively less bad and good examples.

Literature for the 5th Grade. Authors: Hranova, Peleva, Peryanova

Comment: Of all three analyzed Literature textbooks for the 5th grade, this textbook deals with the topic of otherness to the greatest extent, i.e. it is most visible. It contains the biggest number of good examples (in questions, tasks, rubrics and sections) which give information about otherness and unity in diversity and promotes tolerance towards otherness in all its aspects. It contains the smallest number of omissions as well. There is only one example which remains unclear and the role of the teacher is crucial in correctly addressing the matter. This textbook also 1. emphasizes the universal character of myths, legends, folk and creative works from around the world, as well as their common values and concepts. 2. contains plenty of explicit messages about tolerance towards differences, but some of them are prescriptive. The latter may be an object of analysis from the point of view of the effect of instructions at the expense of good teacher-guided discussions and reasoning.

6th Grade (age 13)

The Literature textbooks for the 6th Grade contain literary works of Bulgarian and foreign authors set in the curriculum (tales, short stories, poems, excerpts from novels) and are divided into the following thematic areas: 'Man and Fantasy', 'Man and the Others', 'Man and Reality', 'Man and Art', 'Man in the Bulgarian World'.

Literature for the 6th Grade. Authors: Hranova, Peleva, Peryanova.

Section: Man in the Bulgarian World

Good examples:

- Despite the fact that some of the literary works overtly show intolerance and hostility towards the Turks and the Ottoman rule, the rubrics 'Let's think about it' states explicitly that they are related to a specific period of history, i.e. the Ottoman rule. 'These literary works cherish basic national values such as the dignity and freedom of our country. Standing up for these rights in a period when we were deprived of a national state involves vehement opposition to those who hinder its creation ... It is possible, is it necessary to compare what we feel for people of different religious and ethnic background in present days to what the Bulgarians who lived in the 18th century felt for the people considered oppressors?' Students are given a task to look up the meaning of the word 'tolerance' and to answer the question: 'Can national values and tolerance co-exist or not?' The above-mentioned explanations and question are crucial to avoiding the transfer of the negative attitude towards the Ottoman Empire and Ottoman Turks to present-day Turks.
- The section 'National and Universal' states: 'Looking at the world from the perspective of national values does not exclude universal values since Bulgarians are not simply part of a national community and bearers of specific characteristics. Bulgarians are the embodiment of what unites everybody on our planet and makes it possible for people from different times, countries and cultures to understand each other.' These statements stress the absence of contradiction between national values and tolerance towards other cultures and nations. The rubrics "Let's compare" contains excerpts from the national anthems of Denmark, Switzerland and Croatia and encourages analysis of the similarities between them.
- The rubrics 'Let's think about it' asks the question why it is necessary to look for similarities between different cultures (in relation to the image of the good teacher in many literary works from Antiquity to present days) and this way it addresses implicitly the issue of what is common in diversity.

Literature for the 6th Grade. Authors: Hranova, Peleva, Peryanova.

Comment: The textbook contains all works or excerpts in accordance with the guidelines of the curriculum, including a few additional works and literary sources. Otherness and diversity and their aspects, object of study, are visible in all sections, in particular the Section: 'Man and the Others'. There are mostly good

examples even though their number is smaller compared to the previously discussed textbook. However, there are a few serious omissions in the Section: 'Man in the Bulgarian World' which does not explain the connection between national and universal values and it does not differentiate between the Ottoman Turks and present-day ones, thus potentially breeding nationalistic attitude and intolerance towards other ethnic groups/nations. There is only one example of ambiguous nature which might be viewed as a missed opportunity. The textbook mostly contains detailed information and precise tasks and questions which encourage a comprehensive analysis and an in-depth discussion. The focus is either on the universal values or the national values, but never on both viewed as inextricably linked through common origin and the process of interrelation. The authors focus more on the diversity of genres and arts during different periods of history rather than on the cultural diversity of art during a specific period.

Literature for the 6th Grade. Authors: Protohristova, Cherpokova, Daskalov

Comment: In this textbook the topic of otherness and diversity and their aspects, object of study, is visible in all sections and is relevant to most of the included literary works in accordance with the curriculum. There are mostly good examples, yet there are also some serious omissions and bad examples of stereotypes which require special attention. In contrast to the above-mentioned textbooks, the focus is on suggestions and ill-founded presumptions included in questions and tasks, or on in-depth analyses and interpretations made by the textbook authors. The textbook includes mostly 'why' questions and statements made by the textbook authors rather than statements made by the authors of the literary works. This approach may mislead and put across a narrow point of view rather than promote multifaceted thinking and encourage students to share their opinion. Promoting tolerance towards otherness can be more efficiently achieved by making students perform multifaceted analysis and reflection rather than by providing them with ready solutions and textbook authors' suggestions.

Literature for the 7th Grade. Authors: Hranova, Peleva, Peryanova.

Comment: Despite the fact that the textbook focuses on 'The Bulgarian world in the national literature classics', it is full of explicit or less explicit examples of otherness and diversity – mainly examples/excerpts from the works of foreign authors. The textbook lays stress on developing students' skills necessary to analyze and compare plots, motifs, images, and symbols in literary works, by discovering cultural specificity and universal values through questions, tasks and relevant information in line with the guidelines of the curriculum. The textbooks contains a great number of good examples of encouraging tolerance towards otherness, yet there is just one serious omission and one bad example (the attitude of Romanians and Serbs towards the Bulgarian outcasts is only addressed by a question and the introduction to Vazov's

novel *Chased and Unwanted*): ‘How can you tell what the attitude of local people in Romania towards Bulgarian outcasts is? And what is Serbians’ attitude towards Bulgarian outcasts during the war?’ Such questions make generalizations about whole communities and may create stereotypes and prejudice which breed intolerant attitude. That is why the teacher has a crucial role in avoiding generalizations. The authors might want to pay special attention to analyses, suggestions, questions and tasks about Bulgarian literature masterpieces, which depict the image of the oppressor during the Ottoman rule, in order to reduce the negative effect of historical memory, i.e. to differentiate between ‘now and then’ whenever and wherever possible. Generalizations are better avoided too when analyzing the literary works (for example, generalizing about the attitude of Romanians judging from the attitude of ‘passers-by’).

Literature for the 7th Grade. Authors: Gerdzhikova, Popova, Krasteva.

Comment: This textbook also explicitly deals with the topic of otherness but to a lesser extent compared to the textbook of Peleva, Hranova, Peryanova. It contains relatively fewer good examples, yet a greater number of omissions and bad examples. In some cases, the messages about tolerance towards otherness and diversity are more implicit and are not part of special rubrics. Inasmuch the topic of otherness is addressed (taking into consideration that the curriculum features works of literature from the Bulgarian Renaissance and the Post-Liberation Period), otherness is mostly viewed in terms of its cultural aspect and less in terms of social inequalities, human rights and behavioural specificity. In addition, the topic of otherness is mostly covered in the literary works rather than in the questions, tasks, additional information and analyses of these works. Stress is laid on the universal aspect of otherness. Special attention should be paid to the negative effect of the concept of ethnic perception of national identity, as well as to messages which might unintentionally create stereotypes and/or breed intolerance towards otherness and diversity if the teacher fails to explain them in a suitable way or to put them forward for discussion in class. No matter how unique Bulgarian literature is, there are many foreign authors whose works address similar issues and are set in similar periods of history. It is a good idea to include these works in the textbook in order to allow students to compare concepts and broaden their mind.

Literature for the 7th Grade. Authors: Protohristova, Cherpokova, Daskalov

Comment: The intercultural, social and ‘legal’ aspects of otherness are addressed and often interwoven. Like in the textbook of Gerdzhikova, Popova, Krasteva, this textbook contains few examples of works of foreign authors which otherwise might have encouraged students to make intercultural comparison and

discover cultural specificity and universality. At the same time, it contains a few generalizations which may create negative stereotypes of 'Bulgaria' as well as an idealized image of 'Europe'. The greatest problem in all three 7th-grade textbooks is the lack of differentiation between the image of 'Turks as oppressors' depicted in the Bulgarian works of literature and the present-day Turks, who are citizens of Bulgaria and Turkey.

B. History and Civilization

B.1. Analysis of the History and Civilization curricula

The History and Civilization curricula for the 5th, 6th and 7th grades are identical to a great extent. Each school year covers 51 History classes. The key objective is to create spiritual and civil identity through History instruction. It is stated that 'Modern History instruction plays a major role in helping young Bulgarians to orient, adapt and fulfill in the contemporary democratic society. History instruction encourages them to adopt active citizenship attitudes in the age of cultural diversity and globalization.'

A good example of modern History instruction is the approach to presenting the concept of change as a basic feature of both the present and the past. This indirectly makes young people adopt a positive attitude towards social mobility as a must in our constantly changing world.

Another positive feature of the curricula is the focus on individual activity as the basic civic value which aims at encouraging young Bulgarians to engage actively in the public sphere.

The curricula aim to track the contacts between Bulgarian people and other nations in order to present the Bulgarian cultural identity as traditionally European and encourage students to hold onto contemporary European values.

Special attention is paid to the process of adopting specific attitudes and fostering specific values which form the basis of behavioural norms. This indicates the need to achieve a balance between society, politics, economics, arts, everyday life and mindset oriented to important social values such as human rights, rule of law, democratic values, national and European identity.

Other objectives of the 5th grade curriculum are 'to study the culture of Bulgarians as part of the Balkan and European cultures from Antiquity to Modern Age...; to help students gain understanding of the centuries-old tradition of keeping contact with the other European people during the Pre-Industrial Age, which contribute to the transformation of Bulgarians into a full-fledged European nation.

Yet another objective is to study what influences Bulgarian culture was exposed to and how it influenced other cultures. A good example of this is ‘the differences in the way of life of people living in the lowlands and in the mountains.’

With respect to student evaluation, a positive point is assessing indirectly the values and attitudes of students under the section ‘Respecting different points of view, teamwork.’

The Civic Education Programme includes the modules ‘Diversity and identity’ and ‘The global issues of modern times.’ Students are supposed to distinguish between ethnic, religious and linguistic identity; to become aware of Bulgaria’s contribution to the European and world cultural heritage; to trace and understand the migration paths globally and in Bulgaria; to comprehend the relation between civil conflicts and the authorities which resolve them; to become aware of the importance of equality, security and tolerance for public life; to understand the role of cooperation between cultures in achieving a unity on a global scale.

The 6th-grade History curriculum aims to heighten students’ awareness about civil identity and national identity. Bulgarian history is viewed in the context of European and world history, tracing the relations and conflicts between Bulgaria and the rest of the Balkan and European countries.

The objectives of the History instruction in Grade 6 are: ‘To develop students’ understanding about the importance of democratic institutions and their normal functioning in modern society for safeguarding the rights and freedoms of citizens; to foster a positive attitude towards the coexistence of people of different religious, linguistic and cultural traditions as a prerequisite for the functioning of democratic societies in the modern world; to foster a positive attitude towards the significance of initiative for the democratic society and towards civil responsibility; to view the Bulgarian cultural identity in the context of European identity and to develop understanding of cultural reproduction.’

The History curriculum for the 6th Grade also aims to explain the similarity and difference between social changes in Bulgaria and Europe, between traditional and modern values; to show Bulgarians’ attitude towards different ethnic communities; to attach value on the coexistence of differences; to show the ethnic and religious diversity in Bulgarian community; to make students understand the positive role of the coexistence of different linguistic and religious communities; to pay attention to issues related to everyday life; to develop understanding of the relation between the way of life and mindset. Differentiating democracy from demagoguery, exercising administrative control over free will, facing the challenges of cultural globalization are also very important issues addressed by the curriculum.

In Grade 6 one of the indirect assessment criteria is students' understanding of the relationship between the rights and the obligations of citizens.

The 7th-grade History curriculum includes the following topics: Prehistory and Antiquity; history of ancient Near East, Hellenistic Greece and Rome and in relation with the dominant values of modern society such as human rights, rule of law, democratic values, national and European identity; origins of civilizations, and political traditions established in Antiquity. The curriculum also provides for comparison between different cultures and the political organization of states, as well as for description of and comparison between monotheistic and polytheistic religions.

In Grade 7 the indirect assessment criteria are: students' understanding of the continuity of dominant human values inherited from Antiquity; understanding the importance of religion in one's life; respecting different points of view and showing tolerance.

The curricula also provide for interdisciplinary content – Literature, Geography, Mathematics, Music and Art. The following issues are also thoroughly covered: formation of society, norms, values, culture, democracy, as well as fostering attitude towards change and continuity in values. Emphasis is put on tolerance, on adopting a positive attitude towards differences, and on building awareness about Bulgaria as part of the European family.

The main drawback of the curricula is the lack of focus on national consciousness and identity as well as the slight imbalance between accepting otherness and standing up for national values.

2.2.2. Thematic and discourse analysis of the content of History and Civilization textbooks

5th Grade (age 12)

The topics are: Bulgarian lands in Antiquity and Thracian cultural heritage; The Roman Empire, Medieval Bulgaria, Bulgaria under the Ottoman rule.

History and Civilization for the 5th Grade.

1. Authors: Moutafchieva, Matanov, Iliev, Kasnakova

2. Authors: Gavrilova, Pavlov, Koushleva

3. Authors: Angelov, Georgieva, Radeva

General comments:

The main focus is on accepting otherness and tolerance. There is only a slight focus on the positive outcomes of otherness in relation to national consciousness and Bulgarian identity. Some textbooks do not put enough emphasis on the positive influence of the Golden Age (of Bulgarian culture) on other countries that adopted the Cyrillic alphabet, including Romania, etc.

All three textbooks do not address the influence of Bogomilism which is a good starting point for analyzing otherness in the context of culture and the specificity of the spread of Bogomilism. In addition, there is no mention of Bulgaria's contribution to saving the European world during the Crusades.

6th Grade (age 13)

The topics are: Bulgarian society during the National Revival; the essence of the National Revival; formation of the Bulgarian nation; Bulgarian state organization until mid-20th century; Bulgaria after World War II; the end of communism and the transition period.

History and Civilization for the 6th Grade.

1. Authors: Kosev, Tankova, Kasnakova, Matanov

2. Authors: Gavrilova, Radeva, Kalinova

3. Authors: Koushleva, Yanchev, Yakimov, Grouev

General comments:

The textbooks deal with the National Revival period, the Liberation and the formation of the Third Bulgarian State. They mainly focus on the issue of differences, contradictions and conflicts as well as on the issue of freedom and democracy to a great extent. The textbooks look at the importance of equality for all citizens enshrined in the Tarnovo Constitution and at how all coming governments follow these principles. This issue is directly related to the development of civic consciousness. The rescue of Bulgaria's Jews is given as the best example of tolerance.

All three textbooks look at the importance of democracy as a prerequisite for tolerance, accepting differences and developing civic consciousness.

The textbook of **Gavrilova, Radeva, Kalinova** is considerably less politically focused than the other two textbooks. It achieves balance to the greatest extent between the need for integration and for preserving

one's identity. It introduces the democratic norms and draws attention to the fact that showing tolerance should not be at the expense of giving up one's cultural and national heritage.

The textbook of **Koushleva, Yanchev, Yakimov, Grouev** addresses the historical facts objectively and in a balanced way, providing both good and bad examples of attitude towards otherness and diversity. In contrast to the other textbooks, it emphasizes the various forms of negative attitude of neighbouring countries towards Bulgarians and it does not simply promote tolerance.

All three textbooks lack enough focus on Bulgarian consciousness and national identity.

7th Grade (age 14)

The 7th-grade History content is the richest and most fascinating in terms of topics. It covers prehistorical times and the birth of ancient civilizations. All three analyzed textbooks have the same set of topics. Thus, the study explores the main differences in the way different cultures are perceived, how they interact and provide conditions for coexistence and democracy, as well as in the way they cherish values.

History and Civilization for the 7th Grade.

- 1. Authors: Arnaudov, Tsvetanski, Mihailova**
- 2. Authors: Boshnakov, Lekov, Radeva**
- 3. Authors: Dimova, Boteva-Boyanova, Koushleva**

General comments:

All three textbooks use different approaches which focus on the relation, continuity and mutual influence among cultures. Equal attention is given to both politics and economics, as well as to religion, way of life and everyday life. The forms of government and how we develop a sense of belonging to a group are also paid special attention.

All three textbooks address various aspects of otherness and differences – ethnic and religious differences, differences on the basis of economic status, gender, and freedoms – by placing emphasis on equality and uniform laws.

All three textbooks contain quotes and facts which demonstrate indirectly that from the very birth of civilizations the need for order, laws and equality or at least for a clear differentiation between the strata remain unchanged in time. The issue of fostering values and their continuity is also addressed.

C. Analysis of the way otherness is introduced and of the attitude towards otherness

C.1 Formulating basic concepts in order to understand otherness and diversity

The Literature and History curricula for the 5th, 6th and 7th grades aim at defining basic concepts related to society and social development, including concepts related to family, group, community/communal, nation/national, human/common/universal principles and values; ethnic background and affiliation; national consciousness, belonging and identity; cultural, religious, social and behavioural differences/diversity, human rights, social justice/injustice, stratification/equality, tolerance/intolerance, etc.

Discussing otherness, diversity, difference and tolerance.

Other words are often used instead of the above-mentioned concepts and only in some lessons and/or rubrics, without detailed explanation suitable for the target age. Some Literature textbooks feature special rubrics which deal more thoroughly with the topic of differences (cultural, ethnic-religious and social) and tolerance. The concepts of nation, national belonging and national consciousness are formulated in both Literature and History textbooks. 7th-grade Literature textbooks also define the concept of national identity. In the History textbooks, the concepts of tolerance and freedom are addressed twice with particular emphasis on them. A good point is the direct message they put across, i.e. the past should not be interpreted in a manner that may create conflict. Good examples are: the balanced introduction of concepts related to community and belonging to religious and ethnic communities; explaining the reasons for conflicts between various communities in the past; putting across messages about tolerance; and providing objective information about the reasons in the particular historical context.

Introducing the concept of discrimination

The Literature and History textbooks for the 5th, 6th and 7th grades give examples of different types of discrimination and intolerance towards otherness – religious or ethnic intolerance, social-economic inequalities and stratification, lack of equality between men and women; dividing people according to whether or not they are free. In the History textbooks division is also based on ethnicity and nationality (the Balkan Wars).

Introducing the concept of civilization.

The Literature and History textbooks for the 5th, 6th and 7th grades define the term 'civilization' and emphasize that the process of building and developing society requires the interweaving of different cultures. The concept does not only refer to territorial boundaries but also to the impact of all migrations. The textbooks stress the positive role of interaction and cultural exchange between all nations, which partially continue in present days.

Introducing the concepts of national community, national belonging, national identity and national space.

In Literature textbooks, in particular the 6th- and 7th-grade ones, which depict the way of life and feature literary masterpieces (see analysis) by prominent Bulgarian writers during the National Revival and Post-Liberation periods, the idea of Bulgarian national community, belonging, consciousness, identity and space is widely presented, including definitions of the concepts and a frequent use of the concepts themselves. More often these concepts refer to standing up for one's beliefs or fighting for them, winning, creating, spreading, 'awakening', praising and 'disseminating' – the way they are used by our influential National Revival writers or by the characters in their literary works. Many literary works and their analysis stress the role of both national consciousness and national identity (including mother tongue, history, native land, values, and traditions) for the survival and preservation of the Bulgarian people.

The History textbooks for the 5th, 6th and 7th grades touch briefly on what lies behind nation formation and the forging of a national identity. These issues are only scantily discussed from their positive perspective – standing up for anything that is Bulgarian. The examples concerning Jewish survival put a considerably greater emphasis on the role of national consciousness for self-preservation.

The concepts of human/civil rights and civil society are formulated in the content of Literature and History textbooks, covering the period from Antiquity to the present days. They put the unambiguous message across that equality of rights, uniform laws and lasting values are the driving forces behind the progress of cultures/nations/states. The role of the active citizenship in the process is addressed indirectly. In Literature textbooks, the human rights dimension, often presented by national liberty and the freedom of choice, is described as difficult to attain and by self-sacrifice.

C.2 Visibility of the ethnic minorities as an intrinsic part of Bulgarian society

In the Literature textbooks, ethnic minorities (or rather some of them) are visible through their folklore and the creative works of their representatives, their holidays, traditions and customs, as well as through

additional information, pictures and independent work tasks. However, not all textbooks explicitly specify that ethnic minorities are an intrinsic part of Bulgarian society. Wherever ethnic minorities are explicitly or implicitly mentioned, tolerance towards them is the only focus of discussion. Exceptions to this are omissions found in some 6th- and 7th-grade textbooks which do not differentiate between the ethnic Turks who live in present-day Bulgaria and the oppressors during the Ottoman rule. These omissions may unintentionally transfer the traumatic historical memory to the present days. The History textbooks describe thoroughly the coexistence of different ethnic groups and provide supportive illustrative material. Heavy emphasis is put on the Bulgarian society's tolerance towards other ethnic communities and neighbouring countries.

C.3 Implying stereotypes and prejudice – explicit and implicit

The study aims to find out if the textbooks imply directly discrimination and intolerance towards differences. The Literature textbook analysis shows that they contain mostly good examples of objective and/or positive presentation of otherness and diversity. And yet, some textbooks include only a small number of negative implications which run the slight risk of producing stereotypes and of stirring up prejudice. These exceptions are discussed in details in the textbook analysis above, but they can be summarized as follows: difference implies conflict; the attitude of some representatives of another country/nation towards Bulgarians is attributed to the whole foreign community; the fostering the idea of the ethnically-based nation-state; creating an idealized stereotype of Europeans and a negative stereotype of Bulgarians. The analysis indicates that the content of the History textbooks is objective and balanced. It is explicitly stated that history mustn't transfer negativism, on the contrary, its role is to reveal the dynamics of interactions, the lasting values and to teach acceptance of differences.

C.4 Good examples of fostering tolerance towards the otherness

The Literature and History textbooks for the 5th, 6th and 7th grades of all publishing houses contain an abundance of examples in which otherness and unity in diversity are visible and are in favour of tolerance towards otherness in all its aspects.

Apart from the required types of texts in accordance with the curriculum, most Literature textbooks provide plenty of additional information, special rubrics/sections, questions, tasks and analyses, which encourage multifaceted thinking about otherness.

C.5. Missed opportunities for including messages about tolerance and taking an active stand

Missed opportunities in the Literature textbooks for the 5th, 6th and 7th Grades are relatively more than the bad examples, and yet are incomparably less than the good examples. The most serious omission in most textbooks has to do with their failure to explain the difference between the Turks as oppressors during the Ottoman rule and the Turks who live in Bulgaria and Turkey nowadays, as well as between the authorities and ordinary people, by means of suitable extra information, questions and tasks about the literary works from the National Revival and Post-Liberation periods. Raising this issue is crucial to avoiding the transfer of the negative attitude towards the Ottoman Empire and Ottoman Turks to present-day Turks. Another important omission, even though most textbooks explain 'national values' and 'universal values', has to do with the failure to explain how the national values of Bulgarians or other people/nations are related to universal values without contradicting them, which is an important ingredient for developing patriotic rather than nationalistic consciousness and for promoting tolerance towards other ethnic groups and nations.

The History textbooks for the 5th, 6th and 7th Grades lack examples of Bogomilism and the considerable role of Bulgaria during the Crusades. The greatest emphasis is on the positive side of accepting otherness and of tolerance towards differences, as well as of integrating and accepting European values. The textbooks do not put enough stress on standing up for the national, Bulgarian values. National identity is forged to a great extent through knowledge about the history and geography of one's country. Rich cultural heritage, if presented in a manner that makes one feel pride in one's country, may help to overcome the national identity crisis and the lack of awareness about Bulgarian history.

D. Conclusions and recommendations

D.1 Conclusions

The analysis of the textbooks for the 5th, 6th and 7th Grades, which was carried out in the light of encouraging tolerance and preventing intolerance toward differences, arrives at the following conclusions:

The textbooks generally contain messages about equality, tolerance, respect for differences, etc. The questions and independent work tasks also put these messages across.

- All textbooks, besides political and economic reasons for conflicts and unification, define the cultural, ethnic, religious and historical context (including authors' bios and why they wrote the particular literary works.) It is a very positive side because students are provided with information about differences and develop their tolerance on the basis of real life situations. Without such a balance, the evaluation and interpretation will be biased or related mainly to economic motives, struggle for popularity and/or territories.

D.2 Recommendations

Based on the above-mentioned conclusions, the study has produced the following set of major recommendations for changes and additions to the textbook content:

D.2.1. Literature

- Many masterpieces of Bulgarian folklore and of National Revival literature (even of Post-Liberation literature), including their analysis in the textbooks, lay heavy emphasis on the terror inflicted by the Turks on the Bulgarian people; on stripping the oppressed of all their dignity and on the hatred towards oppressors. That is why all textbooks for the 5th, 6th and 7th Grades should contain additional information about the literary words, including tasks and questions, with the aim of preventing transfer of the traumatic historical memory to the present days and of differentiating between the Ottoman Turks and the Turks who are citizens of Bulgaria and Turkey nowadays.
- Plenty of popular writers from other countries and cultures deal with similar issues set in similar historical context in their works. The inclusion of examples/excerpts from these works, together with suitable questions and tasks, in order to compare them with the Bulgarian literary works is recommendable. Looking at the universal values and some cultural differences will broaden students' mind and encourage acceptance of otherness.
- It is obvious that generalizations are purposefully avoided in all textbooks. And yet, almost all Literature textbooks contain instances of generalizations (in questions and text analyses as well) which are not made in the literary works themselves. It is advisable to **avoid attributing the attitude of some representatives of another country/nation towards Bulgarians to the whole foreign community** and vice versa. It is also advisable to **avoid creating an idealized stereotype of Europeans and a negative stereotype of Bulgarians**. All types of stereotyping hinders the process of thinking and foster discrimination.
- Special attention should be paid to some terminological inaccuracies. For example, it is advisable to remove all explicit and implicit implications that the nation-state is ethnically-based and that

religion is a specific characteristic of particular ethnic groups/nations (for example, claiming that Muslims and Turks are one and the same).

- Despite the fact that most textbooks explain ‘national values’ and ‘universal values’, they fail to explain how the national values of Bulgarians or other people/nations are related to universal values without contradicting them. This clarification is important for developing patriotic rather than nationalistic consciousness and for promoting tolerance towards other ethnic groups and nations.

D.2.2. History and Civilization

- Despite the fact that the curricula deal with Bulgarian cultural identity and textbooks contain information about the centuries-long history of civilizations living on our lands, the issue of creating Bulgarian cultural identity is not thoroughly addressed. It is advisable to put special emphasis on the issue of national identity since it is not included in the curricula in contrast to spiritual and civil identity.
- Very strong emphasis is placed on the relation with European culture without taking into consideration the preservation of cultural diversity, i.e. the focus is mainly on accepting and integrating at the expense of keeping cultural and national identity (this imbalance is noticed in the History curricula). Forging civil identity and clear national identity influences not only active inclusion but also the way humans survive despite global changes to which they need to adapt.



4.2. Greece



1st Grade @ approx. 13 years of age

Taught Courses	
English	There is no individual course addressing otherness, diversity or identity & citizenship nor these terms are mentioned within these courses' curricula.
Music	
Ancient Greek Literature	
Ancient History	
Mathematics	
French	
Biology	
French / German	
Modern Greek Literature	
Geology	
Modern Greek	
Informatics	
Technology	
Visual arts	
Religious affairs	

2nd Grade @ approx. 14 years of age

Taught Courses	
English	There is no individual course addressing otherness, diversity or identity & citizenship. Nevertheless, it is approached partially in the course of the religious affairs as part of its main character's (Jesus Christ) allegorical stories as well as in Modern Greek Literature excerpts.
Visual arts	
Ancient Greek Literature	
Modern Greek Literature	
Modern Greek	
Mathematics	
Geology – Geography	
Biology	
Religious affairs	
Medieval History	
Physics	
Chemistry	
Technology	
Informatics	
Non-formal activities	
Home economics	

More specifically:

Course:	Religious Affairs
Curriculum:	The allegorical stories of the Good Samaritan and the final judgement day
How is otherness approached:	One could argue that the totality of Jesus Christ's teachings is about accepting the other(ness), helping out and loving one another. Via these allegorical stories, a student becomes familiar with Christianity's basic principles: love, acceptance, altruism.
Comments:	Of course, the sheer fact that a student who is not Christian will not attend the class proves its limited scope and is surely self-eliminating (meaning its objective is automatically cancelled when followers of "other" religions are not included for the teaching).

Course:	Greek Modern Literature
Curriculum:	Section of love and friendship
How is otherness approached:	7 literature texts (among which is an excerpt of "the Little Prince") revolve around two very important connective bonds of our social life: love and friendship. Love's multiple meanings are explored within these texts (universal love, love for the people around us as a humanistic principle, peaceful coexistence, platonic love, adult love).
Comments:	Art is perceived differently by everyone, so the objective might be overseen by someone who is not keen of / uninterested in literature.

3rd Grade @ approx. 15 years of age

Taught Courses	
English	There is no individual course addressing otherness, diversity or identity & citizenship. Nevertheless, it is approached concisely within the Modern Greek course as well as Social & Civic education.
Visual arts	
Ancient Greek Literature	
Modern Greek Literature	
Modern Greek	
Mathematics	
Geology – Geography	
Biology	
Religious affairs	
Medieval History	
Physics	
Chemistry	
Technology	
Informatics	
Social & Civic Education	

More specifically:

Course:	Modern Greek
Curriculum:	Sections of 1. All different, all equal, 2. EU & EU citizens and 3. Active Citizenship
How is otherness approached:	Issues of equality, racism, discrimination, empathy, European identity vs national identities, EU as a synthesis of nations and differences in its core, European culture and solidarity are raised via the respective texts, which serve as the basis for comprehension and grammar questions.
Comments:	It remains up to the teacher to deepen the discussion on the subject, as these texts serve more as tools for the understanding of the Greek language. Whether it fuels a fruitful interaction within the classroom is irrelative for the purpose of this course.

Course:	Social and Civic Education
Curriculum:	One section about EU and citizen rights
How is otherness approached:	The modules of identity and citizen rights are briefly presented with a significant constitutional tone: Greek and EU citizenship and the citizen's rights and obligations.
Comments:	Human rights are irrelevant of citizenship and should be included as such. Otherwise, the course tends to become nothing more than a "manual for the good European citizen" with no universal spectrum whatsoever.

Overall

Although during the first year of High School the theme of "otherness" is not addressed at all, during the following years it is mentioned in several instances, which nevertheless do not have a firm objective of raising awareness or installing empathy / the respect for human rights, etc. Though these thematics are included, they are either in the form of art, eliminatory religion, or play the role of a grammar / comprehension tool.

Overall, the thematic of otherness is reported to be poorly recorder, taught and experienced within the school books

of the Greek High School education system.



4.3. Italy



The Italian Educational System is based on the Liberty of Teaching (Art. 33 Italian Constitution) and on the Autonomy of the Schools (Art. 117). According to the *National directions for the curriculum*, each school is called to elaborate its own curriculum following the general direction given by the Ministry of Education related to:

- General objectives;
- Specific objectives;
- Disciplines;
- Amount of hours for each discipline;
- Quality standards;
- Methods of evaluations.

The Italian Educational system takes as framework to define the key competences to be developed by the students, the ones defined by the European Union (2006/962/CE)¹ among which are included:

- 1) Communication in mothertongue;
- 2) Communication in foreign languages;
- 3) Competences in mathematics and basic competences in science and technology;
- 4) Digital competences;
- 5) Learn to learn;
- 6) Social and civic competences;
- 7) sense of initiative and entrepreneurship;
- 8) cultural awareness and expression.

These directions represent a framework within which each school can elaborate its own choices about contents, methods, organization and evaluation, coherently with the formative objectives established by this national document.

The teachers are free to individuate the most effective learning experiences, the most adequate strategies, taking into account the specific context of the school and students. They can freely chose the school books and any additional training material, within the ones proposed from the Italian publishers and expressively addressed to school education. Moreover the Decree 227/99 established that *"in relation to specific educational needs ... textbook can be replaced by the adoption of appropriate alternative tools"*, leaving even more freedom to the teachers.

Moreover, according to the principle of autonomy, the educational institutions can change the annual total amount of hours dedicated to each disciplines for a share of 20%. The Ministry gives indication regarding the maximum and minimum amount of hours for each discipline and each school can distribute them according to the will and decision of the teachers' College, inserting these in the POF.

This possibility allows schools to compensate between educational disciplines (giving more hours to a discipline instead to another one) or the introduction of a new discipline of study.

Starting already from the pre-school, the national directions indicate among the competences to be developed by children, *a first awareness about rights and duties, rules of common life, cultural diversity, existential and religious topic, justice*. So, at the end of the pre-schools, children must to have developed *the attitude of make and ask question about moral and ethics issues, to seize different points of view, to be sensitive to cultural and linguistic differences*².

Moreover, the national direction affirms that it is a peculiar task of the primary and upper secondary school *to lay the foundations to the exercise of active citizenship promoting a social and cultural basic literacy*.³ *To do so, the schools must adopt an intercultural education, promoting the full development of the identity of students, paying attention to all its dimension (cognitive, emotional, affective, social, ethic, religious and corporeal). The intercultural education must be a functional resource to the valorization of diversity and necessary condition to social inclusion and democratic participation.*

¹ <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2008:348:0115:0117:EN:PDF>

² Ministero dell'Istruzione, dell'Università e della Ricerca, Indicazioni Nazionali per il curriculum della scuola dell'infanzia e del primo ciclo di istruzione – 2012, p. 23.

³ Ministero dell'Istruzione, dell'Università e della Ricerca, Indicazioni Nazionali per il curriculum della scuola dell'infanzia e del primo ciclo di istruzione – 2012, p. 24-25

In the primary school, this path to the intercultural education and active citizenship become more crucial because is in this period (6-11 years) that the identity and the vision about the world and the reality start to concretize in children.

But it is just on the secondary school of first level (middle school 12-14) that are established some *specific objectives for the education to a civil coexistence*⁴ about the following topics: citizenship, road education, environmental and health education, nutritional education and affectivity.

The National Document establishes that each school of this level, must organize unitary educational and didactical activities to develop competences related to these topics. *The education to a civil coexistence* is not identify in any specific discipline or subject but it is pointed up the transversality of these topics, as said above.

Here below the disciplines taught in Italian Lower Secondary Schools (age 11-14).

Taught Courses in Lower Secondary School	Min hours per year	Max hours per year
Italian	319	307
History	319	307
Geography	319	307
Mathematics	319	307
Science and Technology	239	251
English	114	126
2° Language	114	126
Visual Arts	54	66
Music	54	66
Sports	54	66
Religion	33	33

Even if the space for inter-culture is not detectable in a discipline specific, it needs to be considered as a perspective through which look all the academic knowledge, bearing in mind both the objective of opening to the differences and promote the social cohesion.

The Ministry encourages the strategies taken in many schools to redefine knowledge, contents and skills in an intercultural perspective, enriched with the integration of sources, cultural patterns and viewpoints "other". History, geography, literature, math, science, art, music, new communication languages and other fields of knowledge are an opportunity inescapable to educate to Otherness, allowing to approach not only different "contents", but also to structures the ways of thinking. For example, schools are requested to overcome any identity and Eurocentric approach in the field of history teaching, conceptualizing the link history-citizenship; to consider the geography of opportunity to form an international conscience; to broaden the vision of the pupils in a multi-religious key, making them aware of religious pluralism that characterizes our society and our educational institutions and the importance of size religious-cultural context.



4.4. Portugal



Portuguese students are too early confronted with curricular themes that address freedom of expression, acceptance of cultural differences and tolerance toward others, facilitating their integration as individuals in an increasingly multicultural society.

PRE-SCHOOL

One of the three content areas that are part of the curriculum guidelines for pre-school education is the "**Personal and Social Education**" area, where for example, are addressed and worked transversely with the other two areas, the following contents:

- Education in Values: the child is brought to interact with other adults and children, who may have different values from those internalized in their home environment, promoting personal and social development of the child based on experiences of democratic life, with a view to education for citizenship;
- Multicultural Education: the acceptance of sexual, social and ethnic difference is a facilitator of equal opportunities in the educational process that respects different ways of being and knowing, to give meaning to the acquisition of new knowledge and cultures.

PRIMARY SCHOOL

On the 1st cycle of studies (primary school), in the content block "Discovering the other and the institutions" of the curriculum component "Study of the Environment", students develop attitudes and values related to responsibility, tolerance, solidarity, cooperation, respect for differences and non-sexist behaviour.

2nd Grade (1st Cycle):

LIFE IN SOCIETY: Know and apply some rules of social coexistence • Respect the individual and collective interests • Know and apply ways of harmonizing conflict: dialogue, consensus vote.

3rd Grade (1st Cycle):

OTHER CULTURES OF YOUR COMMUNITY: Know aspects of the culture of minorities who eventually live in the town or district (customs, language, food, music).

2nd and 3rd CYCLES

The age group targeted by the Project "Otherness" (12-15 years) is included in the 3 grades of the 3rd cycle of studies (7th, 8th e 9th grades)

In the 2nd and 3rd cycles the only disciplines that directly address issues related to otherness are: **Moral Education and the Catholic Religion (EMRC)** and **Class Management and Civic Education (DTEC)**, running each 45 minutes a week.

Moral Education and the Catholic Religion (EMRC): this subject (with optional frequency) addresses the issues inherent to the principles of the Catholic religion, fostering attitudes and ways of thinking in students that meet the principles underlying the otherness.

Class Management and Civic Education (DTEC): compulsory subject, contained in the complementary school offer to the students. The curriculum of this subject and its nomenclature are set independently by schools, usually directed to the promotion of activities under the Education for Citizenship, whose thematic areas fall among others, the following areas:

- European dimension of education;
- Intercultural education;
- Education for gender equality;
- Education for volunteering;
- Education for human rights;
- Health education and sexuality.

In addition, in this subject, the class directors organize with students several solidarity actions at different times of the year. As an example we can highlight the collection of food for the "World Food Day" featuring the "Food Bank" and collecting clothes and schoolbooks for disadvantaged families.

3rd Cycle (High School)

7th grade » approx. 12 years of age

Subjects	
Portuguese	Only the last two subjects ("Class Management and Civic Education" and "Religious Catholic Education") address content related with otherness.
English	
Spanish/French	
Natural Sciences	
Geography	
History	
Mathematics	
Physics and Chemistry	
Visual Education	
Physical Education	
Informatics	
Multimedia / Technical Plastic Expression	
Class Management and Civic Education	
Religious Catholic Education (optional)	

8th grade » approx. 13 years of age

Subjects	
Portuguese	Only the last two subjects ("Class Management and Civic Education" and "Religious Catholic Education") address content related with otherness.
English	
Spanish/French	
Natural Sciences	
Geography	
History	
Mathematics	
Physics and Chemistry	
Visual Education	
Physical Education	
Informatics	
Multimedia / Technical Plastic Expression	
Class Management and Civic Education	
Religious Catholic Education (optional)	

9th grade » approx. 14 years of age

Subjects	
Portuguese	Only the last two subjects ("Class Management and Civic Education" and "Religious Catholic Education") address content related with otherness.
English	
Spanish/French	
Natural Sciences	
Geography	
History	
Mathematics	
Physics and Chemistry	
Visual Education	
Physical Education	
Class Management and Civic Education	
Religious Catholic Education (optional)	



5. Review of existing initiatives related to Otherness at national or regional level

5.1. Bulgaria



The existing initiatives are predominantly organized by non-government organizations. A good example is the [Campaign for Tolerant Education](#) within the "Bringing up xenophobes" project. It focuses on the visual and verbal contents of Bulgarian school books for young learners and aims at provoking a debate on the way education is contributing (or not) to bringing up children who are open to the 'other ones' around us.

Tolerance-related school projects funded under various European and national funds:

- [Children and tolerance](#)
- [Information campaign](#) "Tolerant to ourselves, tolerant to the others"
- Teachers and students in [open dialogue](#) to foster tolerance "Are we tolerant and in what ways?"
- National campaign "[Active involvement and acceptance](#)"

The Ministry of education fosters tolerance and openness to otherness regarding ethnic origin through a specially designated [Center for integration of children from ethnic minorities](#) which runs initiatives and funds projects on a regular basis. One of their big projects funded under the *Human Resources Development* operational program is [“Learning in Tolerance”](#). Schools could also apply with project proposals for a total funding of BGN 1,000,000 (EUR 500,000). The [call of proposals](#) for 2015 had three priorities which schools could address through their activities, namely (1) Equal access to quality education for the students from ethnic minorities, (2) Intercultural education aimed at preserving the cultural identity of students from ethnic minorities, (3) Reducing drop-out levels of students from ethnic minorities through teacher-parent collaboration.



5.2. Greece



Existing Initiatives

There are a number of videos, educative manuals and general intellectual products which can be found online. Some of them are:

Videos created by schools

- [«Όλοι ίσοι, όλοι διαφορετικοί»](#), 56ο Δημοτικό Σχολείο Πειραιά.
- [«4 παραμύθια, 1 αλήθεια»](#), 56ο Δημοτικό Σχολείο Πειραιά.
- [«Ζωγραφίζοντας την ιστορία της τελευταίας μαύρης γάτας»](#), 56ο Δημοτικό Σχολείο Πειραιά.
- [«Μαθαίνοντας τα ανθρώπινα δικαιώματα»](#), 56ο Δημοτικό Σχολείο Πειραιά.
- [«Όχι στον ρατσισμό»](#), 41ο Δημοτικό Σχολείο Αθήνας.
- [«Όλοι διαφορετικοί, όλοι ίσοι»](#), 2ο Δημοτικό Σχολείο Κομοτηνής.
- [«Μπαλόνια με ανθρώπινη απόχρωση»](#), Λύκειο Δασούπολης, Λευκωσία.
- [«Έτσι απλά...»](#), Ε.Ε.Ε.Ε.Κ Βόλου.
- [«Επείγον περιστατικό»](#), Γυμνάσιο – Λύκειο Παξών.
- [«Αγκαλιάζουμε τη διαφορετικότητα»](#), 1ο Γυμνάσιο Σητείας.
- [«΄act»](#), Γενικό Λύκειο Μελεσών.
 - o CPD
- [«Δραστηριότητες βιωματικής μάθησης στα ανθρώπινα δικαιώματα και τα δικαιώματα των προσφύγων \(6 – 18 ετών\)»](#).
- [«Compass»](#). Εγχειρίδιο Εκπαίδευσης στα Ανθρώπινα Δικαιώματα.
- [«Δεν είναι μόνο αριθμοί»](#). Διεθνής Οργανισμός Μετανάστευσης, Ύπατης Αρμοστείας (12 -18 ετών) ([εγχειρίδιο δασκάλου](#)).
- [«Ο ξένος»](#), με αφορμή το βιβλίο της Ε. Χωρεάνθη: «Ένας ξένος στην οικογένειά μας».
- [«Γκασμέντ»](#), με αφορμή το βιβλίο του Κ. Μουρίκη: «Γκασμέντ, ο φυγάς με τη φλογέρα».
- [«Το ξενοπούλι και ο συνορίτης ποταμός»](#), με αφορμή το βιβλίο της Λενέτας Στράνη.
- [«Ο Ναβίντ δεν ήρθε για διακοπές»](#), του Πάνου Χριστοδούλου.
- [«Οδηγός αντιρατσιστικής εκπαίδευσης»](#). Βιβλίο του Γιώργου Τσιάκαλου.
- [«Δέκα χρόνια ταξιδεύοντας με τους μαθητές μας»](#).
- [«...Δε θα πεθάνει μόνος, τσάκισέ τον!»](#) Η συλλογή αντιφασιστικών έργων της Τ.Ε.Κ.
- [Οδηγός για την πρόληψη /καταπολέμηση των διακρίσεων στα σχολεία](#).
- [«Περάσματα»](#). Παιχνίδι προσομοίωσης για τους πρόσφυγες.
- [«Το φαινόμενο της ρατσιστικής βίας στην Ελλάδα και η αντιμετώπισή του»](#). Ειδική Έκθεση του Συνήγορου του Πολίτη.
- [«Εθνική αναφορά για τη ρατσιστική βία»](#). Γιατροί του Κόσμου.

- [«Μάθε τα δικαιώματά σου»](#). Εκπαιδευτικό παιχνίδι.
- [«Και έφαγαν αυτοί καλύτερα...»](#) Εκπαιδευτικό παιχνίδι για τον υποσιτισμό των Γιατρών Χωρίς Σύνορα.
- [«ΙΔΕΑ, Ισότητα – Δικαίωμα – Ενημέρωση – Αποδοχή»](#). PRAKSIS – Γραφεία παροχής υποστήριξης κατά των διακρίσεων σε πολίτες τρίτων χωρών.
- [“Μην τους καταδικάζεις. Άκουσέ τους”](#). ActionAid. Γνωστοί καλλιτέχνες έγιναν για λίγο μετανάστες και αφηγούνται μια ιστορία σαν κι αυτές που συμβαίνουν καθημερινά σε μετανάστες που βρίσκονται στην Ελλάδα.
- [«Παίρνουμε Θέση» ενάντια στον ρατσισμό και την ξενοφοβία!](#) Μία ταινία μικρού μήκους, σε σκηνοθεσία Θοδωρή Παπαδουλάκη, που προσκαλεί να σπάσουμε τη σιωπή και να εναντιωθούμε στον ρατσισμό και την ξενοφοβία που έχουν γιγαντωθεί στη χώρα μας.
- [«Νόμιμος μετανάστης»](#). Βίντεο της Ύπατης Αρμοστείας ΟΗΕ για τους Πρόσφυγες – UNHCR GREECE, με προσωπικές μαρτυρίες.
- [«Και 1 θύμα ρατσιστικής βίας είναι πολύ»](#). Ο Αφγανός πρόσφυγας Α.Η. δεν τολμάει πια να βγει από το σπίτι του. Πριν από λίγο καιρό, επτά άτομα είχαν επιτεθεί στον ίδιο και το γιο του την ώρα που πήγαιναν να αγοράσουν ένα κομμάτι ψωμί. Ύπατη Αρμοστεία του ΟΗΕ για τους Πρόσφυγες – UNHCR GREECE.
- [«Και 1 θύμα ρατσιστικής βίας είναι πολύ»](#). Ο Σίλας Σεραφείμ, ηθοποιός και stand up comedian, στέλνει τα δικά του μηνύματα ενάντια στο ρατσισμό, στο πλαίσιο της εκστρατείας της Ύπατης Αρμοστείας του ΟΗΕ για τους Πρόσφυγες – UNHCR GREECE.
- [«Η ιστορία κουβαλάει τις αγωνίες των καιρών»](#). Ο Αλκίνοος Ιωαννίδης μας αφηγείται μία ιστορία, στο πλαίσιο της εκστρατείας της Ύπατης Αρμοστείας του ΟΗΕ για τους Πρόσφυγες – UNHCR GREECE.
- [«Τα γυαλιά της διαφορετικότητας»](#). Μια ταινία μικρού μήκους κινουμένων σχεδίων του Προγράμματος Επιχορήγησης Μη Κυβερνητικών Οργανώσεων (ΜΚΟ) του Ευρωπαϊκού Οικονομικού Χώρου (ΕΟΧ) για την Ελλάδα.
- [Τα παιδιά μεταναστών είναι ισότιμα μέλη της ελληνικής κοινωνίας](#). Ενημερωτική καμπάνια για το δικαίωμα των παιδιών μεταναστών που ζουν στην Ελλάδα στην ελληνική ιθαγένεια, από την Ελληνική Ένωση για τα Δικαιώματα του Ανθρώπου.

Summing up:

There is a variety of creative products (videos, documentaries, manuals, etc.) which can be (re)used for educational purposes.



5.3. Italy



On the MIUR website (<http://www.istruzione.it/>) there are two specific sections or thematic areas dedicated to Interculturalism (<http://hubmiur.pubblica.istruzione.it/web/istruzione/interculturala>) and disability (http://www.istruzione.it/dg_studente/disabilita.shtml#.VqdbPprhCUk). In these sections, the Ministry publicize the regulations, documents and also the initiatives at national and local level carried out on these topics.

Normally, initiatives such as conferences, seminars, campaigns, workshops and so on, are organized autonomously by the schools, to address the specific needs of teachers and/or students of their context, and are founded through regional or local projects and resources. In some case, national seminars or events are organized directly from the Ministry.

During the last year, for example, an educational seminar addressed to teachers, educators and school manager have been held in the city of Udine in the North-East of Italy, to share experiences of situation of schools with high

migration impact; another seminar, at national level took place in Rome on February 2015, with the participation of the Minister of Education, about the governance and the promotion of integration in schools.

During this seminar, in parallel sessions, participants discussed about different topics such as: the learning needs of students and teachers on the theme of integration, the challenges that educational system needs to face caused by the migration and cultural diversification of our society and the relation between schools, association and territory. Also in Turin, a National Seminar about “Immigration and school of citizenship” has been held with the participation of many institutional actors, journalists and stakeholders.

What emerged from these meetings at national and local level is the need of teachers and in general of Italian schools, to systemize the different experiences on the complex set of projects and initiatives at national and local level on these topics.

In the framework of school autonomy, which often leads to a generalized fragmentation on the learning offer for students and teachers, the need of exchange of good practice, of clear and more specific guidelines and systematized moments of confrontation at national level, is more and more required.

Generally in Italy, formalized and structured activities for the insertion of foreign students in the schools and for the education to the otherness are scarce, although perceived by all as real needs. To meet the need to facilitate the insertion and integration of all the students, teachers intuitively adapt their teaching skills and educational psychology to the new requirements. Teachers appear strongly critical about the way the School addresses this issue, delegating its responsibility to personnel not properly prepared and organized: there is a lack of political action at the central level. The phenomena of the entrance of foreign students in Italian schools and in general of the acceptance of Otherness by our students require, on the part of teachers, special training and capacities, planning tools and educational courses not yet well defined or tested.

Teacher training, in the dual sense of initial training and re-training of personnel in service, plays a central role in the structural changes that the school system has to produce facing the new users.

In relation to the training courses for future teachers, in Italy, in Primary education degree courses is practically always present the teaching of Intercultural Education as well as many specialized courses, masters and other training courses related to teaching Italian language L2 (Italian as second language). In-service education of teachers through intercultural training is still fragmented and not systematized, though is certified the presence of a diverse set of experiences based on various modes of training: conferences and seminars, training sessions, debates, courses, meetings between teachers and so on (MIUR , 2001).

[<http://www.integrazionemigranti.gov.it/mediazione/Documents/guiagilardoni.pdf>]

In Italy, exclusively those who find it necessary attend training courses, driven mostly by personal interests. According to the scholar autonomy, in addition, each school is free to set up training courses but in-service teachers have no training obligations. In this way, as it has consolidated the competence of individual teachers and groups, intercultural training of teachers is not guaranteed.



5.4. Portugal



As mentioned in the previous chapter, the class directors in collaboration with other teachers often promote with students solidarity actions at different times of year, usually associated with holidays (national or international) humanitarian events.

In the specific case of the Basic School “Alexandre Herculano” we can also highlight the fact that there are in this school two services that foster somehow many attitudes related to the topic under study: **Multiple Disabilities Support Unit (UAM)** and **Education Team for Health**.

Multiple Disabilities Support Unit (UAM): composed of special education teachers, this unit work with students with multiple disabilities, supporting them in their educational process and promoting their social integration. Some of these students are integrated into regular classes, and may if necessary make use of individualized support from a special education teacher in the classroom. This integration and appropriate support can only occur in certain subjects, according to a specific and individualized curriculum (CEI) prepared by the special education team. These students, promoting their independence, circulate freely in the school spaces, being generally very cherished and integrated into the school community.

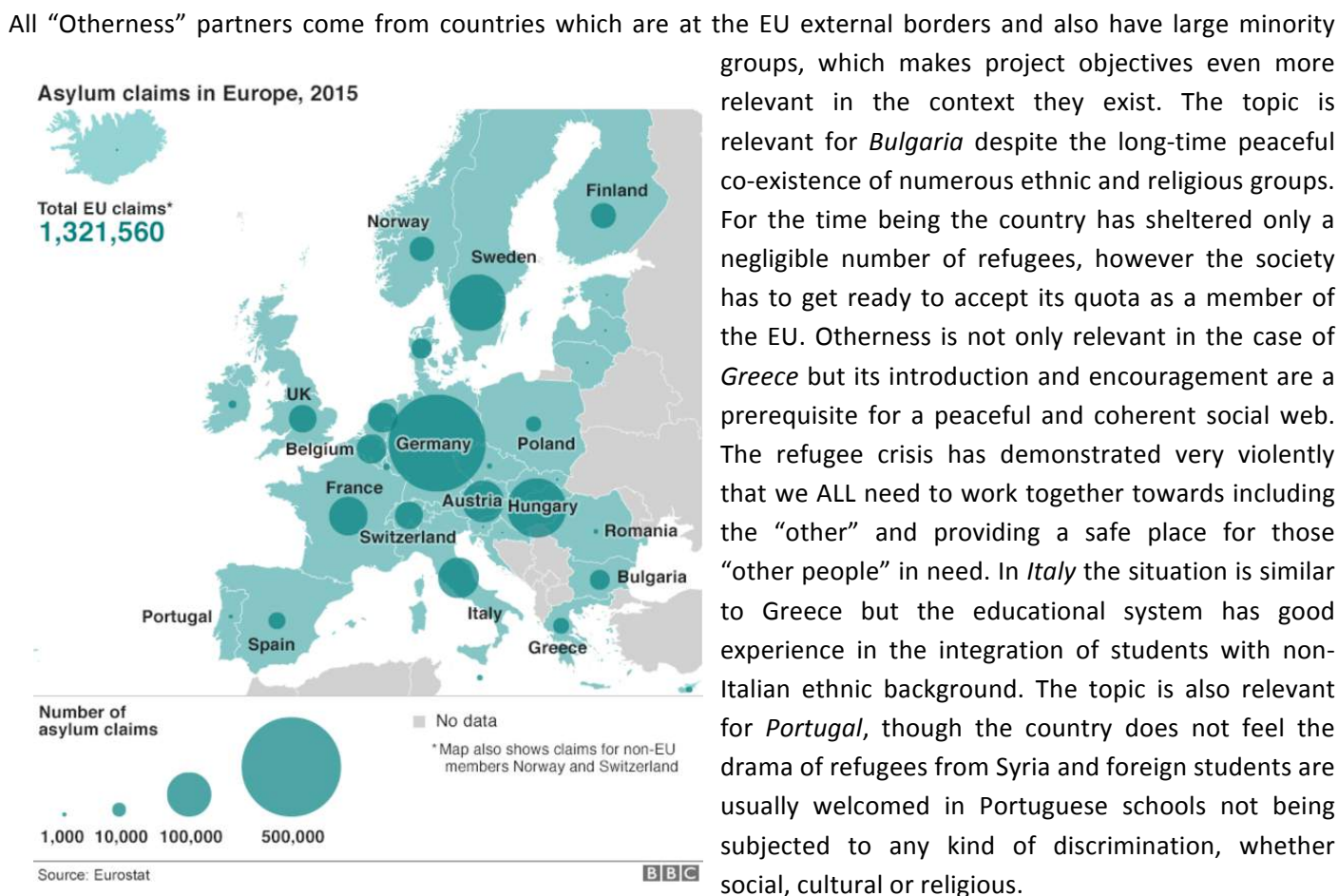
Education Team for Health: This team, made up of teachers and the school psychologist, streamlines activities that contribute to the health and welfare of the school community, but more targeted to students. Some of these activities (often streamlined by own classes) also promote solidarity, using the distribution of foods that contribute to healthy living between disadvantaged students and their respective families..

At national level, there is an initiative promoted institutionally by the President of Portugal, called National Reading Plan, whose main objective is to raise the literacy levels of the Portuguese. This plan is essentially directed to schools being addressed throughout compulsory schooling, particularly in subject of “Portuguese Language”. Teachers promote reading habits among students using a list of books previously included in the National Reading Plan. Many books discuss humanitarian and solidarity issues, instilling values and principles related to tolerance and respect for differences. Refer for example the “Colour Boy”, addressed in pre-school education and the “Little Prince”, addressed in the 2nd cycle (6th grade).



6. Conclusions and recommendations at project level

Nowadays we live in a world in which globalization and migration have brought together people from different ethnic origins, religious backgrounds, beliefs, traditions and languages. But sharing a common space does not automatically result in opening yourself to Otherness, trying to understand differences, valuing diversity and building common grounds for dialogue. Human rights, diversity, tolerance and non-violence related issues have become even more important considering the war in Syria and the recent events in the Middle East and Africa which resulted in the refugee crisis. More than a million migrants and refugees crossed into Europe in 2015, sparking a crisis as countries struggled to cope with the influx.



The educational systems in the partner countries differ in many ways but a number of similarities could be spotted as well. None of the countries has a separate subject of civic education, human rights or diversity. It is envisaged that the knowledge, skills and competences of students in this area should be formed in an integrated way through specific topics in various school subjects. Specific guidelines and regulations are delivered by the ministries of education to support schools in bringing up students who respect and value *human rights, democracy, tolerance, respect for other cultures and for others (solidarity)* as some of the major European values.

Bulgaria: the Public Education Act sets the major objectives of general education in schools with one of them being "to create conditions for the formation of values, related to the feeling of Bulgarian national identity, respect for others, compassion and civic responsibility". There is no separate subject in civic education, human rights or diversity. It is envisaged that all school subjects should contribute to acquiring the knowledge, skills and competences in this area through specific topics and approaches. Textbooks generally contain messages about

equality, tolerance, respect for differences, etc. School books, besides political and economic reasons for conflicts and unification, define the cultural, ethnic, religious and historical context, so that students are provided with information about differences and develop their tolerance on the basis of reflection and analysis of real life situations. However, this is quite insufficient considering the growing acts of intolerance and aggression among students.

Greece: though during the first year of High School the theme of “otherness” is not addressed at all, during the following years it is mentioned in several instances, which nevertheless do not have a firm objective of raising awareness or installing empathy / respect for human rights, etc. The themes are included, but they are either in the form of art, eliminatory religion, or play the role of a grammar / comprehension tool.

Italy: the national guidelines set as one of the tasks of primary and upper secondary school to lay the foundations of active citizenship promoting a social and basic cultural literacy. To do so, the schools must adopt intercultural education, promoting the full development of the identity of students, paying attention to its entire dimension (cognitive, emotional, affective, social, ethic, religious and corporeal). Intercultural education must be a functional resource to the valorization of diversity and necessary condition to social inclusion and democratic participation.

Portugal: Portuguese students are confronted since primary school with curricular themes that address freedom of expression, acceptance of cultural differences and tolerance toward others, facilitating their integration as individuals in an increasingly multicultural society.

Considering the educational practices in the four countries (Bulgaria, Greece, Italy and Portugal) and the new challenges of integrating the representatives of diverse cultures in our society, specific steps are to be taken to deliver trainings aimed at teaching students to value diversity, be tolerant and respect human rights. In increasingly complex multicultural societies, education should help to acquire the intercultural competencies needed to live with - and not despite - our cultural differences. The schools should strive to adapt the teaching and learning process, the educational content, the teacher training and the management, to the situation of the students.

Scholarly programs should be developed on a multicultural and multilingual base, according to the diversity of voices and viewpoints and inspired to the stories and cultures of all groups of the society. This approach, sensitive to the diversity of the learners, should also provide for special measures to reach vulnerable and marginalized groups of students.

PART II – WHAT ARE THE CURRENT LEVELS OF ACCEPTING OTHERNESS?



1. Bulgaria

RESEARCHING TOLERANCE AND ATTITUDE TOWARDS OTHERNESS WITHIN CHILDREN OF SCHOOL AGE (11-14 YEAR OLDS) IN BULGARIAN CONTEXT

RESEARCH ORGANISATION AND METHODOLOGY

I. Research goal and objectives: to identify the attitudes towards otherness and human diversity as perceived by 11 to 14-year old students in lower secondary schools.

In order to achieve this goal, the following *three objectives* have been established:

- to assess the level of tolerance for otherness among 11 to 14-year old students;
- to study students' attitude towards various forms and manifestations of otherness such as religious affiliation, ethnicity and culture, socioeconomic status, disabilities, aggressive behavior, etc.
- to draw conclusions and make recommendations that should be taken into consideration when designing a syllabus for training workshops and supplementary materials for students and teachers within the project.

II. Target group (extract)

The Bulgarian target group consists of 239 students in primary and lower secondary schools (11 to 14 year olds). The classes are selected at random from (1) a school with homogenous groups of students in a big city such as Sofia (over 100,000 inhabitants); (2) a school in a region of great ethnic diversity such as the town of Kardzhali and (3) a school in a small settlement such as the village of Ablanitsa (less than 5,000 inhabitants). The research includes: 10-11 year old students – 35% of respondents; 12 year olds – 38%; 13 year olds – 21%; 14 year olds – 6%. 33% of all respondents are from the city of Sofia; 36% are from the town of Kardzhali and 31% are from the village of Ablanitsa. In term of gender, 52% of respondents are male and 48% are female.

III. Research instruments.

An age-appropriate questionnaire has been designed which collected data on the attitude towards differences in general; interest in the topic of differences; manifestations of intolerance towards differences; attitudes towards differences based on religion, ethnicity, culture, economic status (poverty), disabilities, behavior patterns (aggression); awareness of human rights and children's rights in particular.

RESULTS

The analysis of the main results of the research focuses on two major points:

- 1) Students' understanding of and attitude towards differences, the level of tolerance and the most common manifestations of intolerance towards students who are different.
- 2) Students' attitudes towards people of different religion, ethnicity, culture, socioeconomic status, with physical and mental disabilities, emotional and behavioral problems.

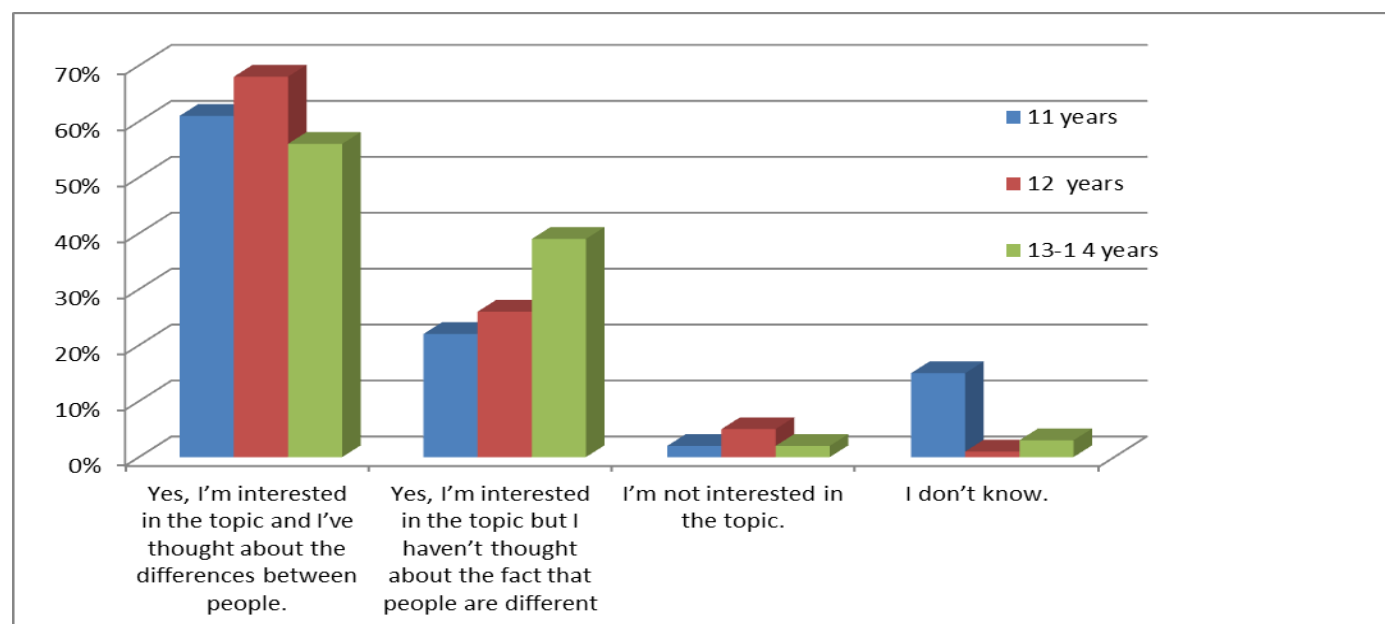
1. Attitude towards differences and understanding the idea of tolerance for otherness

Sixty-three percent of respondents are interested in the topic of differences to the extent that they think over it (see graph 1). This is the response option with the highest relative share of positive answers. Analysis also shows that a smaller number of 13 and 14-year-olds are seriously interested in the topic of differences in comparison to 11 and 12 year olds. The lowest share of students interested in the topic of differences to the extent that they think over it is in the town of Kardzhali. Possible explanation can be that those students live in an area where the percentage of people who are different in terms of religious affiliation is very high and the respondents are simply used to these differences. Only 3% of the students are not interested in the topic at all.

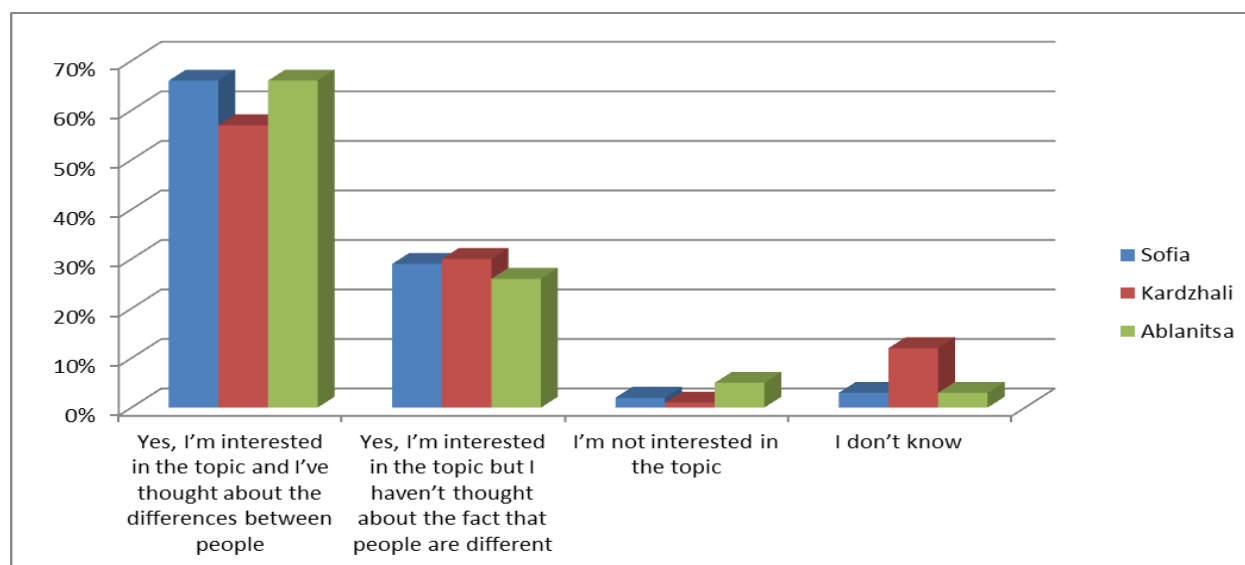
Graphs 1-2. Interest in the topic of differences – relative share distribution according to age and residence.

Are you interested in the topic of differences between people; have you ever thought about that?

Graph 1



Graph 2



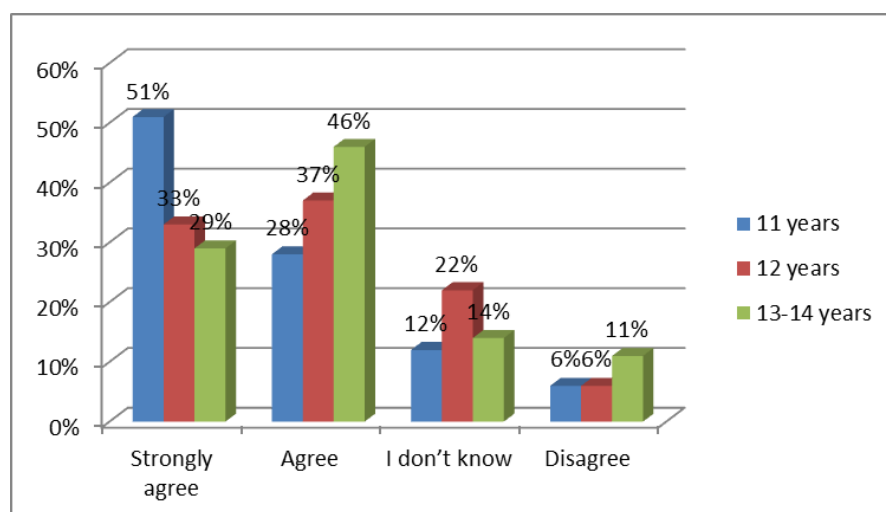
The majority of students, irrespective of their age and where they live, evaluate the differences between people positively (a total share of 75% of respondents opted for “yes, strongly agree” and “yes, agree”). The highest share of 11-year-olds has a positive attitude towards differences between people. This result supports the view that children inherently embrace otherness and differences between people and it is society that spreads negative messages about otherness and children come to accept these beliefs as they grow up.

The total share of respondents who opted for “Disagree” and have a negative attitude towards differences is 9%. (See Graphs 3-4).

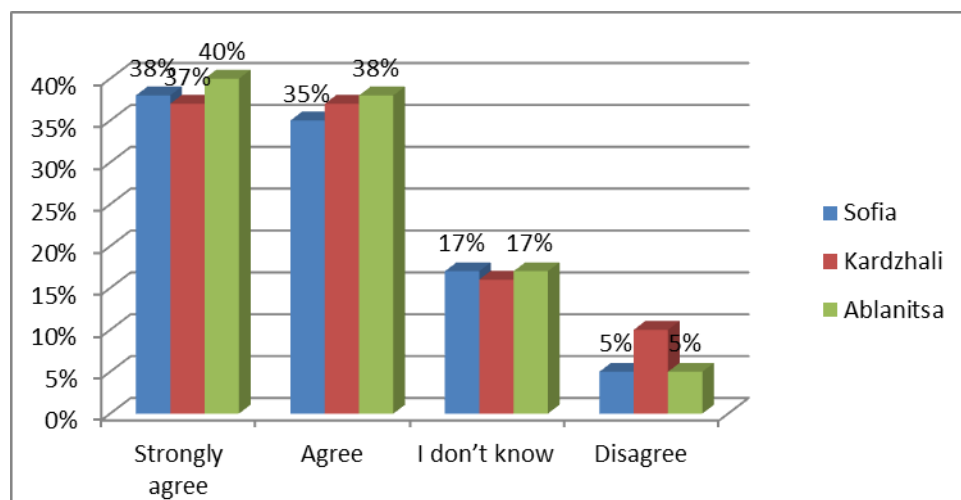
Graphs 3-4: Presence of positive and negative attitudes towards differences between people – relative share distribution according to age and residence.

People are different. Do you think it is something positive?

Graph 3

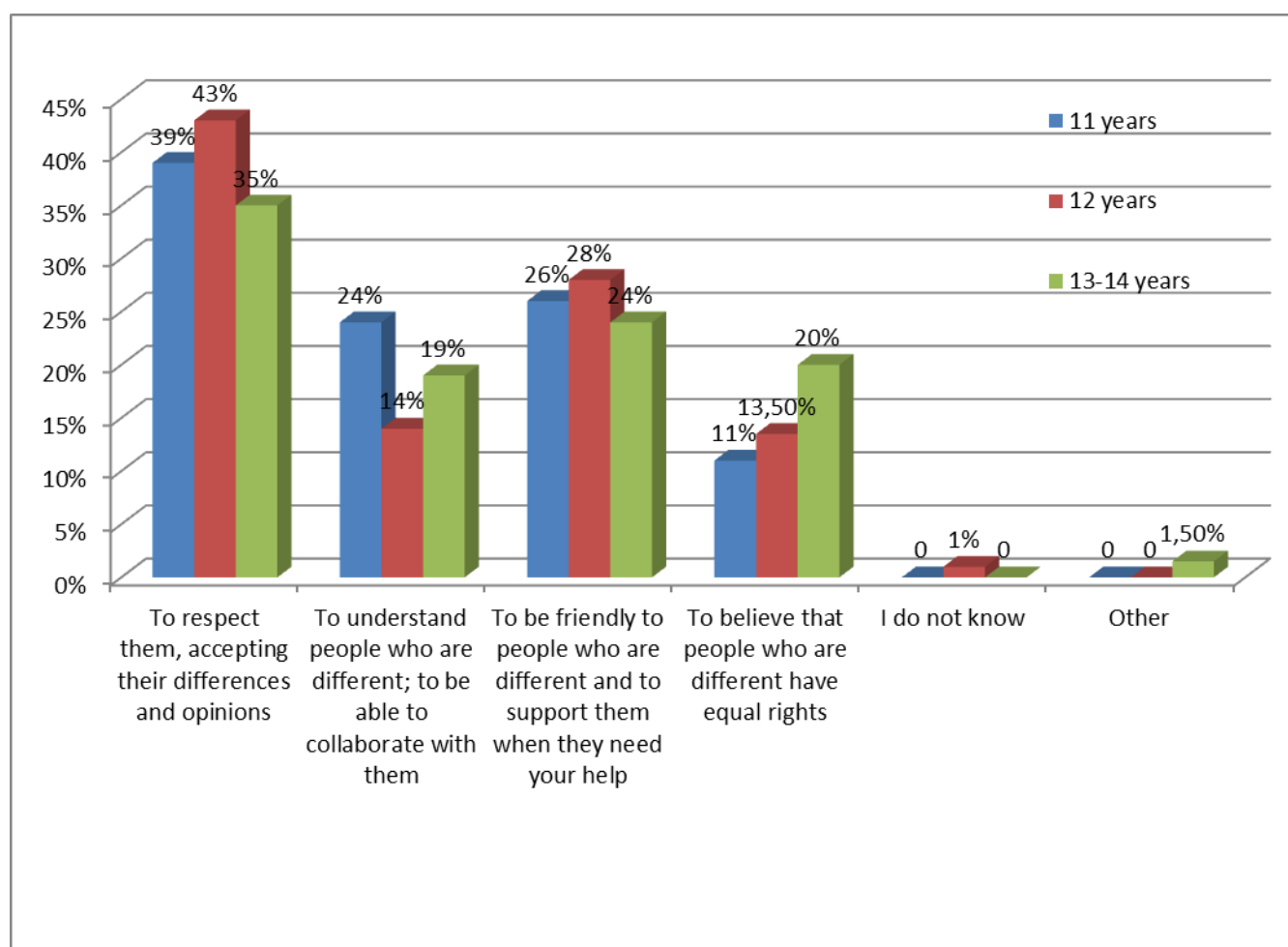


Graph 4



Graph 5: Understanding the concept of “tolerance to people who are different” – relative share distribution according to age.

What does it mean, in your opinion, to be tolerant to people who are different from you?



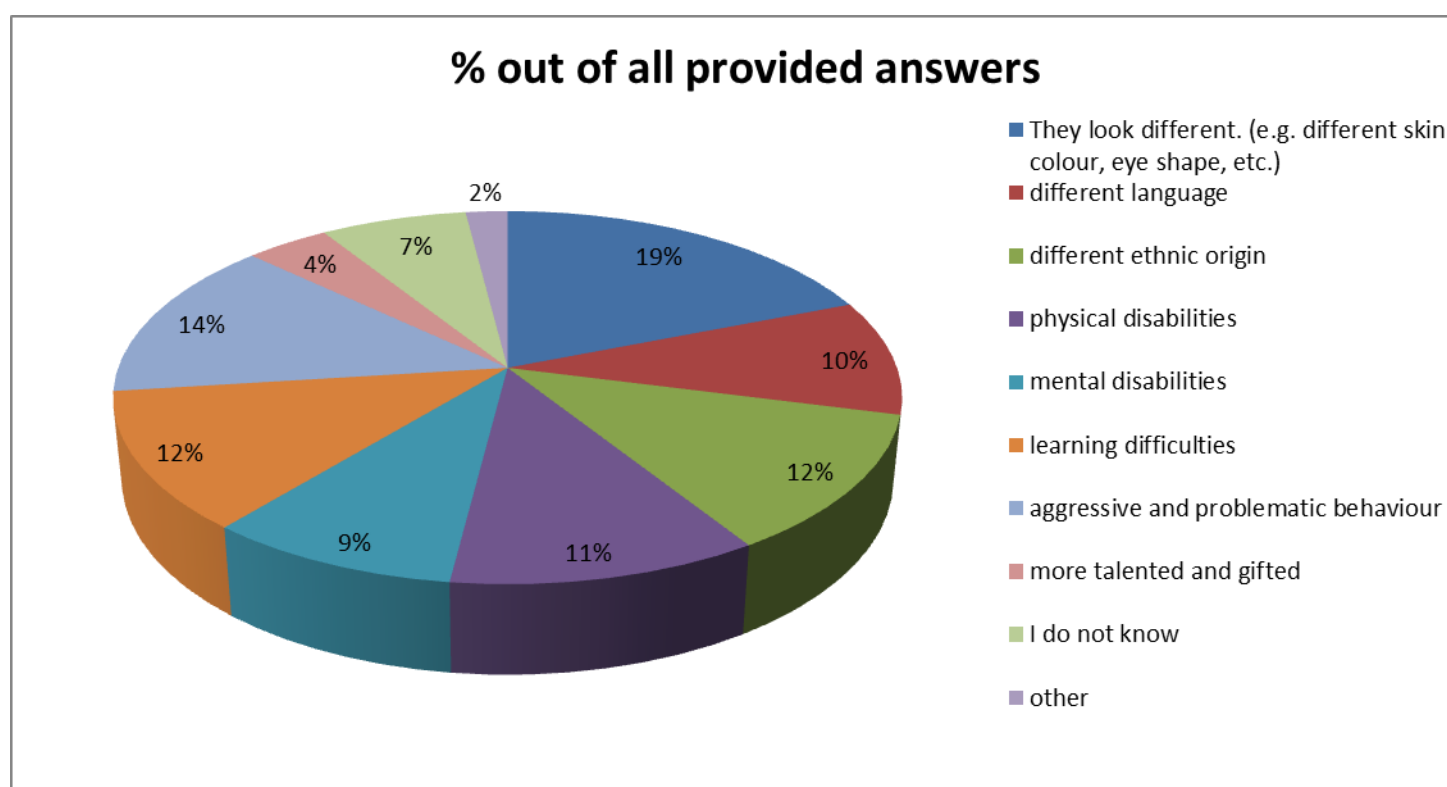
Students' understanding of tolerance for people who are different is characterized by the following major criteria: **“showing respect by accepting other people’s differences”** and **“willing to help those people when they are in need”**. These options are chosen by 39% and 26% of the students respectively (see Graph 5). The first criterion is chosen by the highest share of 12-year old students – 43%, 11 year olds – 39% and 13-14 year olds – 35%. The second criterion has similar age characteristics. **“Getting along and cooperating with people who are different”** is the third most important aspect of the concept of tolerance and is chosen by 24% of 11 year olds, 19% of 13-14 year olds and 14% of 12 year olds. The lowest relative share of respondents' answers – 15% – is given to **“admitting that people who are different have equal rights”**.

Questionnaire survey results show that 89% of students think that there are “different” children/students in their schools. According to only 5% of all students, there aren't children different in any way in their schools. 6% of respondents say that they don't know whether there are any “different” children in their schools.

Appearance (skin colour, eye shape, etc.) stands out as the major sign of otherness and is chosen by 19% of the students. 14% of respondents opted for **problematic and aggressive behavior**. The third place is taken by two other signs – **ethnicity** and **learning disability** – equally chosen by 12% of students. The option **physical disability** is chosen by 11% of students. **Mother tongue** is the fifth choice and the option **mental disability** got 9% of all answers. **Talent** and **ability** take the last place as signs of otherness – they got just 4% of all answers (See graph 6).

Graph 6. Criteria for defining “different” students – relative share distribution.

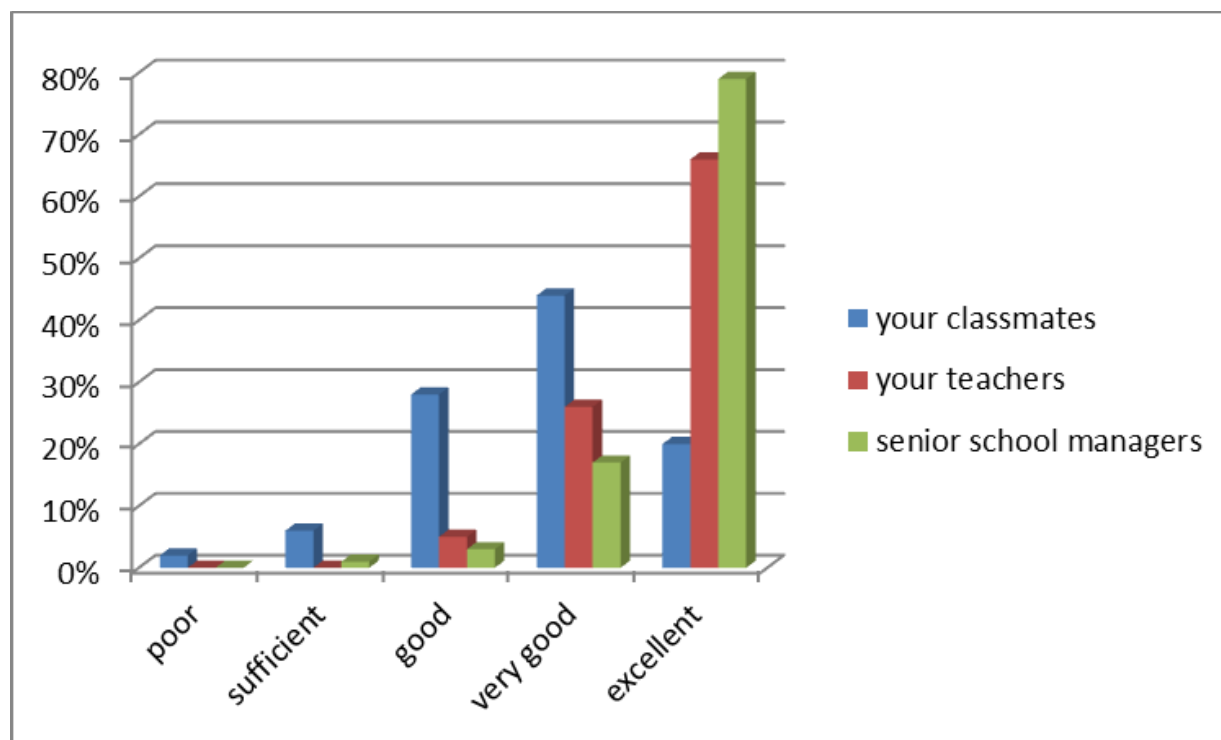
Identified criteria for defining differences according to the students (with the option to mark more than one answer)



With regard to the level of tolerance which classmates, teachers and the school management show towards “different” children, the highest relative share of respondents rate highly their teachers and the school management represented by the headmaster – 66% are given to the teachers and 79% are given to the school management. The level of tolerance shown by classmates is rated as fairly good by the highest percentage of respondents – 44% (See *Graph 7*).

Graph 7. Rating the level of tolerance which various school groups show towards “different” children

Using the grading scale from 2 to 6, where 2 is poor/fail, and 6 is excellent; please grade the level of tolerance towards the different students in your school on behalf of the following groups of people.



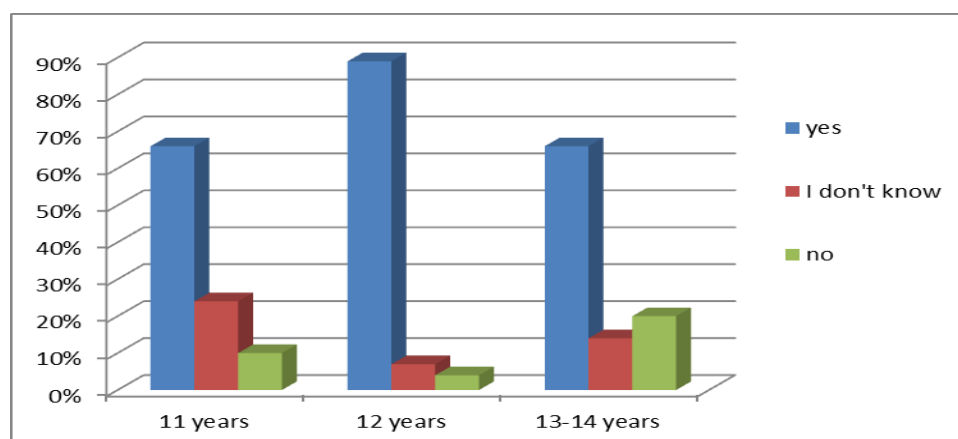
The total share of respondents who reported witnessing manifestations of intolerance towards “different” children in their schools is rather high – 75%. This number seriously contradicts what the respondents have stated above, namely that their classmates, teachers and the school management show very high levels of tolerance.

Analysis shows that the share of students who have witnessed mistreatment of “different” children is higher in cities and towns (Sofia and Kardzhali) in comparison with smaller settlements such as the village of Ablanitsa (see *Graph 9*).

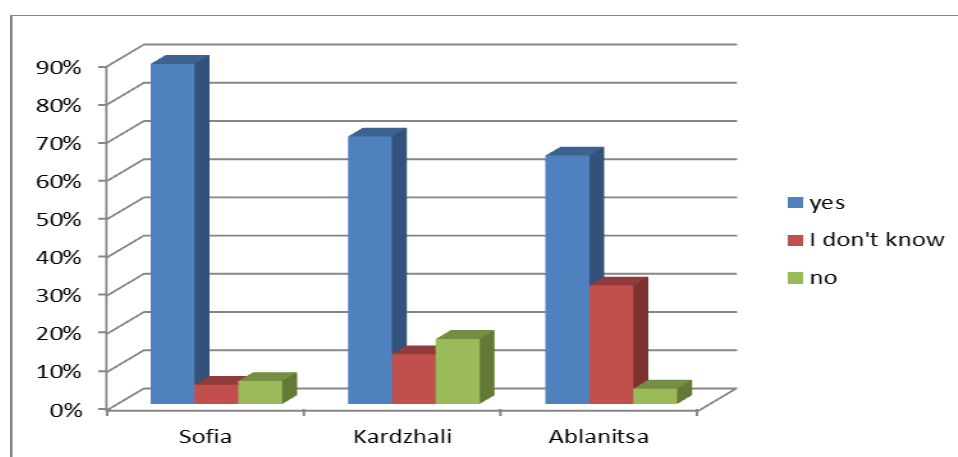
Graphs 8-9. Presence or absence of manifestations of intolerance towards “different” children in school – relative share distribution according to age and residence.

Have you ever eyewitnessed acts of mistreatment or intolerance towards the different students in your school?

Graph 8



Graph 9



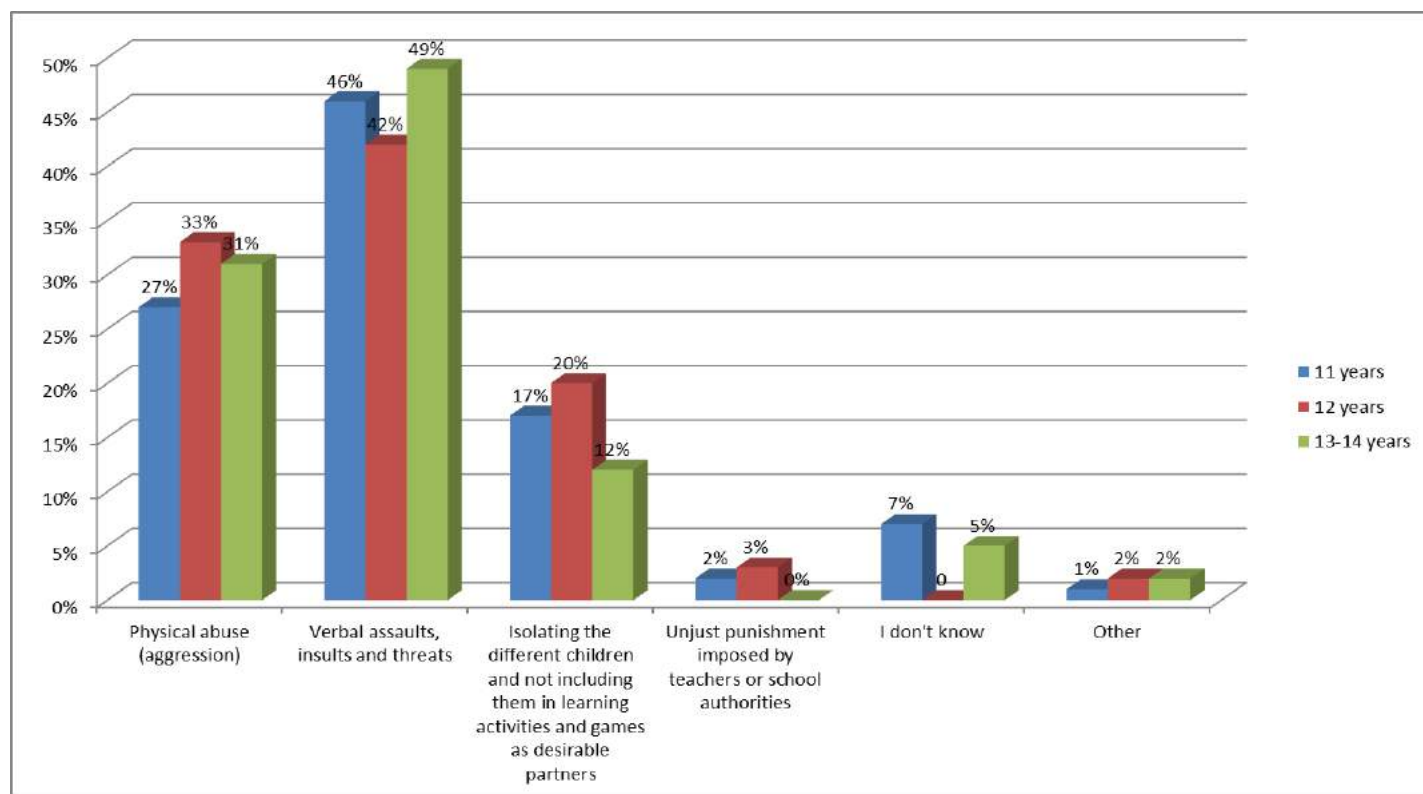
The most common manifestations of intolerance towards and mistreatment of “different” students are not unexpected. Various forms of **verbal abuse** such as verbal attacks, insults and threats are chosen by the highest percentage of respondents (45%). This form of intolerance is often referred to by the target group of 13-14 year olds (49%) and probably indicates their higher level of sensitivity to verbal abuse. This type of intolerance is ranked first by half of the respondents from Kardzhali, whereas the relative shares in Sofia and Ablanitsa are lower – 42% and 44% respectively. **Physical aggression** is ranked second by 31% of respondents. Once again, this form of mistreatment is referred to by older students (12-14 year olds) more often in comparison with 11-year olds (see *Graphs 10-11*). **Isolation** and **excluding “different” children from games and school activities** are ranked third by only 12% of respondents. According to respondents,

unfair punishment of “different” children by teachers or the school management is not among the forms of mistreatment in school.

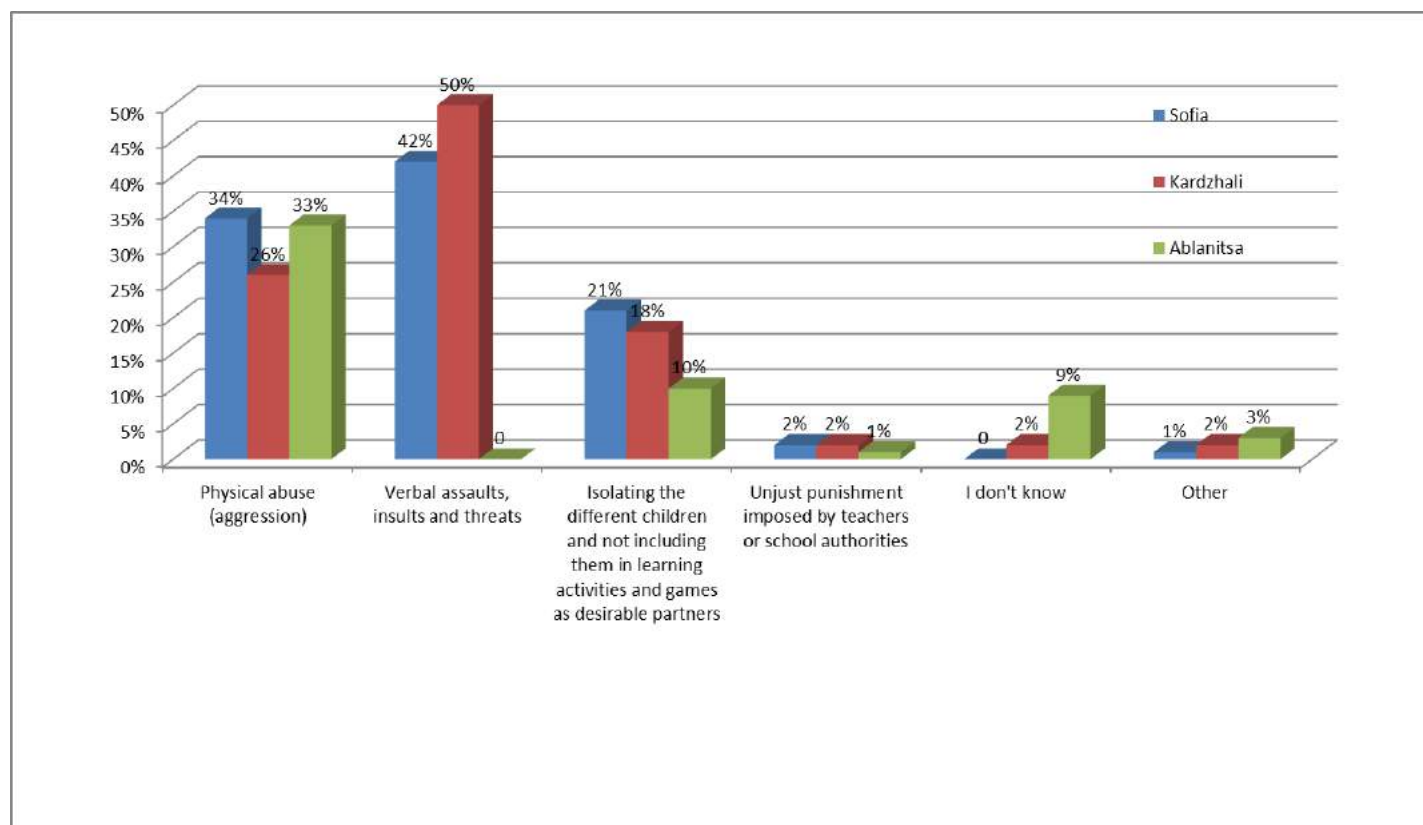
Graphs 10-11. Manifestations of intolerance towards “different” children – relative share distribution according to age and residence.

What kind of mistreatment of and intolerance to the different children in your school occur most often?

Graph 10



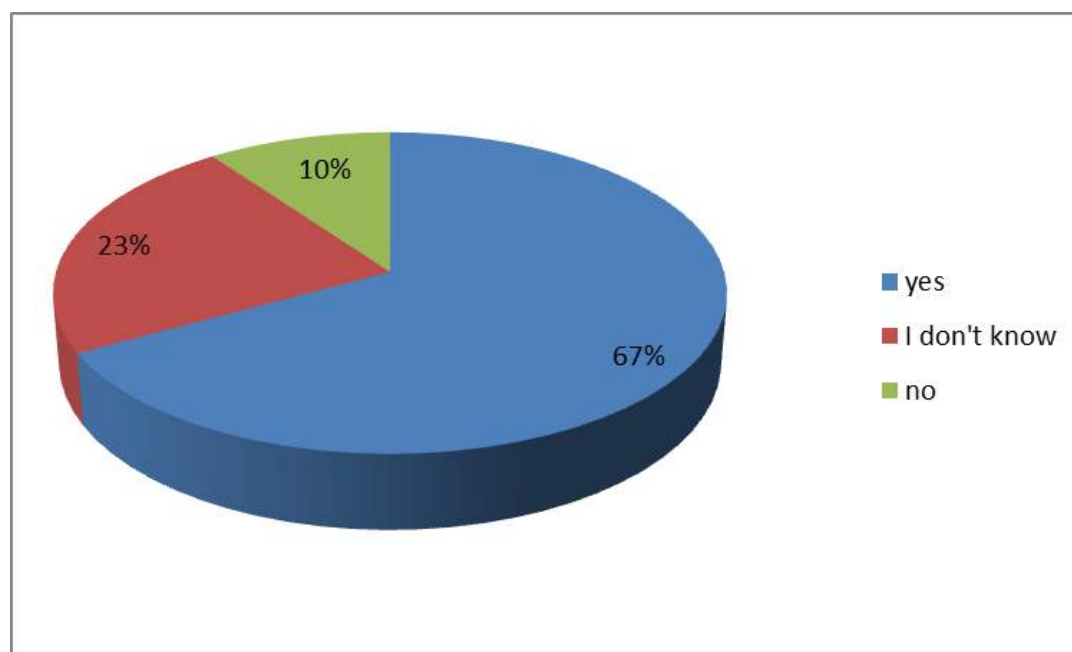
Graph 11



The majority of respondents (67%) express their wish to have more implications to the topics of tolerance, otherness and diversity in their core subject classes. (See Graph 12) Only 10% of respondents think these issues needn't be addressed in their classes.

Graph 12. Tolerance and differences as issues addressed in core subject classes.

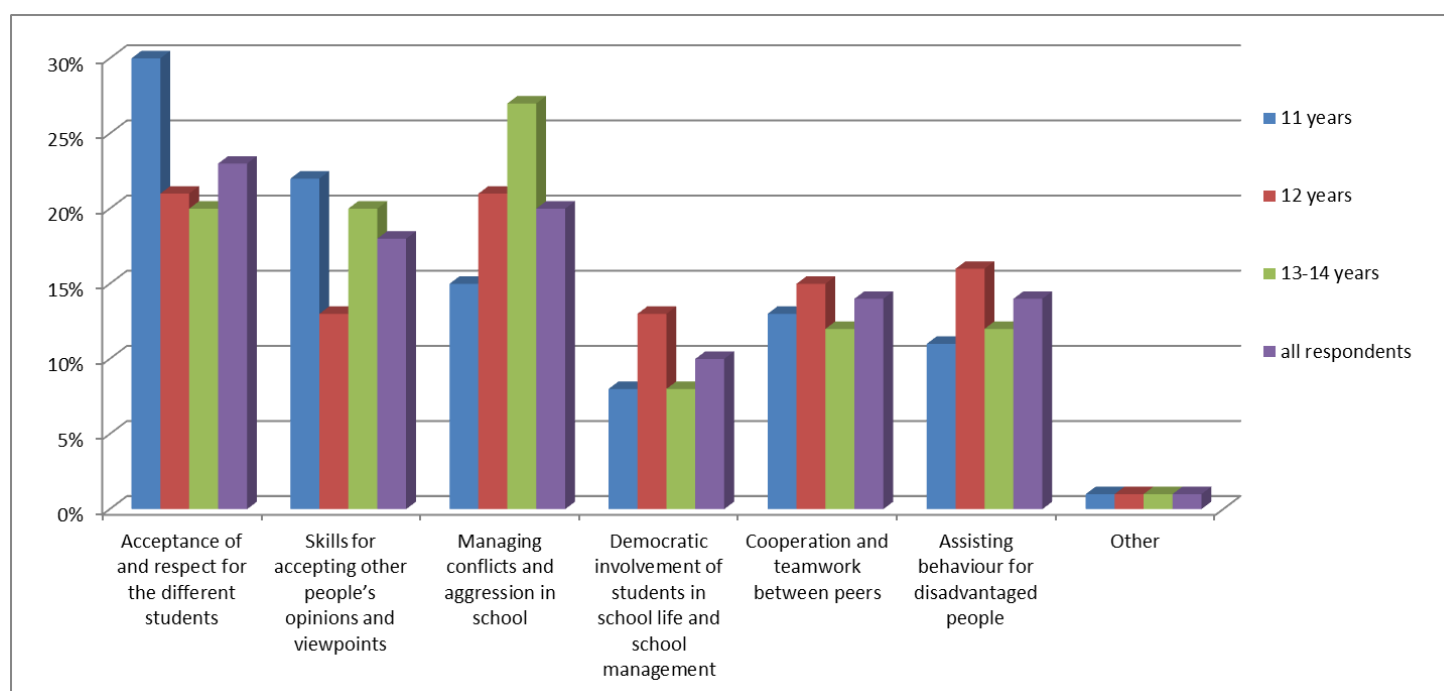
Would you like to talk more about tolerance, diversity and differences between people in school?



The respondents were given the opportunity to express their opinion on tolerance related issues which they would like to see included in the school curricula and which are to be taken into consideration when educational activities are undertaken in this direction. According to 23% of students, **accepting and respecting differences and “different” children** is the **most important** issue. The issue of **managing conflicts and aggression in school** is ranked second by one fifth of respondents (See Graph 13). 18% of students say that acquiring the **skill of accepting other people’s opinion and point of view** should be included in future training workshops. The issues of **democratic participation in school life and management** and **peer cooperation and teamwork** have equally been chosen by 14% of students. The issue of **human rights and children’s rights** is ranked fifth by 10% of respondents. The target group’s main concern is issues they face in their daily life whereas issues which address problems on a more global scale are of no interest to the target group. That is why the respondents are interested in issues such as managing conflicts and aggression that are directly related to situations they face daily. The issue of human rights and children’s rights is ranked last probably because of students’ limited knowledge or due to the inappropriate way this issue has been addressed so far.

Graph 13. Tolerance related issues of interest to students – relative share distribution according to age.

Would you like to talk more about tolerance, diversity and differences between people in school?



2. Students' attitudes towards otherness in all its forms

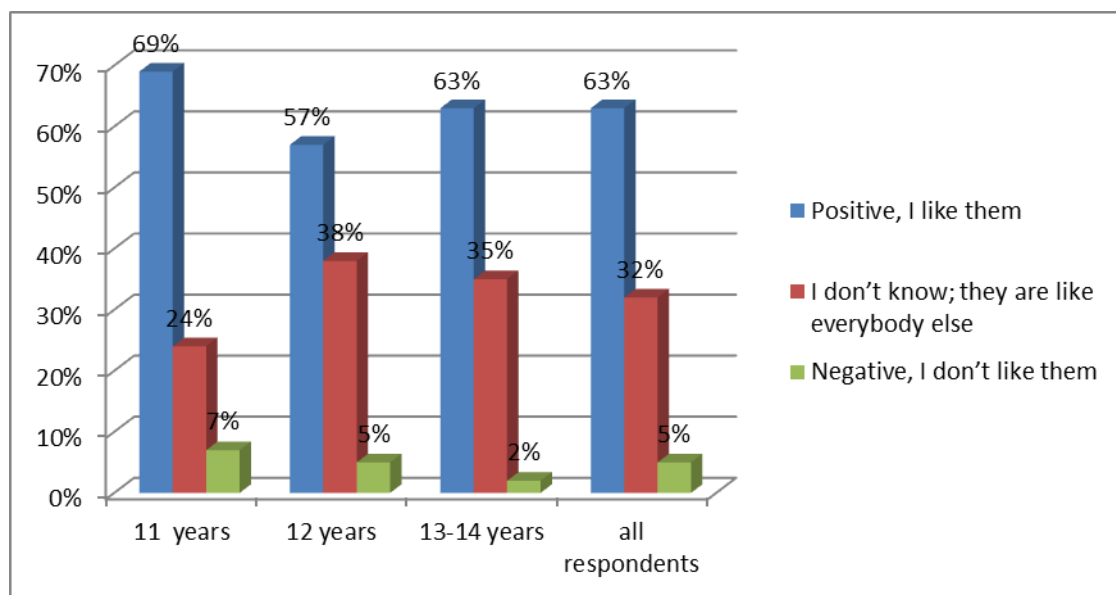
2.1 Attitude towards religious differences

The majority of students (63%) have a positive attitude towards people of different religion based on their contacts with such people. Analysis shows that a greater percentage of 11 year olds (69%), compared to the other two age groups, sympathize with people of different religion they have been in contact with. Respondents' answers show that the students in Kardzhali, in comparison with the students in Sofia and Ablanitsa, have a more positive attitude towards people of different religions, which is probably due to their more frequent contacts with such people in a multiethnic place like Kardzhali and due to students' better social experience in dealing with different religions. Only 5% of the total number of respondents voted against people of different religion.

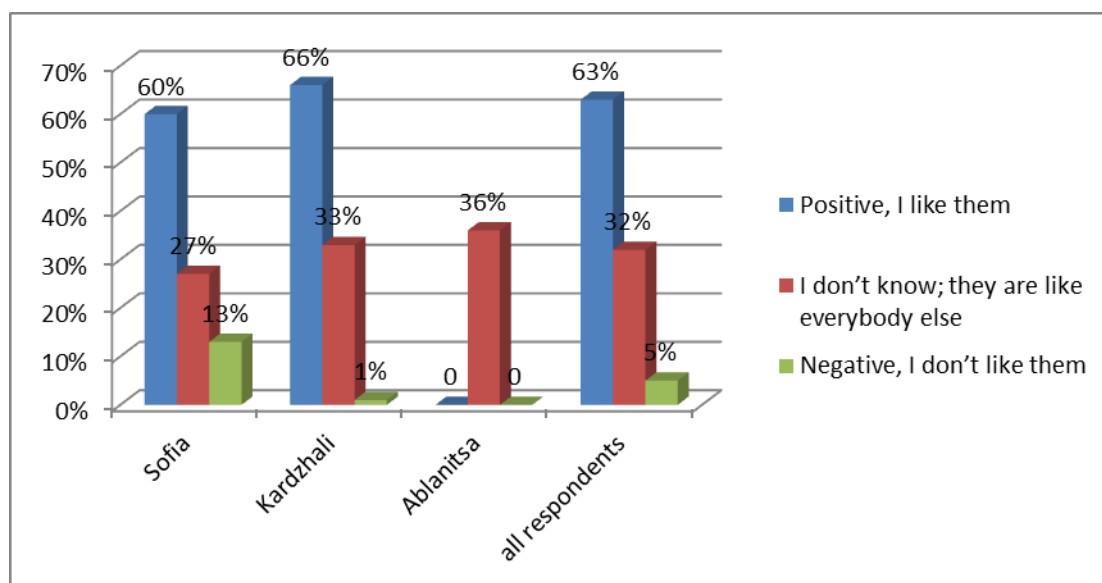
Graphs 14-15. Students' opinion of people of different religion – relative share distribution according to age and residence.

What do you think about people who come from different religious backgrounds based on your personal contacts?

Graph 14



Graph 15



Apart from students' attitude towards people of different religion, the survey also examines students' readiness to interact with such people. Students were faced with a hypothetical situation which examines their willingness to invite a classmate of different religious affiliation to their family celebration. This situation measures the behavioral component of attitude towards religious differences.

The responses of the majority of students match to a great extent their responses of the question about the positive or negative attitude towards people of different religion. More than half of the students or 59% say they would invite a classmate of different religion to their family gathering. 11 year olds show the lowest level of behavioral commitment to people of different religion, whereas 13-14 year olds are the most active and 66% of students state that they would invite a classmate of different religion to their family gathering. Analysis shows that

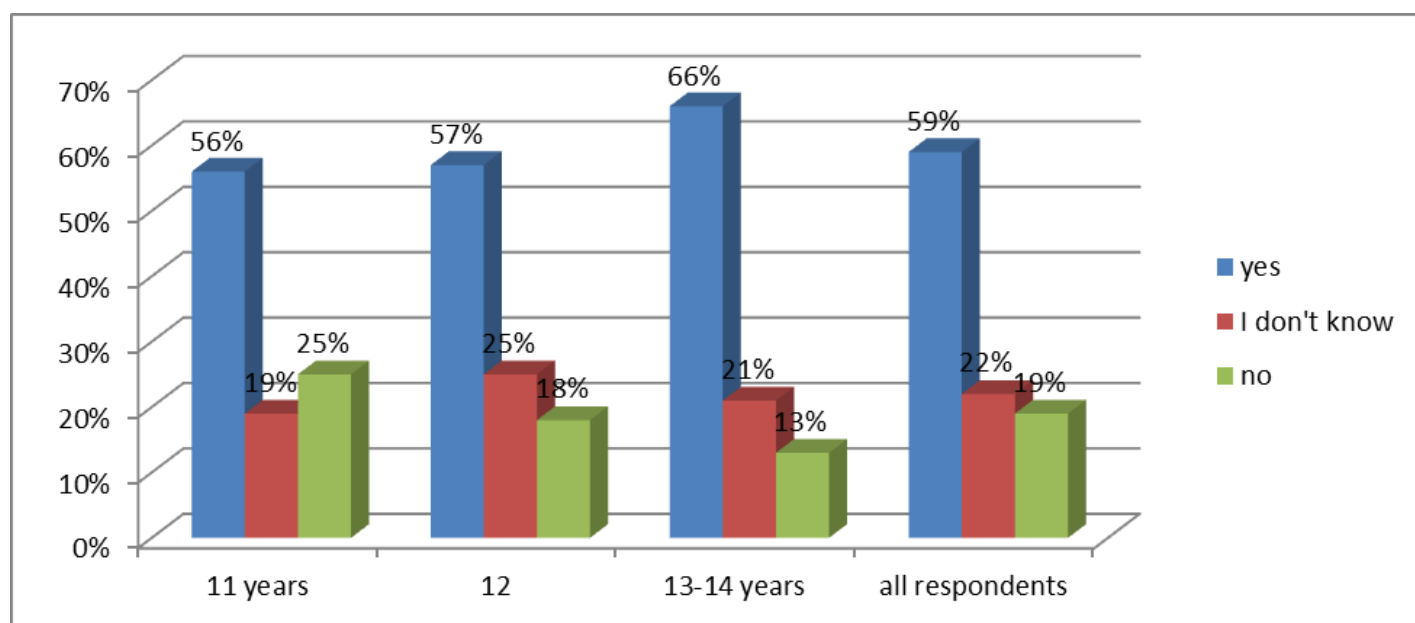
students in Ablanitsa (68%) are the most willing to invite a classmate of different religion to their family celebration in comparison with students in Sofia and Kardzhali (see Graph 17).

Detailed analysis of the results concerning negative responses show a worrying trend – one fifth (19%) of respondents show intolerance towards people of different religion and are unwilling to invite them to a family gathering.

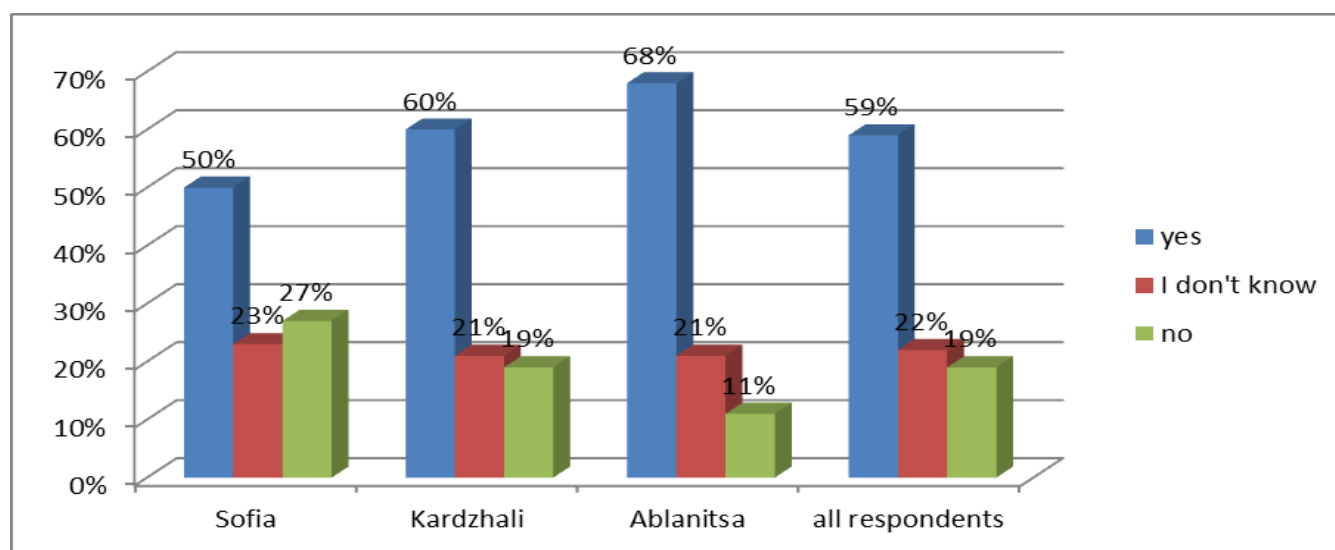
Graphs 16-17: Readiness to interact with people of different religion – relative share distribution according to age and residence.

You have the opportunity to invite a classmate/peer to celebrate with you and your family a big religious holiday. Would you invite a classmate of different religious beliefs ?

Graph 16



Graph 17



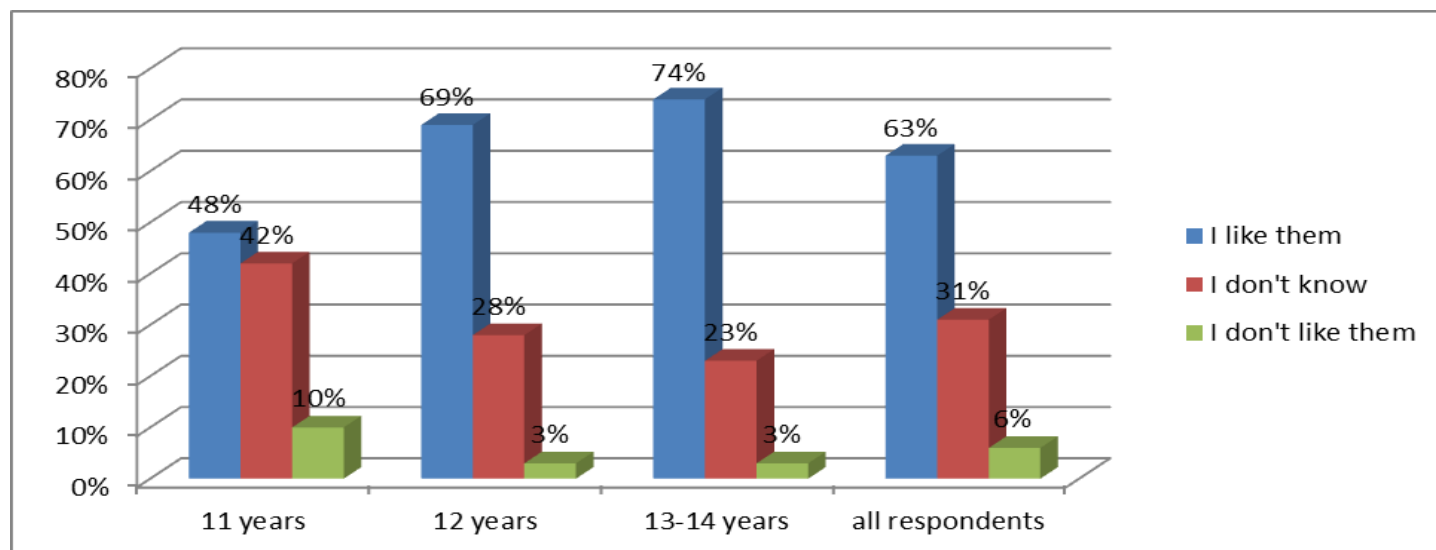
2.2 Attitudes towards ethnic and cultural differences

The majority of students (63%) say that they have a positive attitude towards people of different ethnicity and culture. 31% of respondents say they can't decide if they like or don't like foreigners, and only 6% have a negative attitude towards foreigners (see Graphs 18-19). The lowest relative share of liking for foreigners belongs to 11 year olds (48%), and the highest – to 13-14 year olds. The highest relative share of liking for people of different ethnicity and culture belong to students in Kardzhali – 72%.

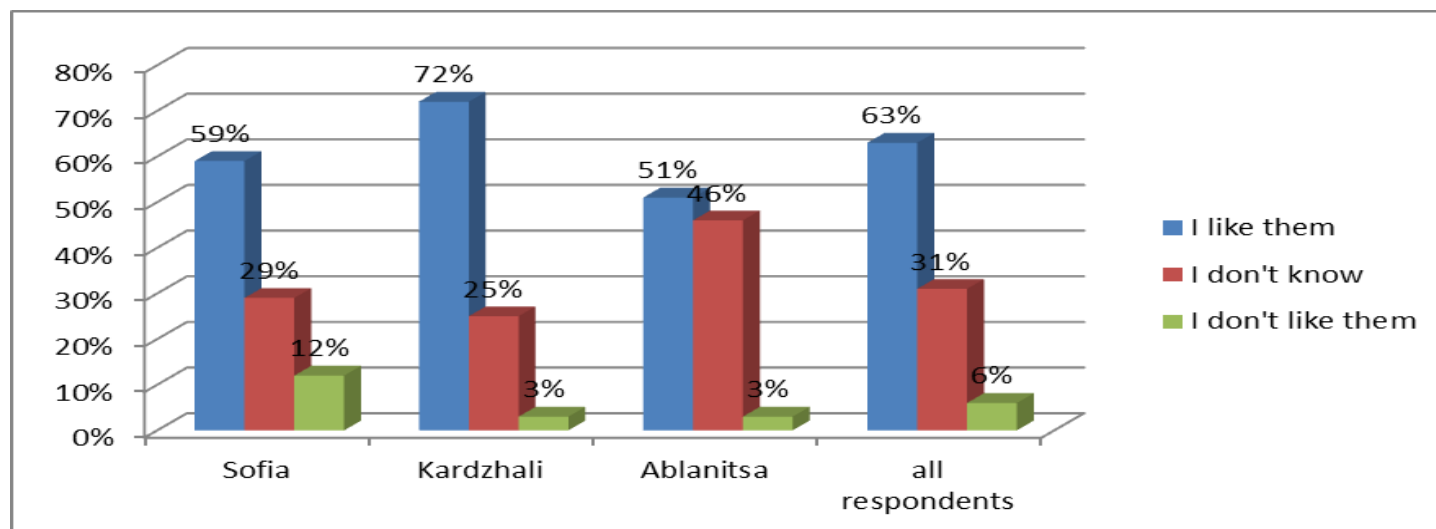
Graphs 18 – 19: Students' opinion of foreigners (people of different ethnicity and culture) – relative share distribution according to age and residence.

What is your opinion of people who have different traditions, customs or speak a different language, e.g. foreigners, migrants and refugees?

Graph 18



Graph 19

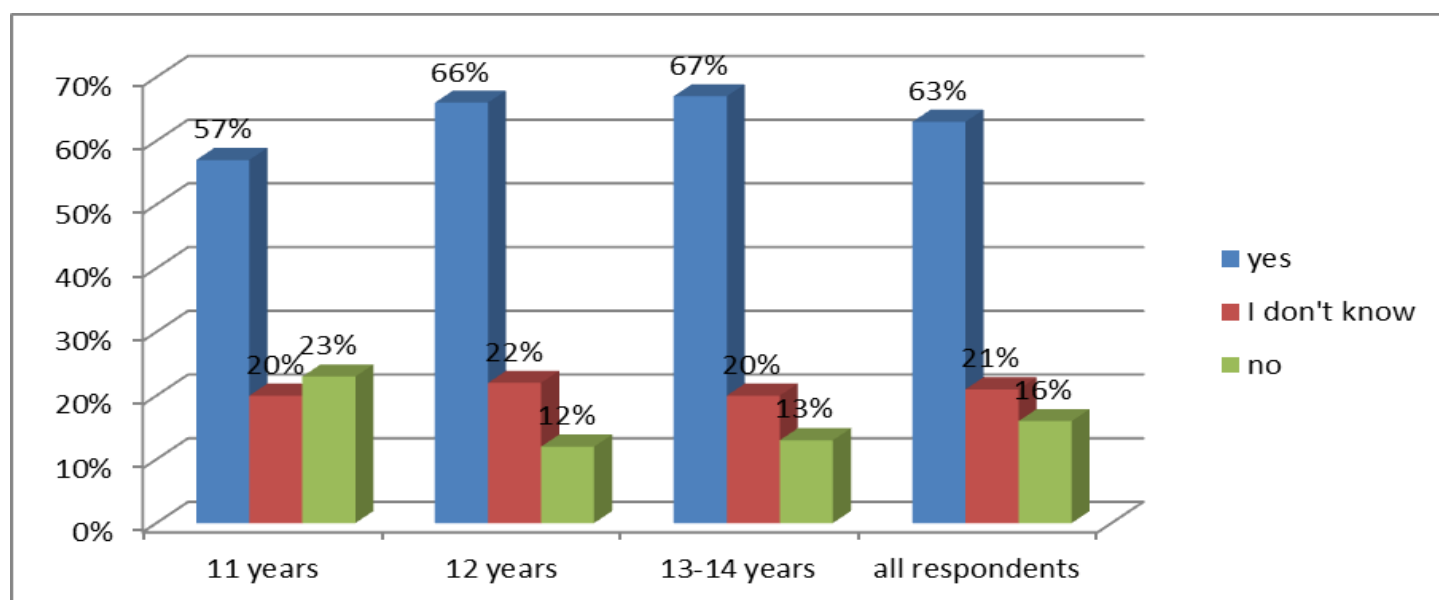


Students were asked to consider the following real-life situation: they have to share a desk with a newcomer from a refugee family. About two thirds (63%) of respondents agree to share the desk with the refugee student, in particular 67% of 13-14 year olds and 77% of students in Kardzhali. The study demonstrates convincingly that living in multiethnic environment (which is open to differences between people) helps achieve higher levels of tolerance and empathy. The total share of students who are not willing to share a desk with a refugee student amounts to 37% (See Graphs 20-21).

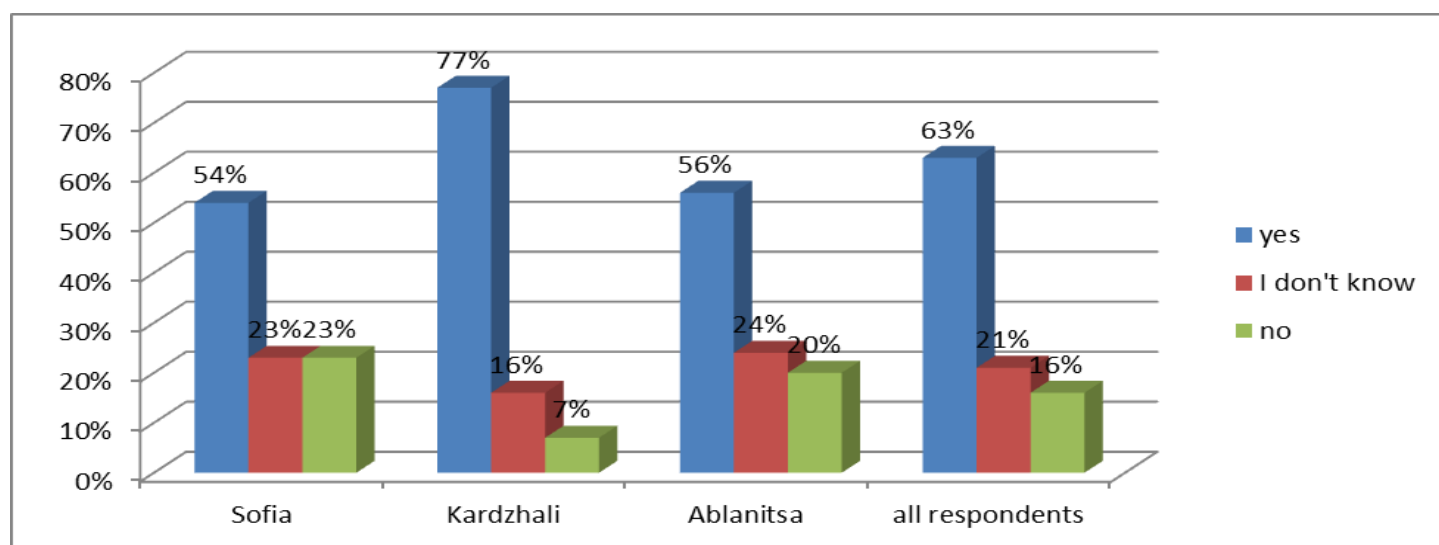
Graphs 20 – 21: Readiness to show empathy for refugee children – relative share distribution according to age and residence.

You have a new student in your class (from a refugee family). Your teacher asks the class who would like to invite the new student to sit next to him/her. Would you volunteer to do so?

Graph 20



Graph 21

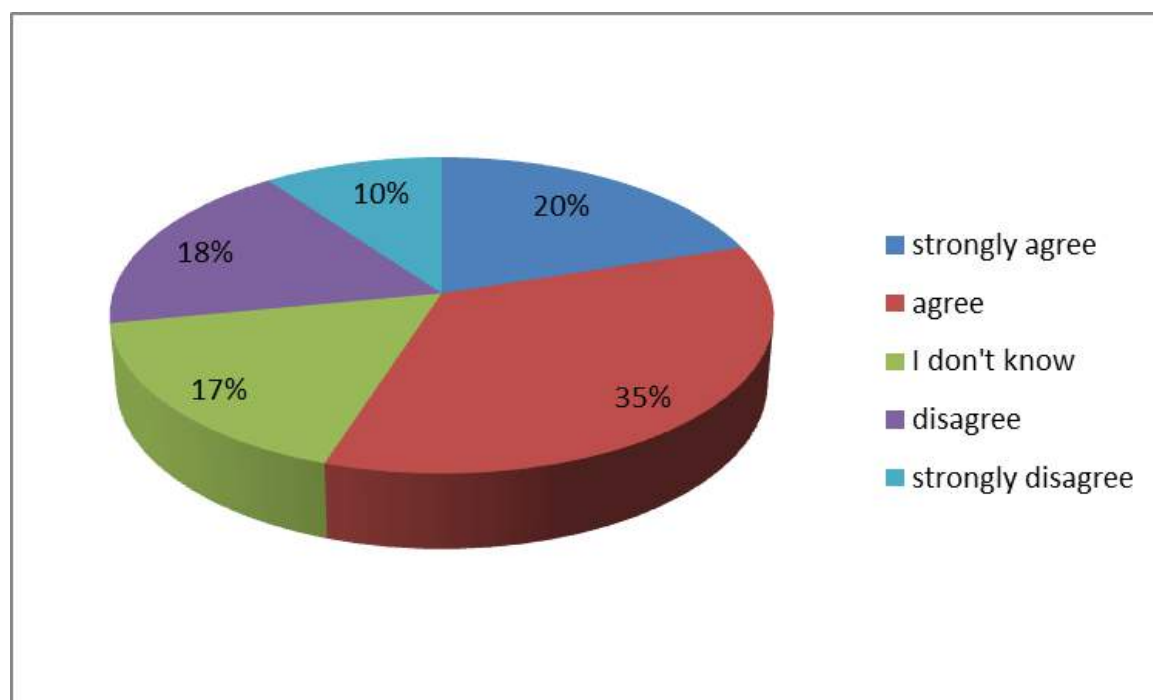


2.3 Attitudes towards poverty

One item of the questionnaire measured the respondents' attitude towards poverty as a whole. The results are not surprising and over half of the students (55%) have a negative attitude towards poverty (they opted for "yes, strongly agree that poverty is a bad thing" and "yes, agree that poverty is a bad thing"). Only 28% of students don't have a negative attitude towards poverty.

Graph 22. Attitude towards poverty as a whole.

In your opinion, is being poor a bad thing?

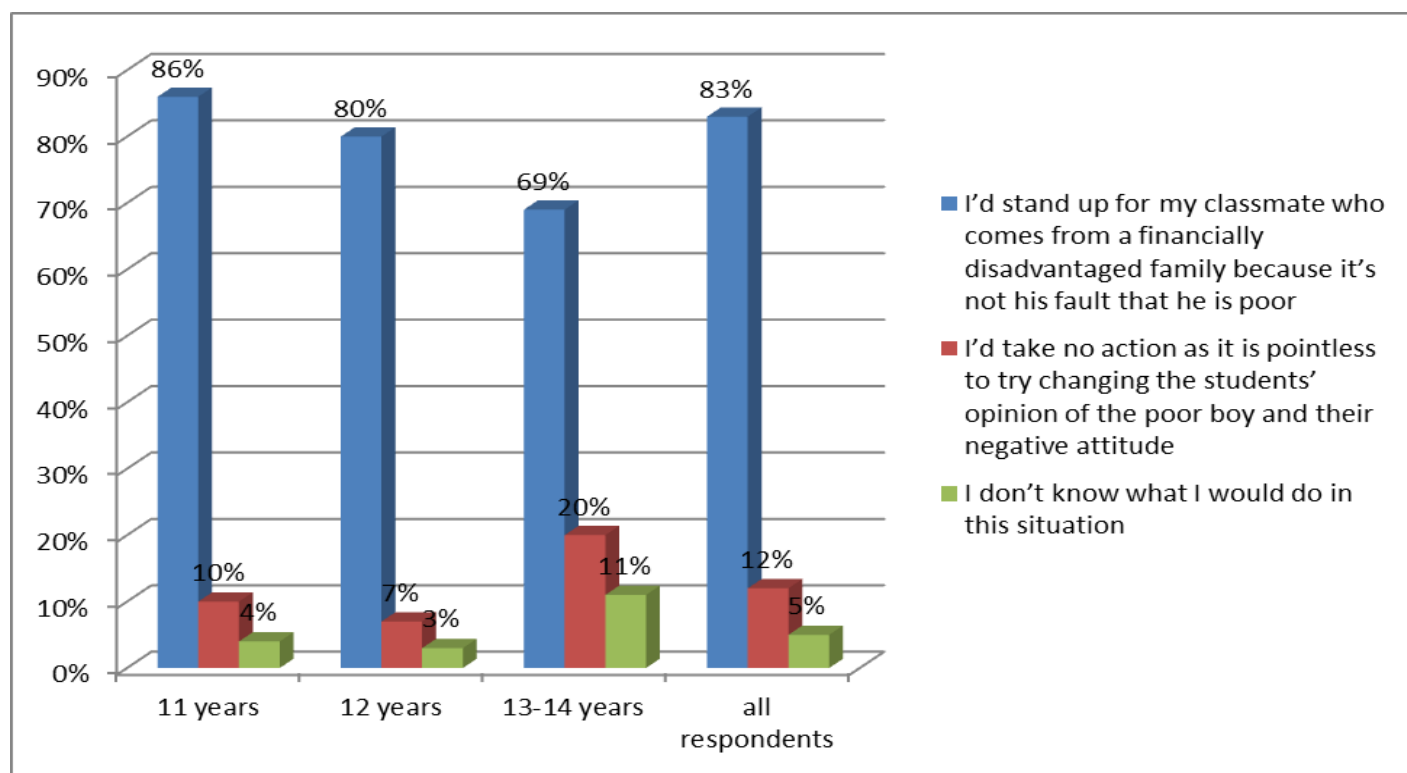


In order for the survey to measure the students' true attitude towards socioeconomic differences, students were placed in a concrete situation: their reaction to witnessing mistreatment of a person with a low socioeconomic status and in particular, of a student from a poor family who is being ridiculed by other children. The majority of students (83%) reply that they would stand up for their poor classmate, which points to the fact that there is a positive attitude towards socioeconomic differences. 12% of respondents say they wouldn't stand up for their classmate and just 5% say they can't decide what to do in this situation. 13-14 year olds and students in Ablanitsa (19%) tend to more often show lack of empathy for people of low socioeconomic status.

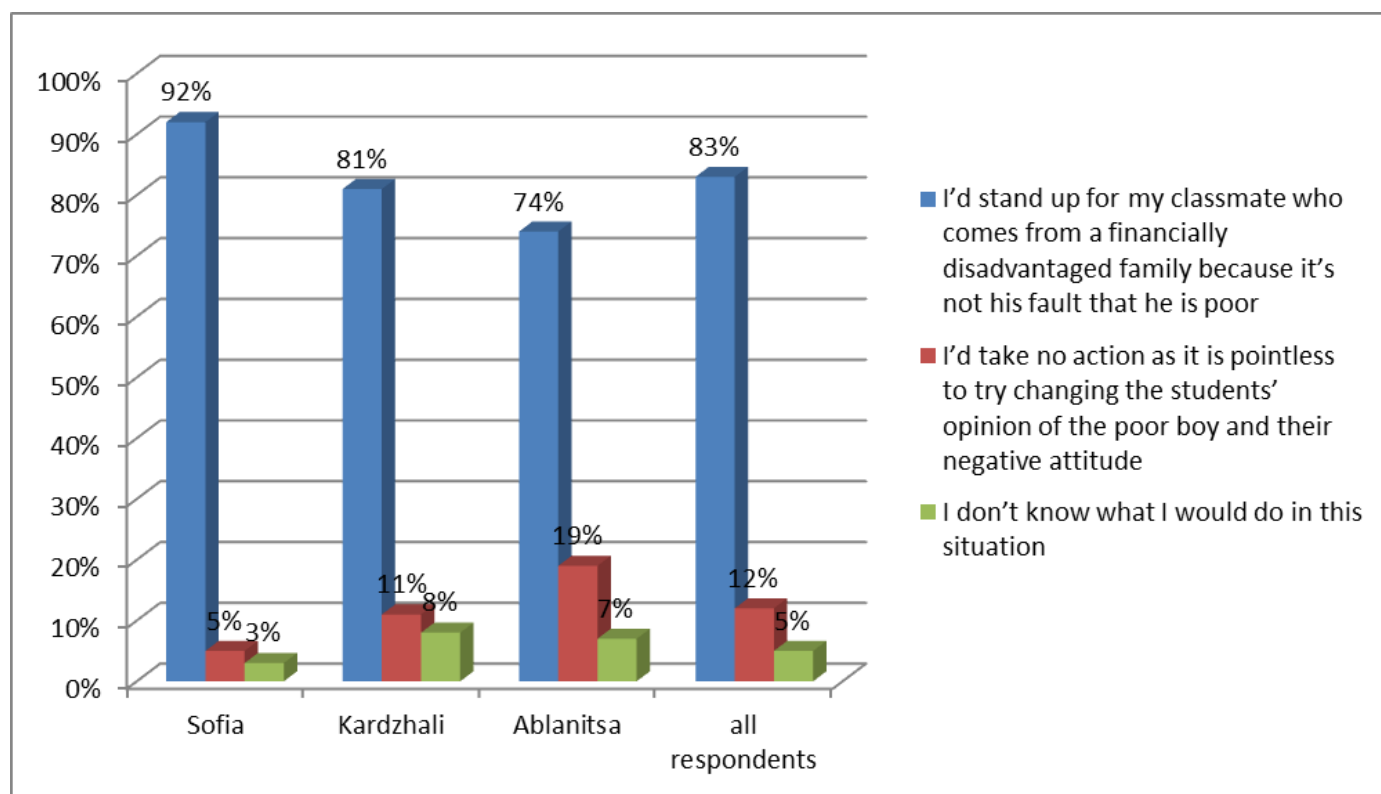
Graphs 23-24: Readiness to show empathy for poor children – relative share distribution according to age and residence.

During the break, you witness a scene in which two of your classmates verbally abuse a student who comes from a poor family. They are ridiculing him for his old mobile phone. What would you do in this situation?

Graph 23



Graph 24

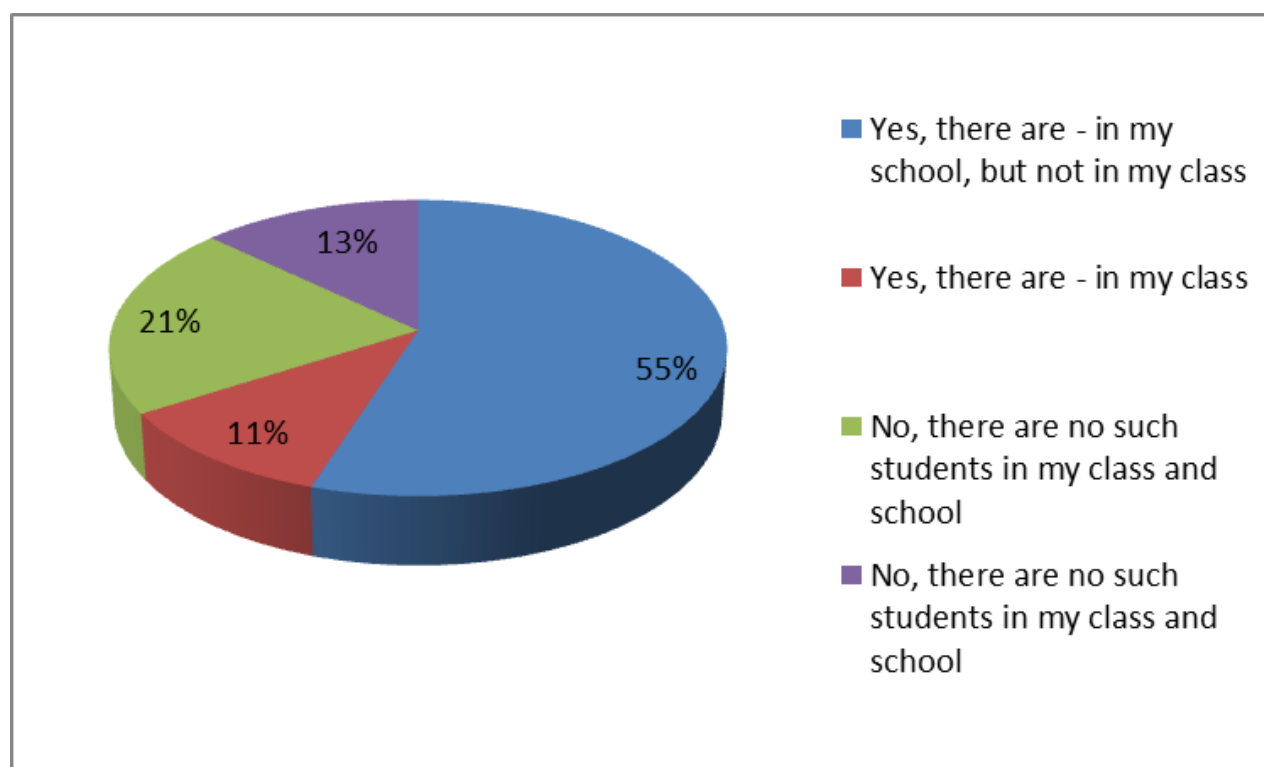


2.4 Attitudes towards physical and mental disabilities

Questionnaire results show that 66% of students have been into contact with classmates who suffer from physical or mental disability. Over half of the respondents have seen such children in their schools rather than in their classes. Only about one tenth of all students communicate with such children on a daily basis within their classes. Approximately one fifth of respondents say there aren't children with physical or mental disability in their schools (see Graph 25).

Graph 25. Presence of children with physical or mental disability in schools according to respondents.

Are there students with physical disabilities in your class or your school (e.g. students in wheelchairs, visually or hearing impaired, etc.)?

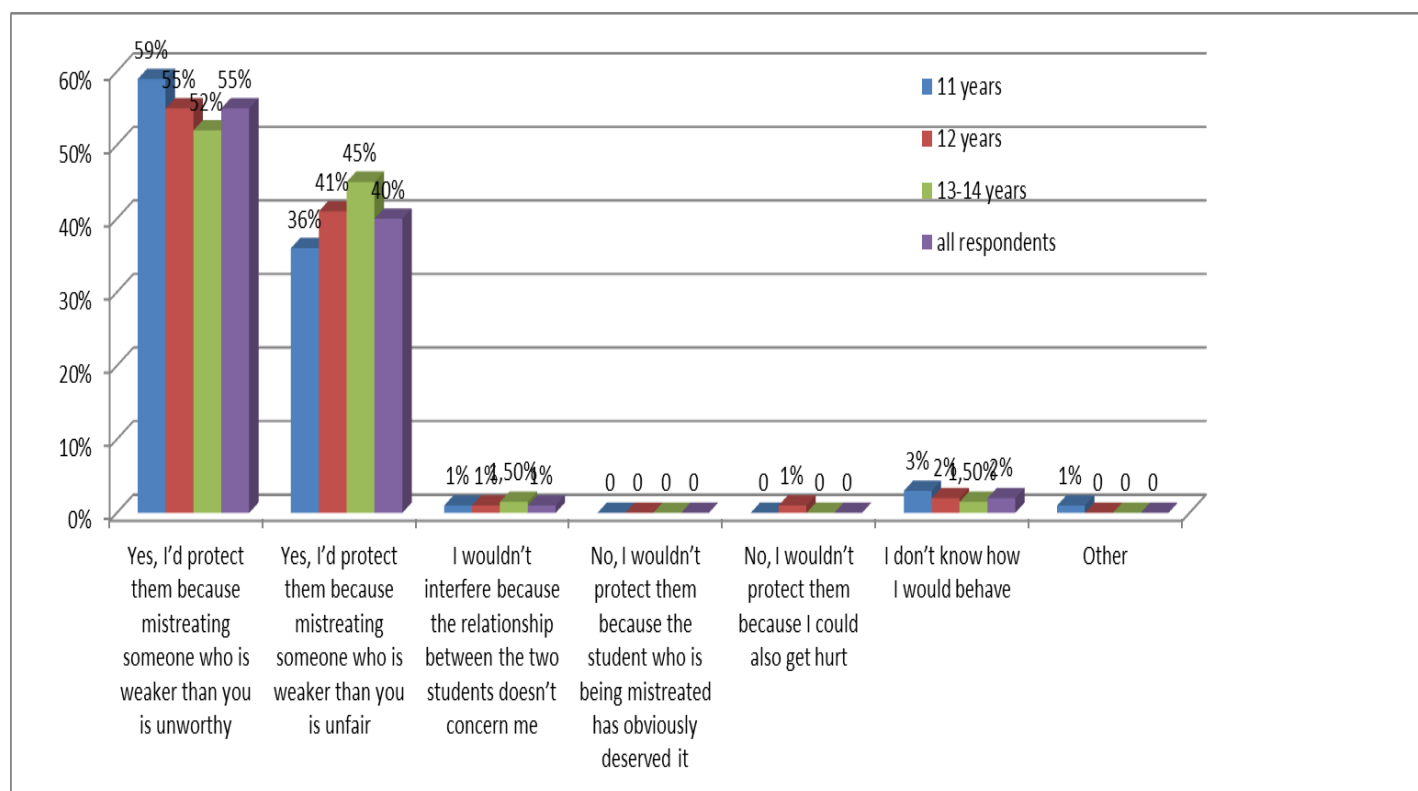


95% of students give a positive reply to the question if they would stand up for a child with disability who is being mistreated. Only about 1.5% of all students give a negative reply. The results show that in terms of age group and residence, 13-14 year olds are the most willing to stand up for a child with disability – 97%, as well as students in Ablanitsa – 98%.

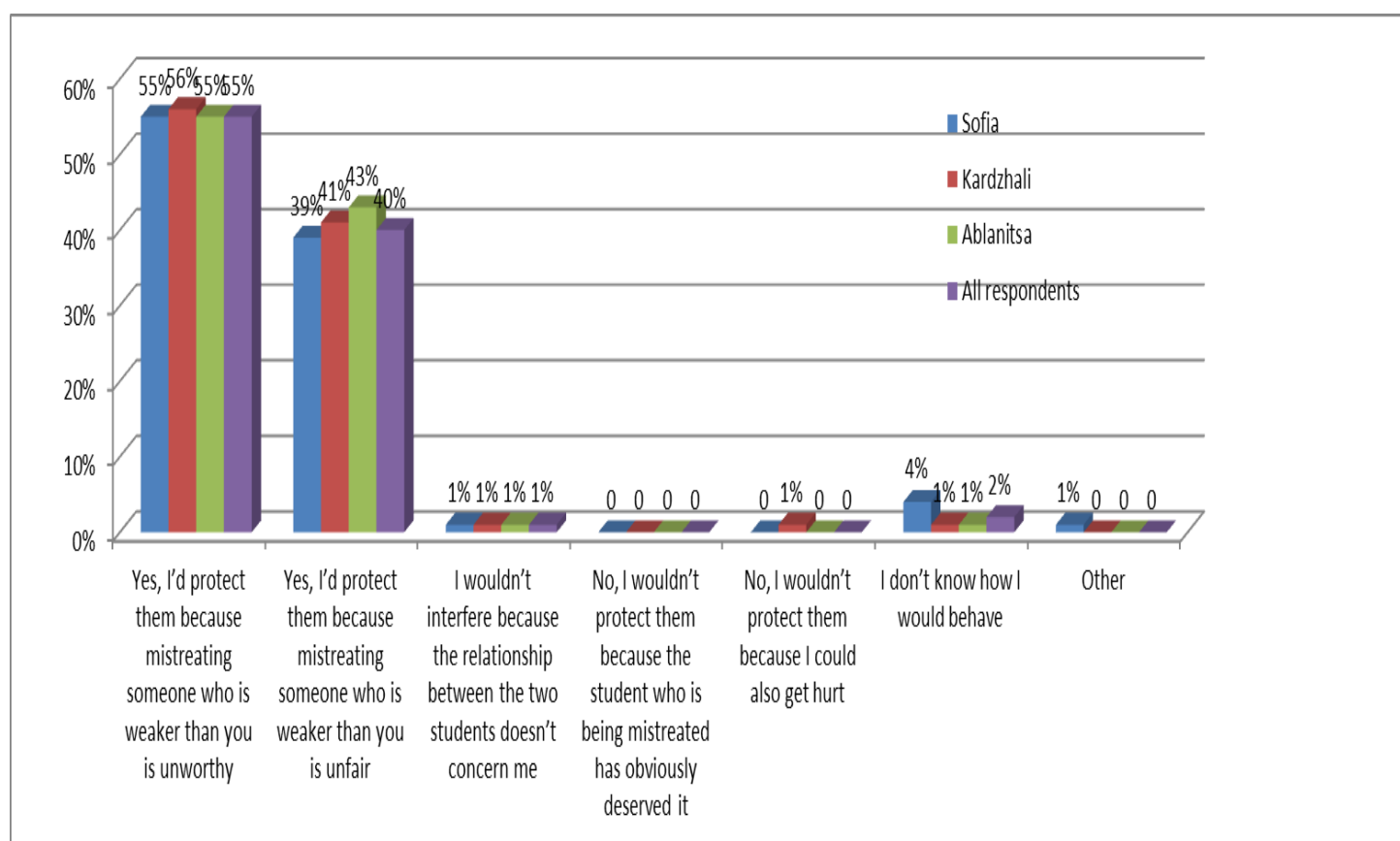
Graphs 26-27: Readiness to stand up for children with disabilities – relative share distribution according to age and residence.

Would you defend a peer with a physical or mental disability, if you noticed that someone was treating them badly because they were weak and helpless?

Graph 26



Graph 27

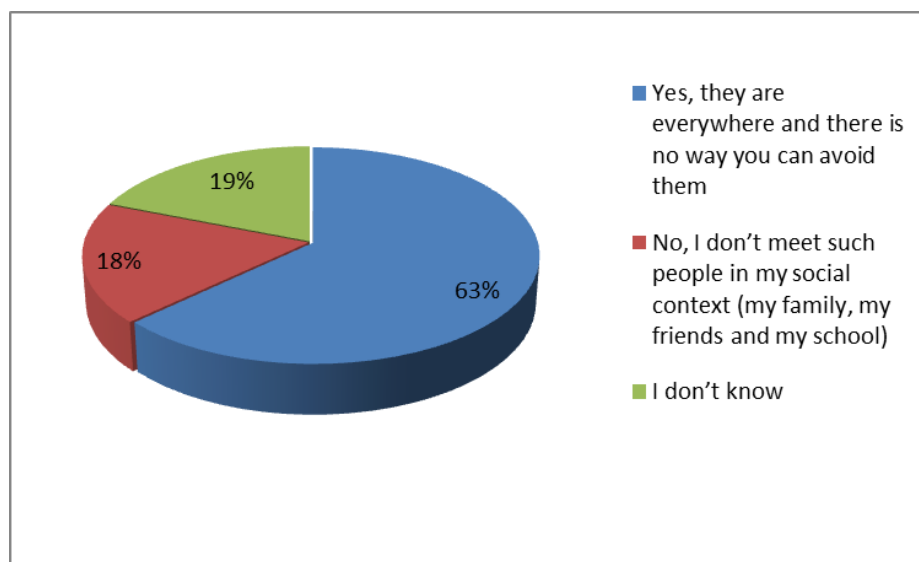


2.5 Attitudes towards aggressive and hostile behavior

The results show that almost two thirds of respondents have been in contact with aggressive peers. Having in mind the growing rate of aggressive behavior of teenagers, a surprisingly high percentage of respondents (18%) claim that they have never been in contact with aggressive children because there aren't such children in their environment.

Graph 28. Contacts with aggressive and hostile children.

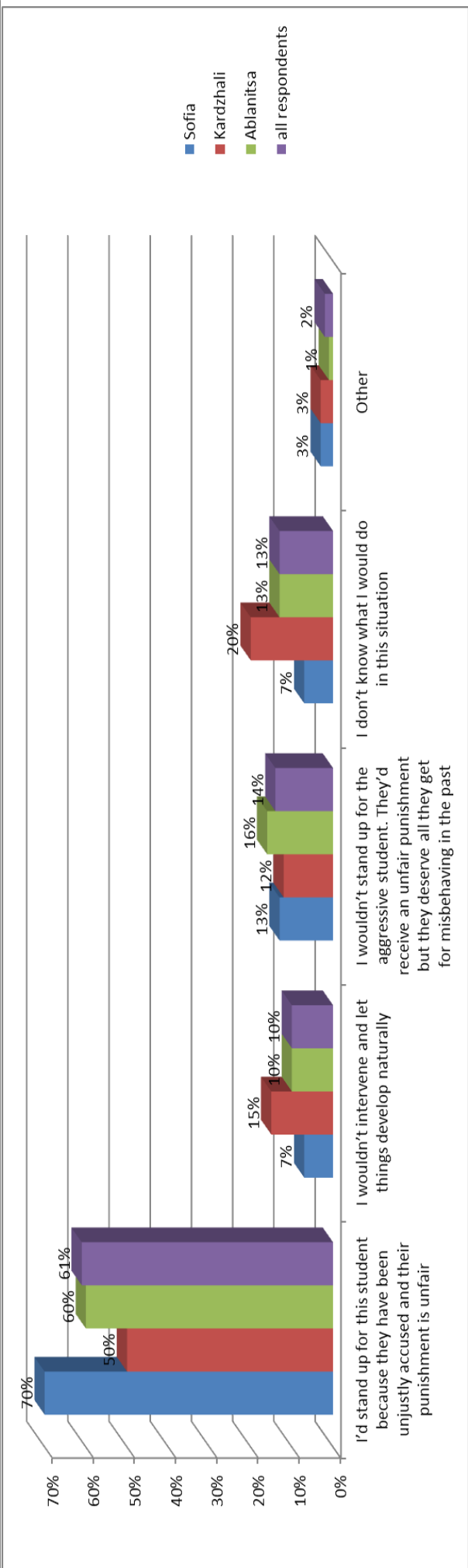
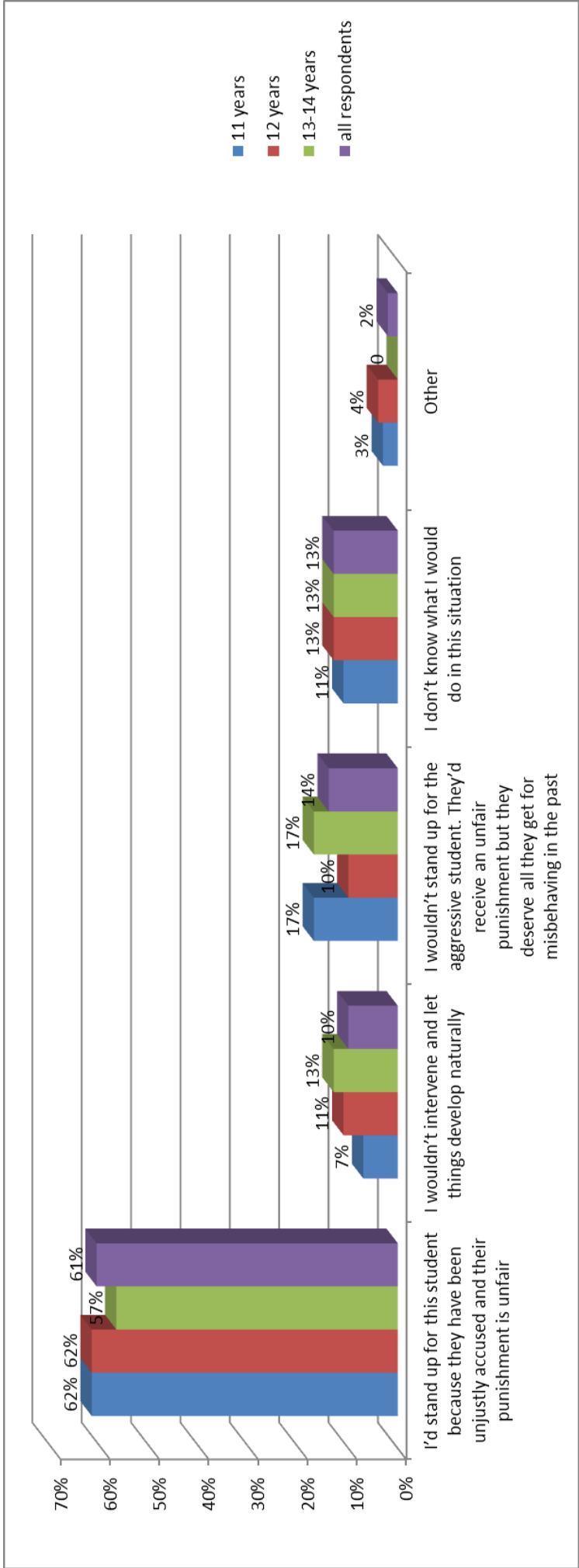
Have you ever been in contact with students that people call aggressive or students who show hostile behaviour?



In order to study the respondents' reaction to children with aggressive behavior, the students were asked if they would stand up for an aggressive peer knowing that he/she is unjustly accused of doing something bad. Over 70% give a positive reply and 27% give a negative reply. In terms of age group and residence, the results show that 12 to 14 year old students tend to more often show empathy and stand up for a classmate with aggressive behavior (see Graphs 29-30.)

Graphs 29-30: Readiness to stand up for a classmate with aggressive behavior – relative share distribution according to age and residence.

A student from your school, who is known to be extremely aggressive and ill-behaved, is accused of being involved in a fight with other children which caused damage to school property (chairs and tables). The head teacher calls for the student's expulsion from school as punishment and yet you know that, on this particular occasion, your peer didn't get into the fight. What would you do in this situation?

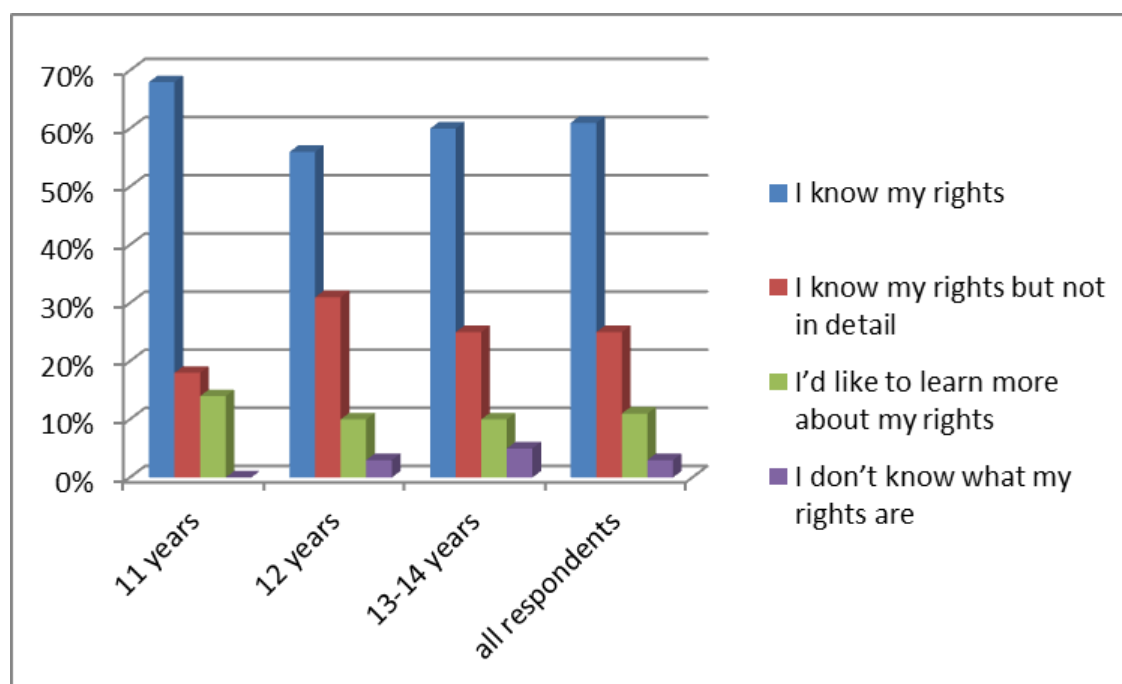


2.6 Attitude towards children's rights and the subjects who protect these rights

The questionnaire also addresses the issue of children's rights, students' awareness of these rights and students' attitude towards the subjects who have to safeguard these rights. 76% of respondents claim they know their rights but 25 % of them give evasive answers, namely that they know their rights but not very much. The total number of students who are willing to learn more about their rights, together with students who are not aware of their rights, amounts to 14% or less than one fifth (See Graph 31).

Graph 31. Awareness of children's rights – relative share distribution according to age.

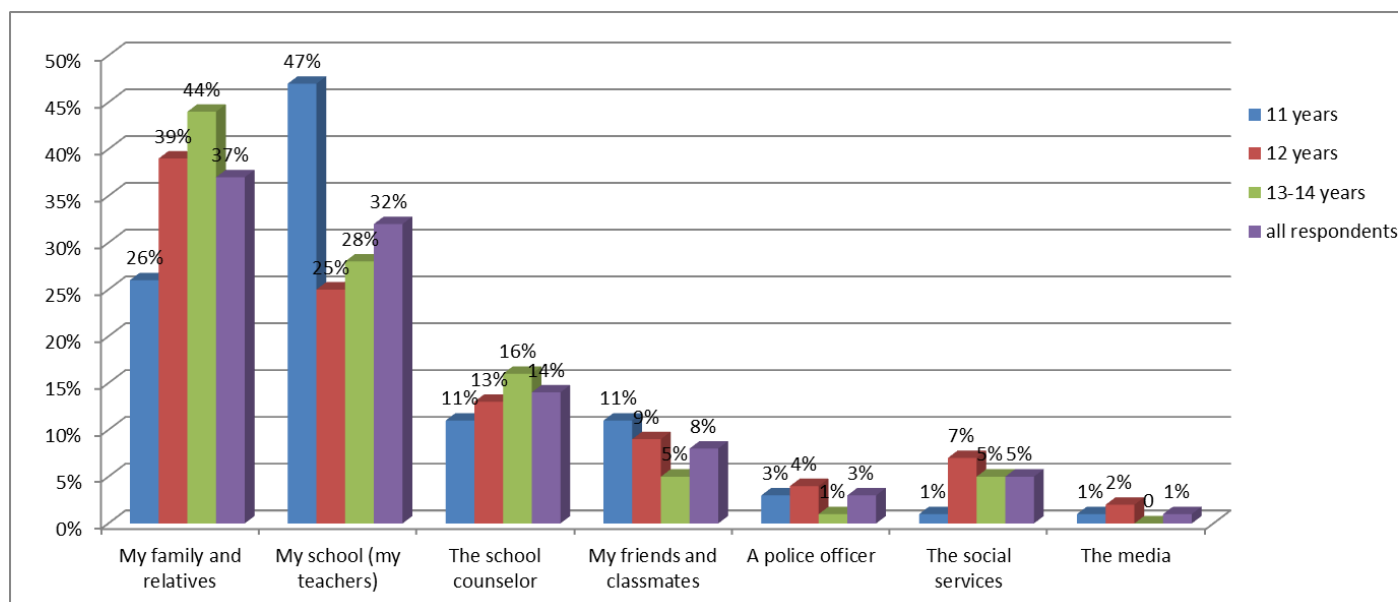
Do you know your basic rights?



The respondents were asked whom they would trust and ask for help in case their rights are infringed. Data analysis shows some interesting results. 37% of students trust their family and relatives who are regarded as the safest place where students can seek help. The school represented by teachers is ranked second with a share of 32%. In addition, students trust and seek help from educational psychologists and counselors when their rights are infringed (14%). The police lack credibility with students when it comes to infringed rights - only 3% of respondents trust the police forces. This negative result is not surprising given the overall lack of trust in police forces in Bulgaria.

Graph 32: Level of trust in subjects who have to protect children's rights – relative share distribution according to age.

Who would you turn to for support and assistance if your rights or the rights of a peer were violated?



Conclusions and recommendations

The analysis of questionnaire data on tolerance and attitude towards differences arrives at the following conclusions:

In relation to attitudes towards differences and students' understanding of tolerance towards "different" people

- Most of the respondents show considerable interest in the issue of differences and human diversity.
- And yet, a relatively high number of students show some interest in the issue of otherness but without doing any deep thinking about the essence of differences. More efforts are required to encourage these students to broaden their knowledge about otherness and differences. This can be achieved by special training workshops and various form of education out-of-school initiatives.
- Another positive trend is that contemporary students accept differences between people and regard them as something positive and natural.
- According to students, people differ mainly in terms of appearance, aggressive behavior, ethnicity and physical and mental disabilities.
- The overall level of tolerance and acceptance of differences in schools is high, as stated by the respondents. According to students, their classmates, teachers and school managers show a very positive and favorable attitude towards "different" children.
- Students mainly associate tolerance with respect for "different" children/people paid through acceptance, support and inclusion.

- And yet, there are instances of intolerance and mistreatment of “different” students in Bulgarian schools. Verbal abuse and physical aggression against “different” people are the most common forms of intolerance. Students show a considerable interest in training workshops on otherness and diversity.

- In the context of tolerance for diversity, the training topics preferred most by students are: how to accept and respect differences and “different” children and why this is important; how to handle conflicts and deal with aggression in school; developing communication skills and learning to accept other people’s opinion and point of view in particular; the benefits of students’ participation in school life and management and ways to achieve this; peer teamwork and cooperation. Training in the above-mentioned areas will achieve its aim – to develop tolerance for otherness – and will be considerably more effective if done together with adults (teachers, parents, other influential figures, representatives of local communities).

In relation to students’ attitude towards otherness in all its forms

- The majority of respondents show a very positive attitude towards “different” people in terms of religion, ethnicity, culture, poverty, disabilities and behavior (aggressive behavior in particular).

- What should be carefully considered when organizing training of particular group of students in order to increase their level of tolerance for otherness or designing educational materials is the age-related dynamic that form attitude components. Younger students (11-year olds) due to their specific cognitive organization and thinking show a tendency to have less developed or inaccurate cognitive and affective components of attitude. This particular age group often has stereotypical beliefs and insufficient knowledge about “different” people which lead to antipathy and rejection. However, in some concrete situations which require a specific behavior, younger students protect and support differences. That is why practical training and activities, as well as educational materials, should be mainly geared towards developing the cognitive and affective components of attitude.

- Despite the fact that the issue of human rights and children’s right is popular and widely discussed in school, it is evident that students need to increase their awareness and broaden their knowledge of the topic through informal educational initiatives. It is imperative to make clear to students the opportunities they have and the roles of various subjects that can protect children’s rights since the lack of knowledge leads to loss of trust.



2. Greece



RESEARCHING TOLERANCE AND ATTITUDE TOWARDS OTHERNESS WITHIN CHILDREN OF SCHOOL AGE (12-15 YEAR OLDS) IN GREEK CONTEXT

RESEARCH ORGANISATION AND METHODOLOGY

I. Research goal and objectives: to identify the attitudes towards otherness and human diversity as perceived by 12 to 14-year old students in lower secondary schools.

In order to achieve this goal, the following *three objectives* have been established:

- to assess the level of tolerance for otherness among 12 to 14-year old students;
- to study students' attitude towards various forms and manifestations of otherness such as religious affiliation, ethnicity and culture, socioeconomic status, disabilities, aggressive behavior, etc.
- to draw conclusions and make recommendations that should be taken into consideration when designing a syllabus for training workshops and supplementary materials for students and teachers within the project.

II. Target group (extract)

The Greek target group consists of 190 students in lower secondary schools (12 to 14 year olds). The classes are selected at random from 9 schools at two prefectures (a) 5 schools in the prefecture of Thessaloniki (over 1.11 million inhabitants) and (b) 4 schools in the prefecture of Serres (over 58,000 inhabitants). More specifically, in the prefecture of Thessaloniki the schools that were selected were in 2 regions; 4 schools were selected from the greater urban region of the city of Thessaloniki and 1 school from a rural region (Chalkidona- about 3000 inhabitants) at the borders of the prefecture. In addition, the schools that were selected in the prefecture of Serres are located in 4 regions; 1 school is located in an urban area at the city of Serres and three are located in 3 different villages (Nea Zichni – about 2,500 inhabitants, Nigrita – about 5,000 inhabitants, Skotousa – about 5,000 inhabitants) in the prefecture of Serres. Due to a great proportion of migrants arising in Greece during the past two decades there are many non-Greek families everywhere. The schools that were selected have from one to several families which at least one parent is non-Greek, even if in most of these families the children are “second generation” migrants (which means that they were born in Greece and speak very good – if not excellent – Greek).

More specifically, schools that have a great amount of migrant students are in:

- A. Prefecture of Thessaloniki: school of Evosmos in urban areas (40% migrants mostly from Albania and former Soviet Union), school of Chalkidona in rural areas (12%).
- B. Prefecture of Serres: schools in rural areas – N. Zichni (26 students) and Nigrita (11 families).

The research includes: 12 year old students – 9,47% of respondents; 13 years old students – 51,05%; 14 year old students – 39,47%. 52,63% of all respondents are from the prefecture of Thessaloniki; 47,37% are from the prefecture of Serres. 53,68% of students are located in 5 schools at urban areas; 46,32% are located in 4 schools at rural areas. In term of gender of respondents 52,11% are male and 47,89% are female.

The research also focuses on the comparison between urban and rural areas, since there is greater ethnic unhomogeneity of students in schools located in the two cities.

- Urban areas include 1 school from the city of Serres (Serres Centre) and 4 schools from the city of Thessaloniki (Evosmos, Ampelokipi, Efkarpiia, Stavroupoli).
- Rural areas include 3 schools located in three different villages in the prefecture of Serres (Nea Zichni, Skotousa, Nigrita) and one school located in a small town in the prefecture of Thessaloniki (Chalkidona).

III. Research instruments.

An age-appropriate questionnaire has been designed which collected data on the attitude towards differences in general; interest in the topic of differences; manifestations of intolerance towards differences; attitudes towards differences based on religion, ethnicity, culture, economic status (poverty), disabilities, behavior patterns (aggression); awareness of human rights and children's rights in particular.

RESULTS

The analysis of the main results of the research focuses on two major points:

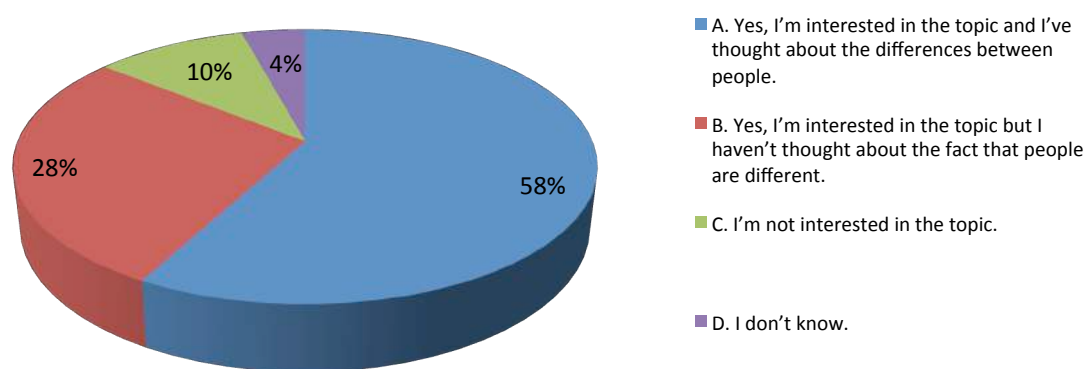
- Students' understanding of and attitude towards differences, the level of tolerance and the most common manifestations of intolerance towards students who are different.
- Students' attitudes towards people of different religion, ethnicity, culture, socioeconomic status, with physical and mental disabilities, emotional and behavioral problems.

1. Attitude towards differences and understanding the idea of tolerance for otherness

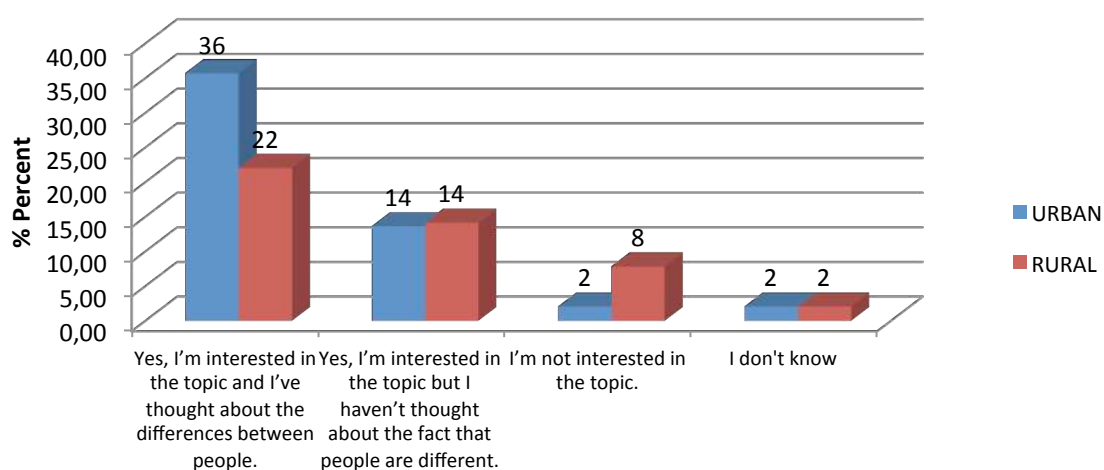
1.1. Interest in the topic of differences between people.

58% of respondents are interested in the topic of differences to the extent that they think over it (see graph 1). Comparing also groups of students living in urban and rural areas (see graph 2) shows that students living in the cities are more interested in this topic to the extent that they think over it (36% in urban compared to 22% in rural areas). A possible explanation of this deviation could be that people with "differences" are constantly moving to the cities rather than smaller communities. 10% of the students are not interested in the topic at all.

Graph 1. Are you interested in the topic of differences between people?



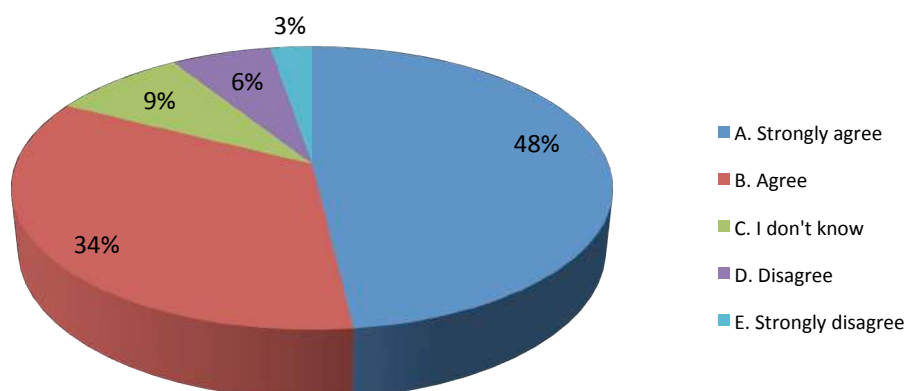
Graph 2. Are you interested in the topic of differences between people?



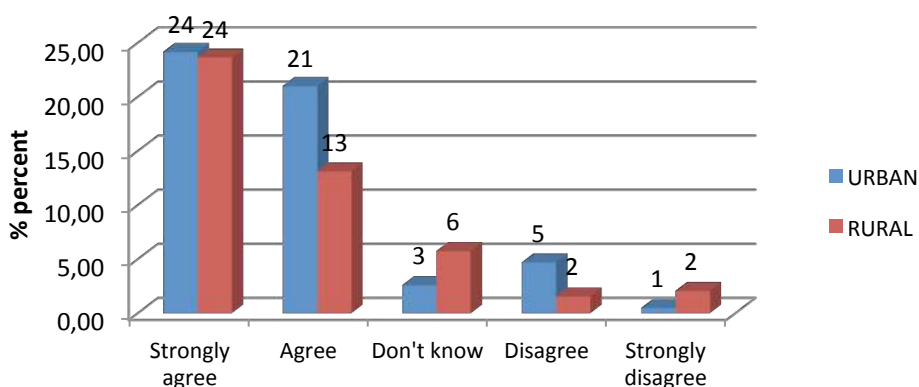
1.2. People are different. Do you think it is something positive?

Almost half of the students evaluate the differences between people strongly positively, irrespective of where they live, whereas the majority of them (82%), think that the differences are something positive (see graph 3). Among the 34% of students who agree that people's differences are positive, 21% are located in the cities – compared to 13% of students that live in rural areas (see graph 4). This is probably due to the fact that students (and adults) who live in the cities are used to getting in contact with different groups of people, compared to students who live in smaller societies. The total share of respondents who opted for "Disagree" and have a negative attitude towards differences is 9%.

Graph 3. People are different. Do you think it is something positive?



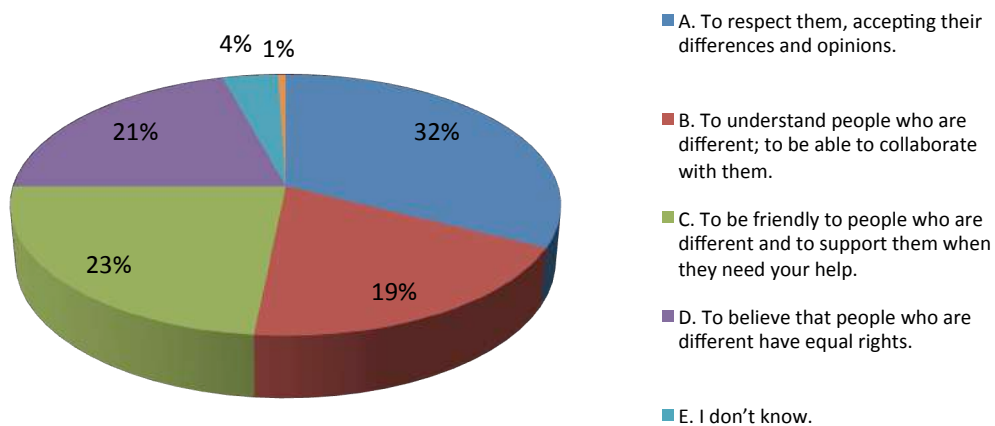
Graph 4. People are different. Do you think it is something positive?



1.3. What does it mean, in your opinion, to be tolerant to people who are different from you?

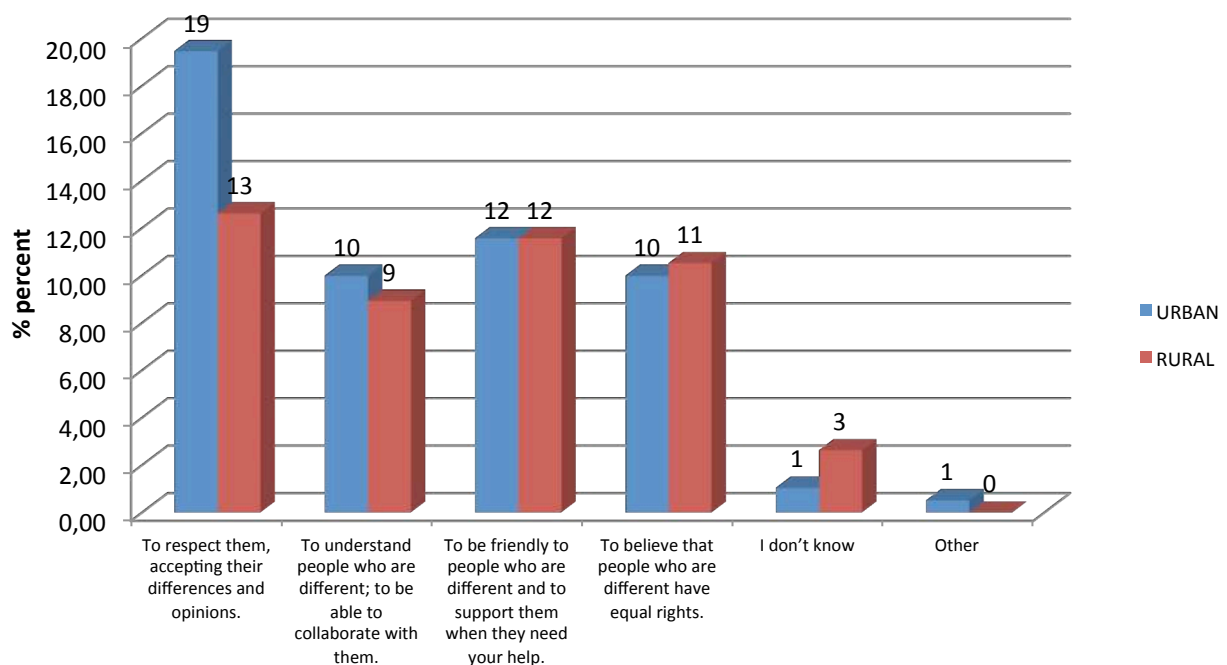
As shown below the distribution of students' understanding of tolerance for people who are different is characterized by the following major criteria: **“showing respect by accepting other people’s differences”** and **“willing to help those people when they are in need”**. These options are chosen by 32% and 23% of the students respectively (see Graph 5). A relatively adequate number of students (19%) understand tolerance towards different people as the ability to collaborate with them, whereas 21% believes that people who are different have equal rights.

Graph 5. What does it mean to be tolerant to people who are different from you?



What is quite interesting is the difference in the distribution of answers in the first criteria **“showing respect by accepting other people’s differences”** described above between students that live in the cities and the ones that live in smaller towns/villages (see graph 6). A possible explanation could be that students who live in urban areas are more familiar to differences of people; hence can comprehend better to respecting others.

Graph 6. What does it mean to be tolerant to people who are different from you?

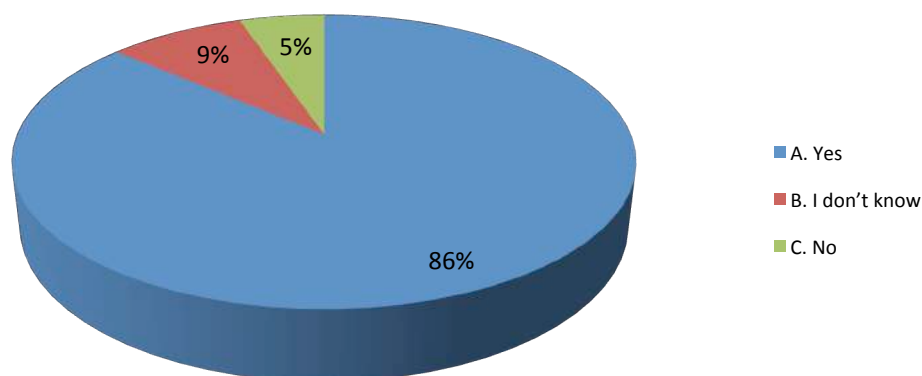


1.4. Are there students who are different in your school? If yes, how do they differ from the rest of the students?

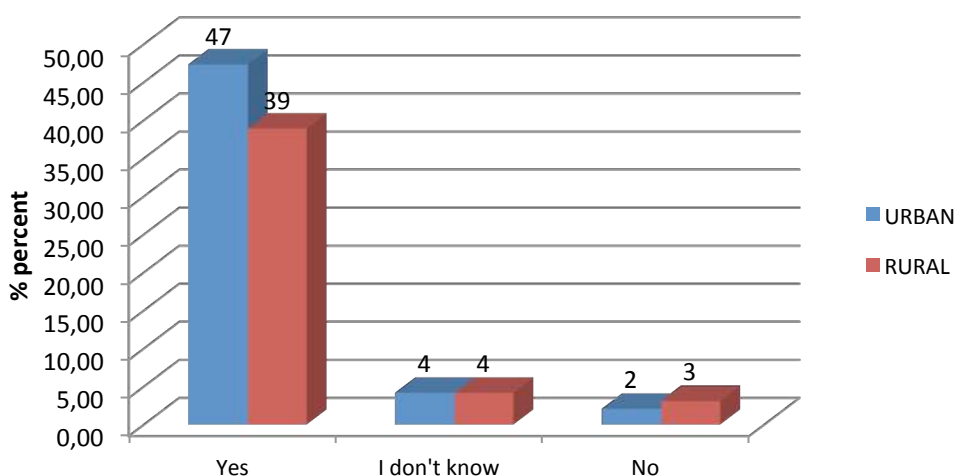
Questionnaire survey results show that 86% of students think that there are “different” children/students in their schools (see graph 7). According to graph 8, 47% versus 39% of students living in urban and rural areas respectively, think that are “different students in their schools. According to only 5% of all students, there aren’t children different in any way in their schools.

Learning difficulties stands out as the major sign of otherness and is chosen by 23% of the students. **Appearance** (skin colour, eye shape, etc.) appears next by 20% of the students. **Difference in holidays/customs** and **language** appears third and fourth respectively. 9% of respondents opted for **problematic and aggressive behavior** and poor **Aggressiveness/problematic behavior** and **poverty** take the fifth place with 9% respectively. The option **mental disabilities** is chosen next by 6% of the students, whilst **physical disabilities** appear next with 3% of the answers. Finally, **talent** and **ability** take the last place as signs of otherness, getting just 2% of all answers (see graph 9).

Graph 7. Are there students who are different in your school?

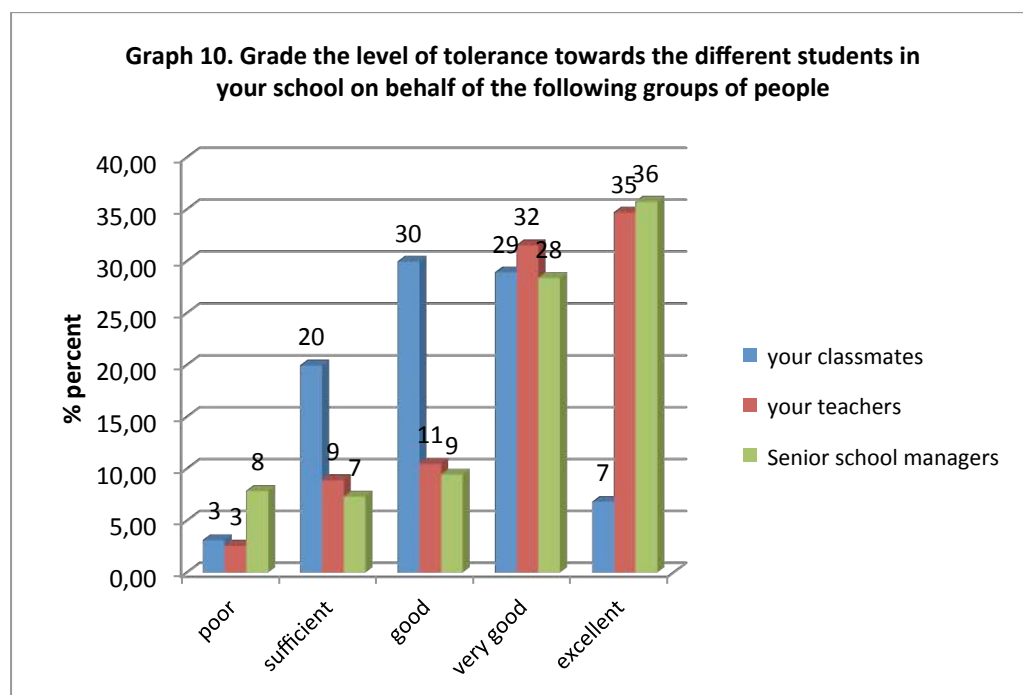


Graph 8. Are there students who are different in your school?



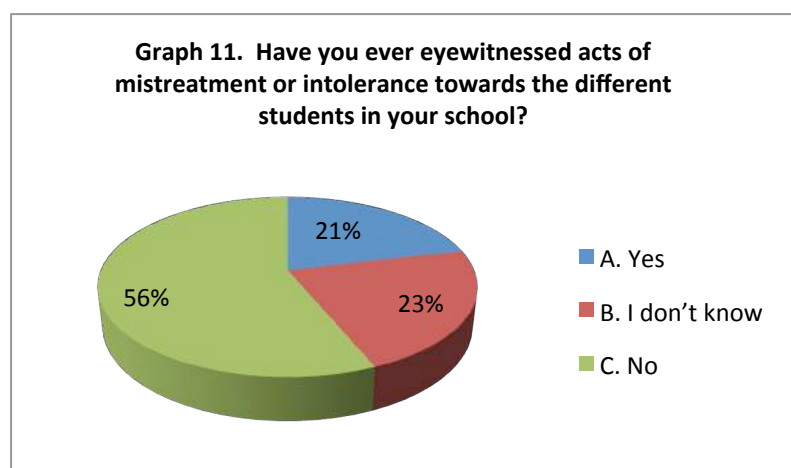
1.5. Rating the level of tolerance which various school groups show towards “different” children

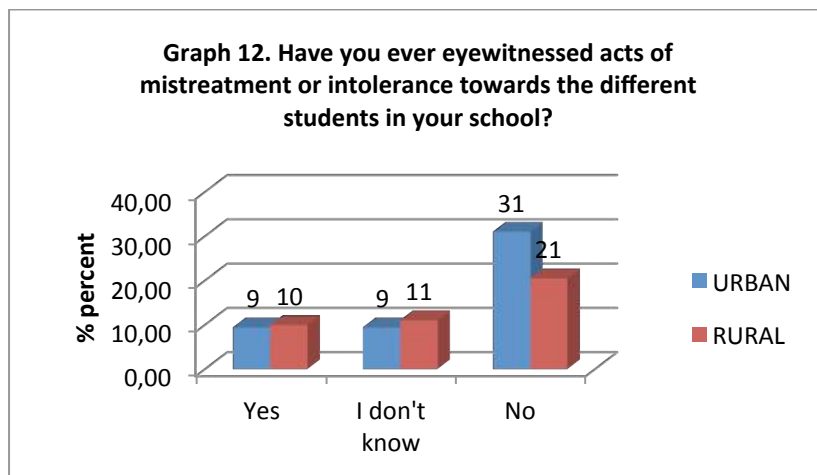
The level of tolerance which classmates, teachers and the school management show towards “different” children, appears to be from sufficient to very good for the majority of students (79% in total for the three levels). The majority of students believe that teachers and school managers show a very good and excellent level of tolerance, with the highest rates given to excellent level with 35% for the teachers and 36% for the school managers (see Graph 10).



a. Have you ever eyewitnessed acts of mistreatment or intolerance towards the different students in your school?

The total share of respondents who reported witnessing manifestations of intolerance towards “different” children in their schools is rather low – 21% (see graph 12). The majority of students; either in the cities or in smaller towns, have not witnessed acts or intolerance (56%). These numbers conform to the high levels of tolerance that was described above (Section 1.6).



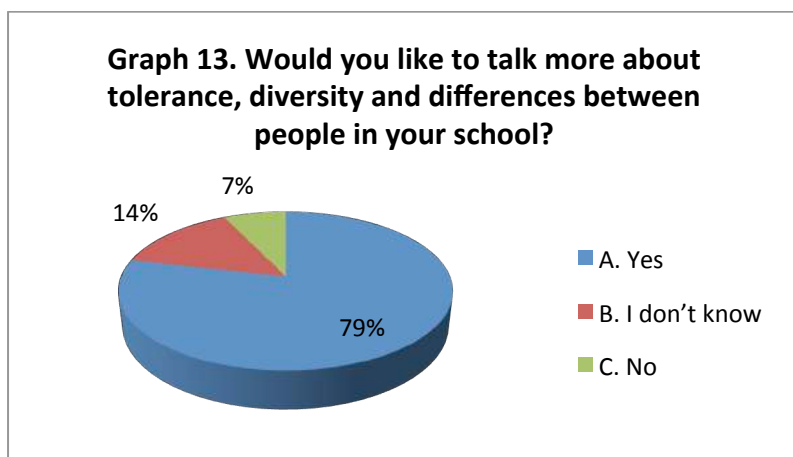


b. What kind of mistreatment of and intolerance to the different children in your school occur most often?

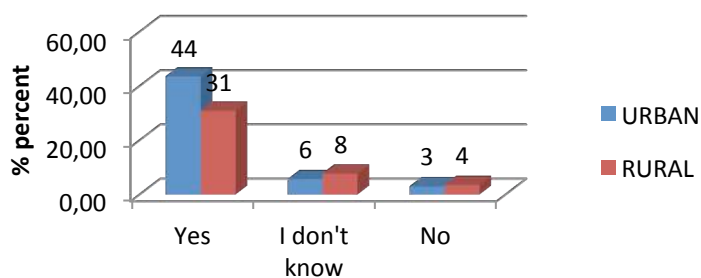
This question referred to several kinds of mistreatment, including physical/verbal abuse, isolation of “different” children and unjust punishment imposed by teachers or school authorities. This question was not allowed to be used in the Questionnaire from the Greek Ministry of Education, as it is believed that there are no such kind of mistreatments in Greek schools and if there was an indication of such acts, these would have been prevented by either teachers or school authorities. The fact that the majority of students doesn’t know or have not witnessed acts of intolerance is encouraging; however there is a small number of respondents who have witnessed such acts (See Section 1.8).

c. Would you like to talk more about tolerance, diversity and differences between people in school? Which topics are you interested in and would like to learn more about?

The majority of respondents (79%) express their wish to have more implications to the topics of tolerance, otherness and diversity in their core subject classes (See Graphs 13-14). Comparing students who live in the cities it appears that they are more willing to talk about these issues (44%) than the ones living in rural areas (31%), probably due to the fact again that they are interfering more with “different” people. Only 7% of respondents think these issues needn’t be addressed in their classes.

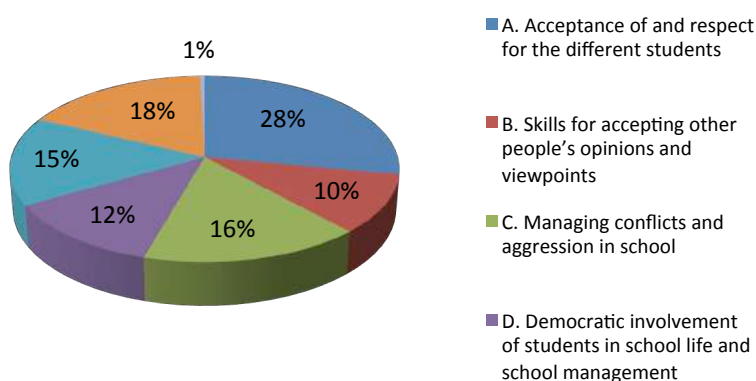


Graph 14. Would you like to talk more about tolerance, diversity and differences between people in your school?

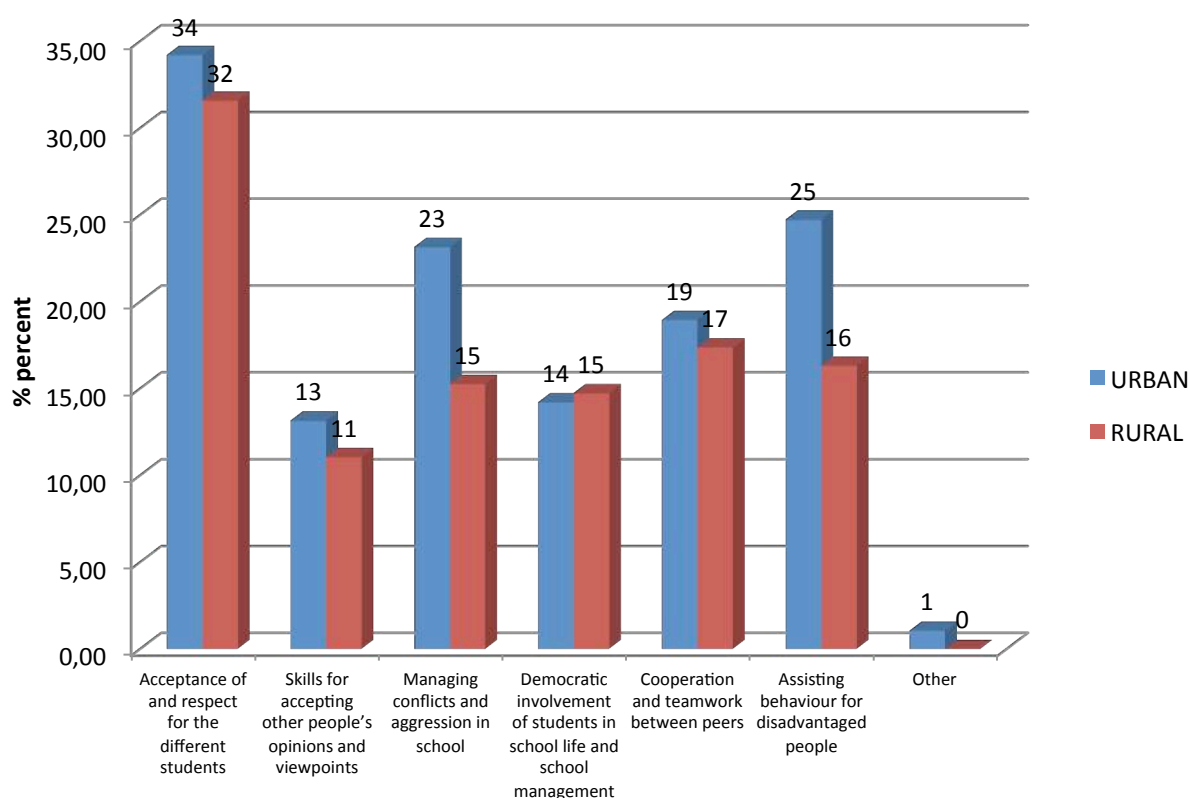


The respondents were given the opportunity to express their opinion on tolerance related issues which they would like to see included in the school curricula and which are to be taken into consideration when educational activities are undertaken in this direction. According to 28% of students (see graph 15), **accepting and respecting differences and “different” children** is the **most important** issue. The issue of **assisting behavior for disadvantaged people** is ranked second by 18% of respondents. 16% of students believe that **managing conflicts and aggression in school** is important, while **peer cooperation and teamwork** has almost the same rank (15%). Less number of students are interested in **democratic participation in school life and management** and **skills of accepting other people’s opinion and point of view** (12% and 10% respectively). Almost half of the target group (46%) concerns mostly in global scale issues such as **accepting and respecting differences** and **assisting behavior for disadvantaged people**, probably due to the fact that they do not face in their daily life direct issues of “otherness”. Also, in comparison of students living in urban and rural areas (see graph 16) it can be seen that there is no significant difference in the responses in most of the issues addressed, except of **managing conflicts and aggression in school** and **assisting behavior for disadvantaged people** where students that live in the cities think that are more important issues. Almost in all of the topics addressed, more students living in the cities are interesting in topics of “otherness” than the ones living in smaller communities.

Graph 15. Which of the following topics are you interested in and would like to learn more about?



Graph 16. Which of the following topics are you interested in and would like to learn more about?

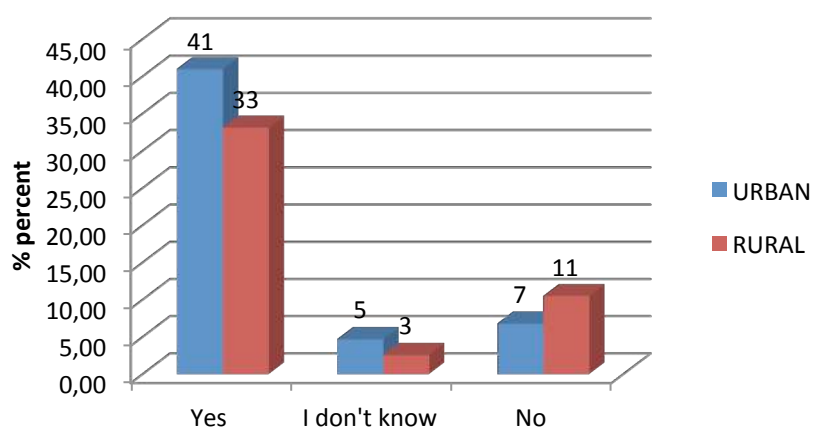


3. Students' attitudes towards otherness in all its forms

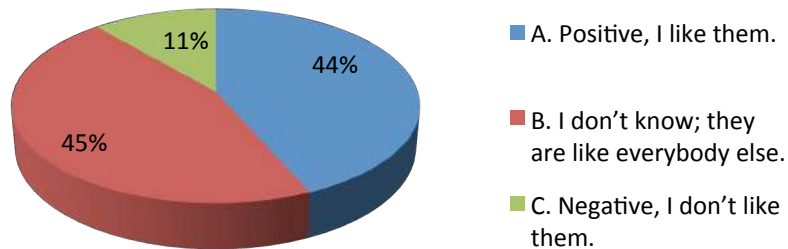
2.1. Attitude towards religious differences.

The majority of students (74%) have already had personal contacts with people of different religion; slightly more students have had these personal contacts in the cities rather than the small towns (see graph 17). When asked what they thought about people of different religion based on their contacts with such people, the majority of the students either had a positive or a neutral attitude (44% and 45% respectively). Only a small number of respondents (11%) had a negative attitude towards people of different religion (see graph 18). What is really interesting is that almost all students who had a negative attitude live in rural areas (see graph 19), whereas the majority of the students live in the village of Skotousa in the prefecture of Serres (see graph 20). According to information given from the Secondary Education Authority in Serres, Skotousa has 2 families of different ethnicities whom their children study at the specific school.

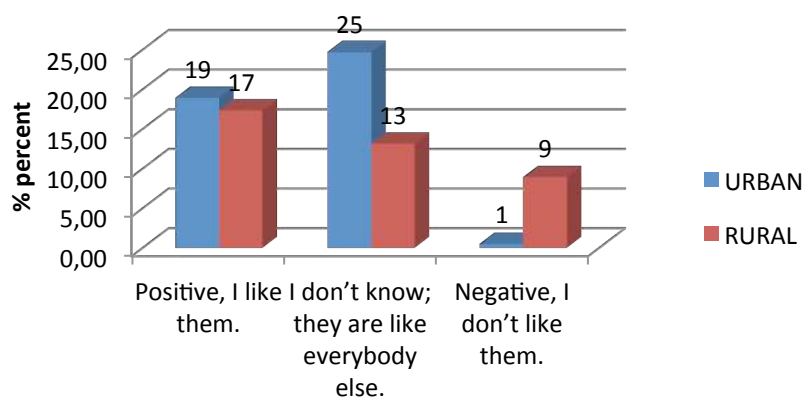
Graph 17. Have you ever had personal contacts with people of different religions/ religious holidays?



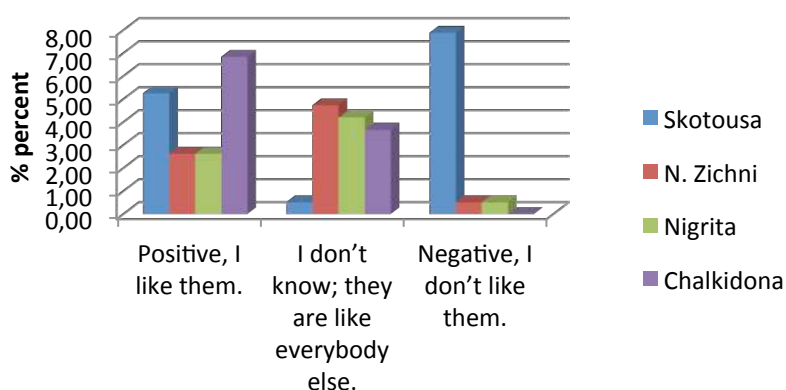
Graph 18. What do you think about people who come from different religious backgrounds based on your personal contacts?



Graph 19. What do you think about people who come from different religious backgrounds based on your personal contacts?



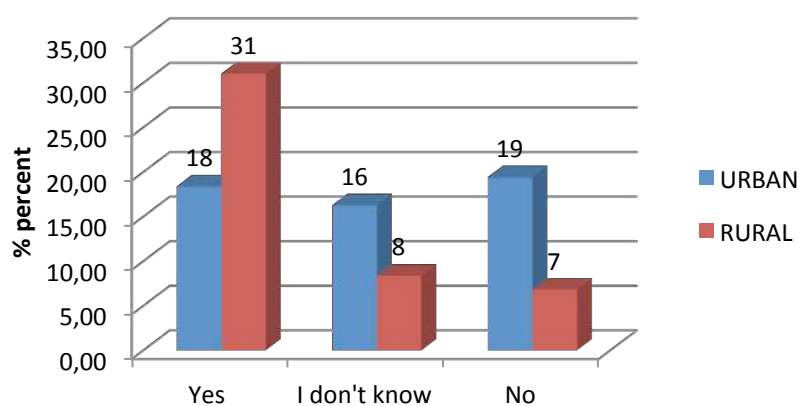
Graph 20. Attitude towards people coming from different religion - RURAL areas



Apart from students' attitude towards people of different religion, the survey also examines students' readiness to interact with such people. Students were faced with a hypothetical situation which examines their willingness to invite a classmate of different religious affiliation to their family celebration. This situation measures the behavioral component of attitude towards religious differences.

The response of half of the students (49%) is positive about inviting a classmate of different religion to their family holiday. As shown at graph 21 the remaining half of respondents is distributed among two answers; not knowing if they would invite their classmate or are not willing to invite a student of different religion (26%). Out of that percent of students who do not know or do not want to invite someone of different religion, the majority lives in the cities (35%), whereas the majority of the respondents who would invite a classmate of different religion live in rural areas (31%). This is probably due to the fact that people who live in villages or small towns – and are open minded to “otherness” – are more willing to “open” their homes in order to host a “stranger”, or a “foreigner” or someone “different”.

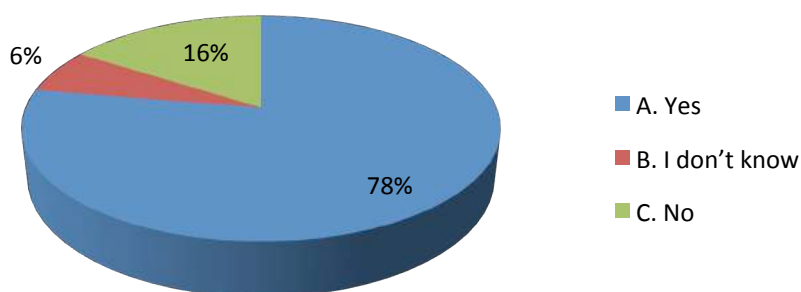
Graph 21. Would you invite a classmate/peer of different religious beliefs to celebrate with you and your family a big religious holiday?



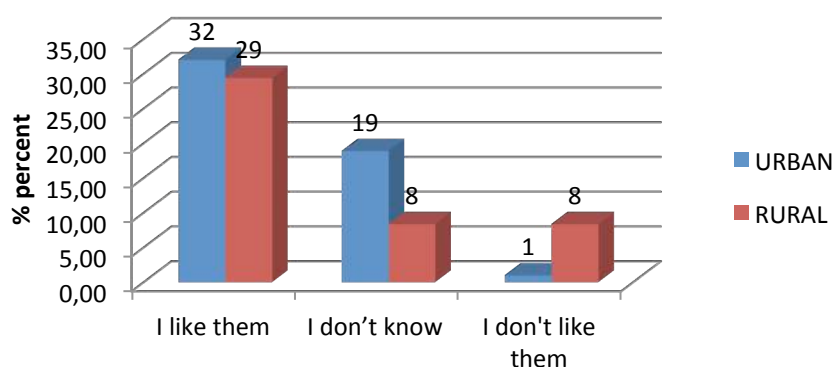
2.2 Attitudes towards ethnic and cultural differences

The majority of students (78%) has communicated either with people or peers who have different traditions, customs or speak another language (see graph 22). Also, the majority of respondents (61%) shows a positive attitude towards people of different ethnicity and culture (see graph 23). Comparing answers given by students living in the cities or in smaller towns, there is no significant difference between the ones who like people such as foreigners, migrants and refugees. There is however, a big difference again between urban and rural areas for the students who do not like people with ethnic differences. This difference can be further analyzed in graph 24, where students living in the village of Skotousa represent the majority of respondents who do not like people with ethnic differences.

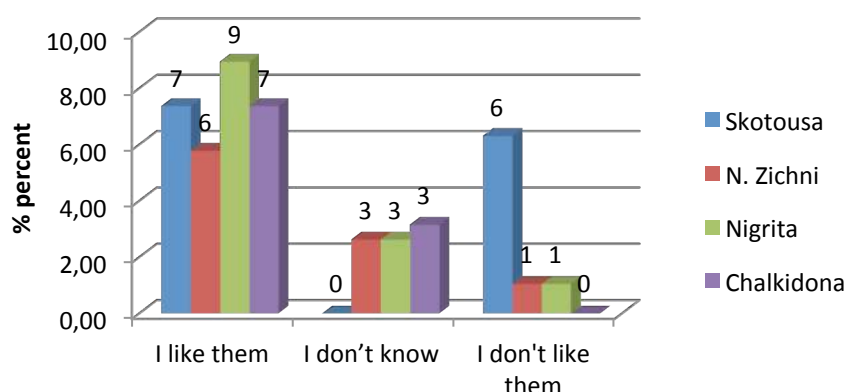
Graph 22. Have you ever communicated with people/peers who have different traditions, customs or speak a different language, eg foreigners, migrants and refugees?



Graph 23. What is your opinion of these people (eg foreigners, migrants and refugees)?

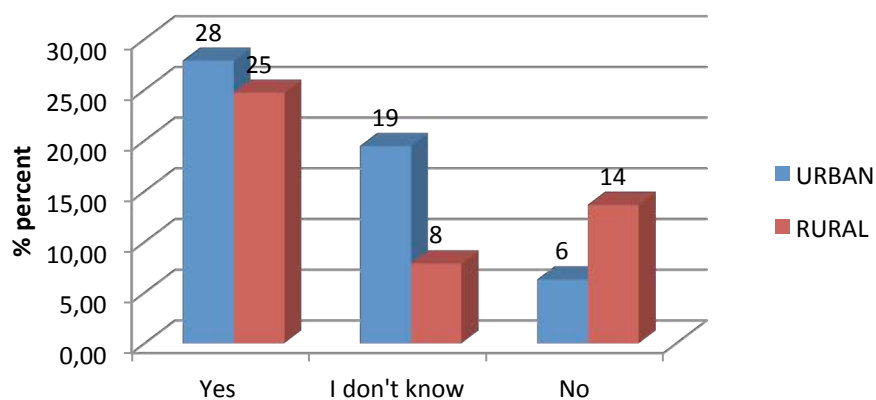


Graph 24. What is your opinion of these people (eg. foreigners, migrants and refugees)?

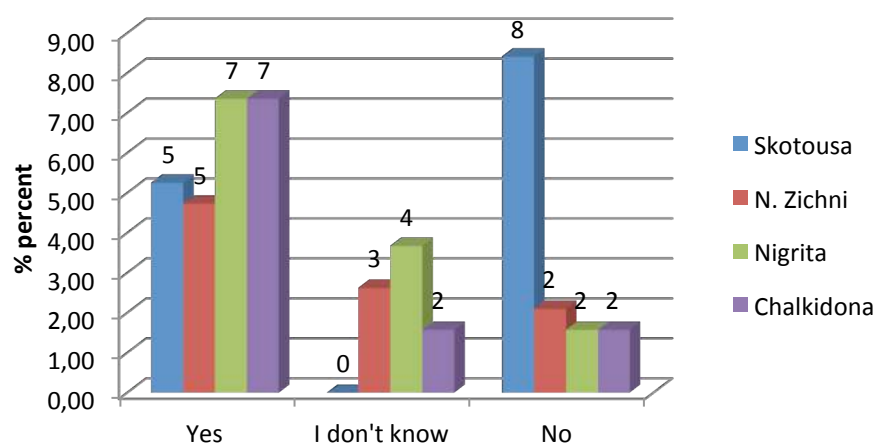


Students were asked to consider the following real-life situation: they have to share a desk with a newcomer from a refugee family. Over half of respondents (53%) agree to share the desk with the refugee student (see graph 25). Unfortunately, one fifth of respondents is unwilling to share their desk with a refugee student and there is again a big difference between students living in the city and in smaller towns. This difference is represented more analytical in graph 26, where the highest rank (8%) is shown from students in Skotousa who are unwilling to share their desk with a refugee student.

Graph 25. You have a new student in your class (from a refugee family). When your teacher asks the class, would you invite the new student to sit next to you?



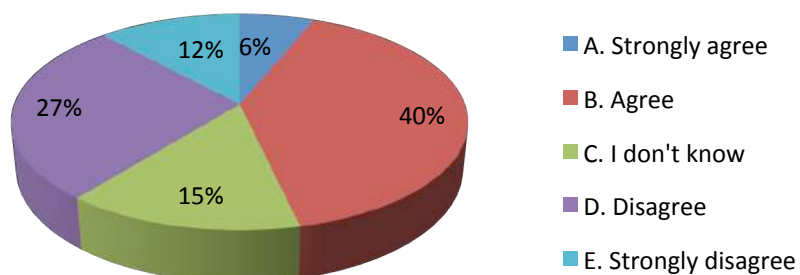
Graph 26. Would you invite a new student (from a refugee family) to sit next to you?

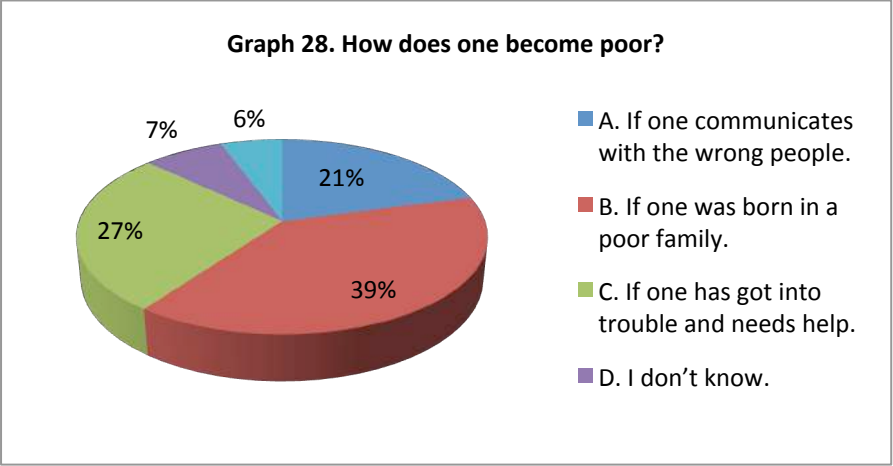


2.7 Attitudes towards poverty

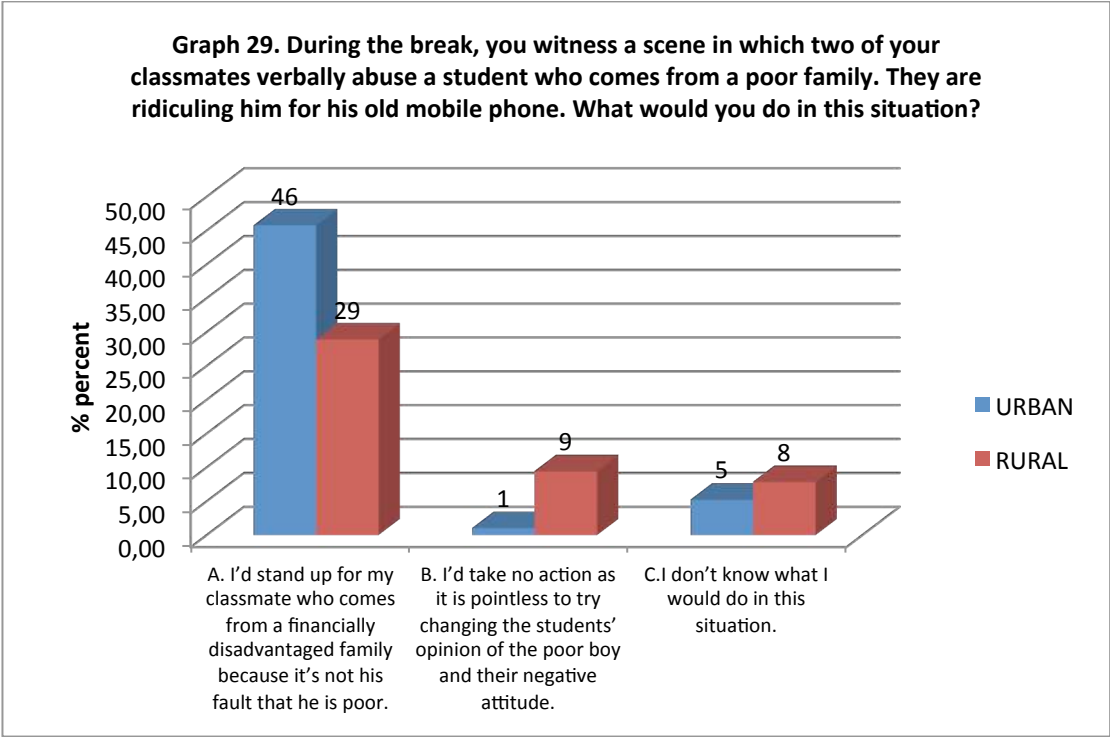
The students were asked their opinion about poverty, whether if it is a bad thing or not. Almost half of the students (46%) have a negative attitude towards poverty (they opted for **yes, strongly agree** that poverty is a bad thing and **yes, agree** that poverty is a bad thing). 39% of students don't have a negative attitude towards poverty (see graph 27). When asked "how does one become poor", the majority of respondents (39%) believe that the reason is **being born in a poor family** (see graph 28). The issue of **one has got trouble and needs help** is ranked second by 27%, while 21% of students believe that **if one communicates with the wrong people** is what makes someone poor. At option **other** (6%) two students indicated the term "economical problems".

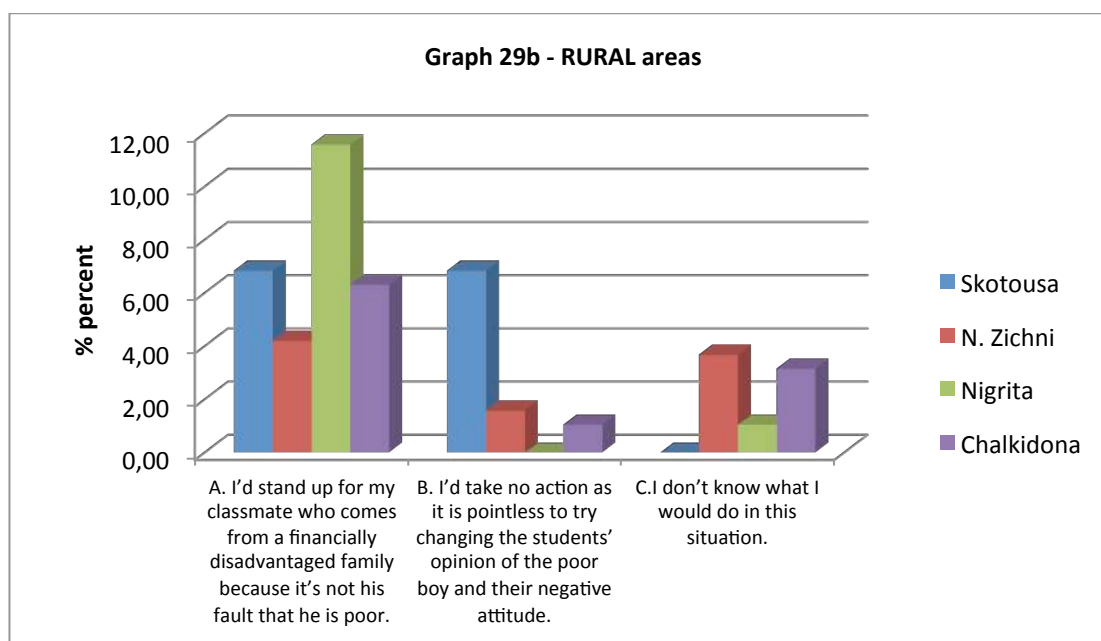
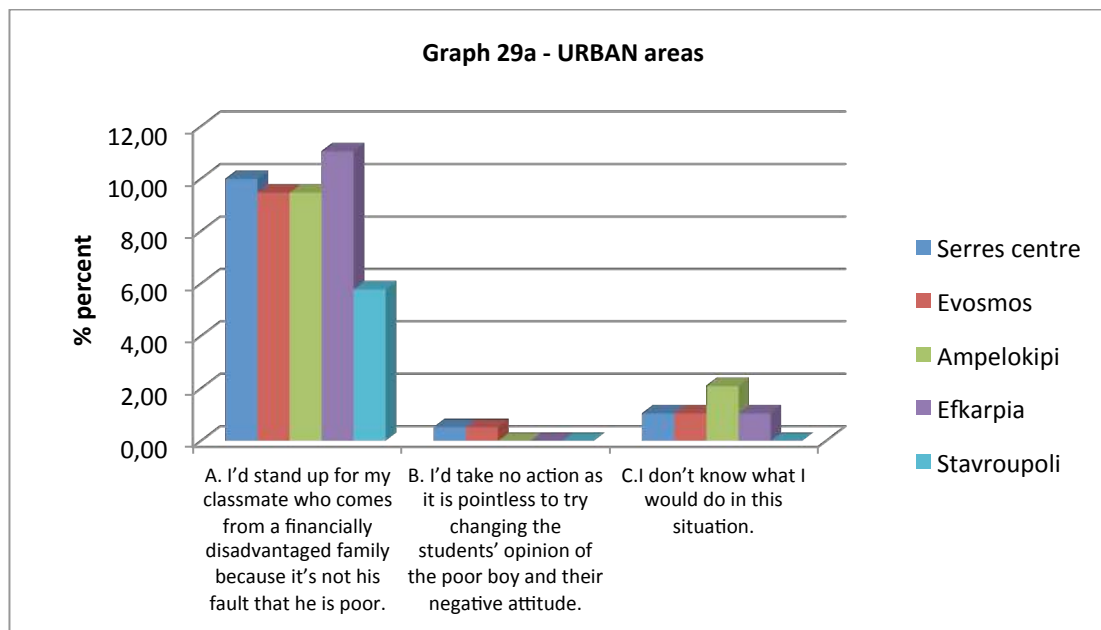
Graph 27. In your opinion, is being poor a bad thing?





In order for the survey to measure the students’ true attitude towards socioeconomic differences, students were placed in a concrete situation: their reaction to witnessing mistreatment of a person with a low socioeconomic status and in particular, of a student from a poor family who is being ridiculed by other children. The majority of students (75%) replied that they would stand up for their poor classmate, which points to the fact that there is a positive attitude towards socioeconomic differences (see graph 29). Most of the students that are willing to help the poor student live in the cities (46%) and their answers are almost equally distributed (see graph 29a). However, 10% of respondents say they wouldn’t stand up for their classmate and 13% say they can’t decide what to do in this situation. Not surprisingly, most of the students who would not stand up for their classmate live in Skotousa as it is shown in graph 29b.

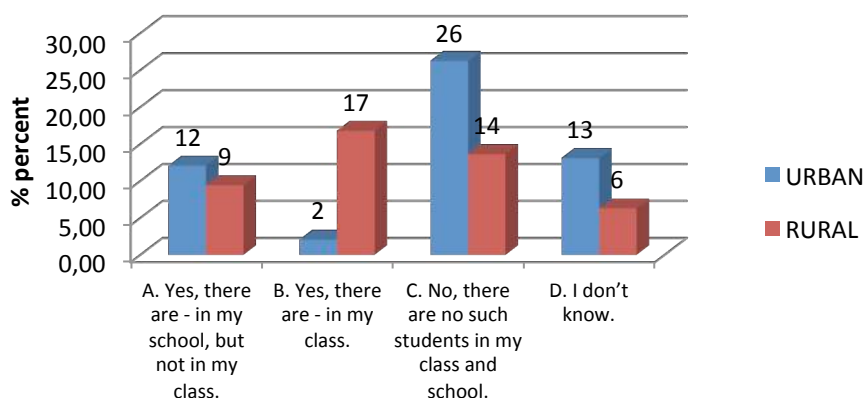




2.8 Attitudes towards physical and mental disabilities

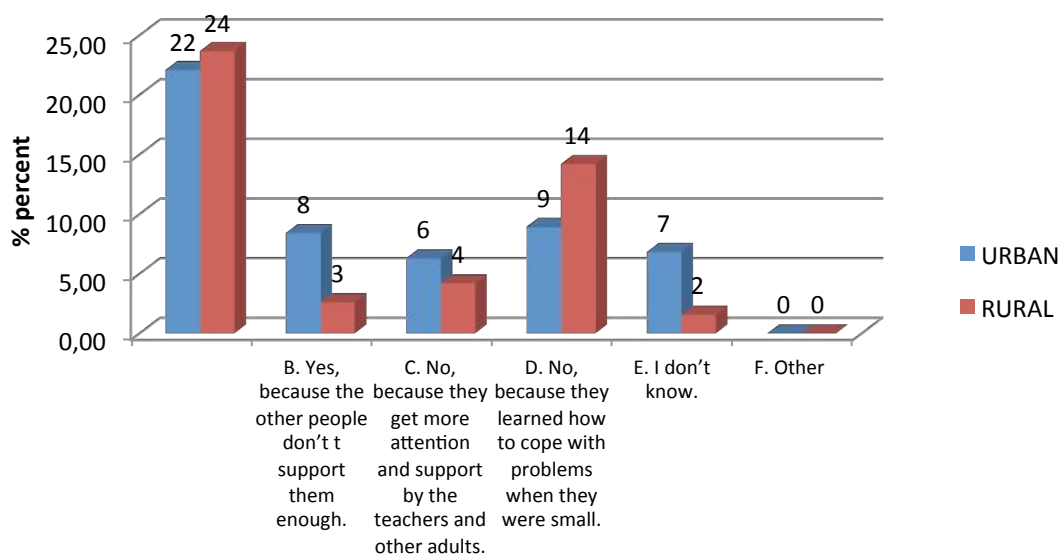
Questionnaire results show that 40% of students have been into contact with classmates who suffer from physical or mental disability (see graph 30). Half of them (21%) have seen such children in their schools rather than in their classes, whereas the other half (19%) communicate with such children on a daily basis within their classes. Questionnaire results also show that 40% of students have no contact with classmates who suffer from physical or mental disability.

Graph 30. Are there students with physical disabilities in your class or your school (eg students in wheelchairs, visually or hearing impaired etc)?

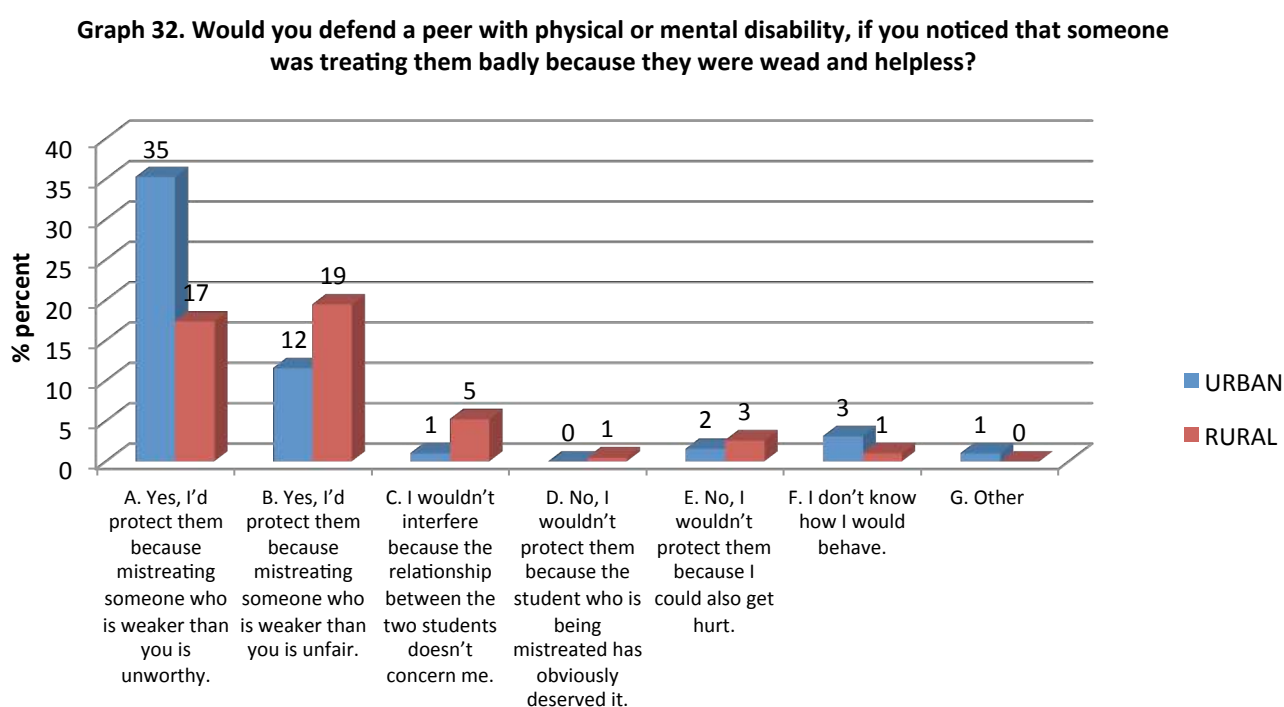


When asked whether it is harder for students with physical disabilities to cope with routine school activities in comparison to the rest of their classmates, the majority of respondents (57%) believes that it is harder for such students (46% focused on **every sphere of everyday life- including moving freely**, and 11% focused on the **non-support from other people**). A possible explanation for this high rank of 46% is due to the fact that there are not many facilities that support movement of people with physical disabilities in Greece- including schools. In the last few years the government is constructing such facilities; however in places like public schools (where most of them have been built some years ago) unfortunately there are not enough facilities yet. 10% of respondents believes it not hard for students with physical disabilities to cope with routine school activities because they would **get more attention and support by the teacher and other adults**, while 23% also believes it is not hard for them because they have **learned how to cope with problems when they were young** (see graph 31).

Graph 31. Is it harder for students with physical disabilities to cope with routine school activities compared to the rest of the students?



83% of students gave a positive reply to the question if they would stand up for a child with disability who is being mistreated (see graph 32). 6% of respondents would not interfere, and another 6% of respondents gave a negative reply. 4% of students did not know how to behave in a situation like that. Results are quite distributed – particularly for the students who would defend their peer. More students that live in the cities (35%) rather than those who live in rural areas (17%) would defend their peer because they believe that **mistreating someone that is weaker than you is unworthy**. On the other hand less students that live in the cities (12%) rather than those who live in rural areas (19%) would defend their peer because they believe that **mistreating someone that is weaker than you is unfair**. On the other hand less students that live in the cities (12%) rather than those who live in rural areas (19%) would defend their peer because they believe that **mistreating someone that is weaker than you is unfair**.

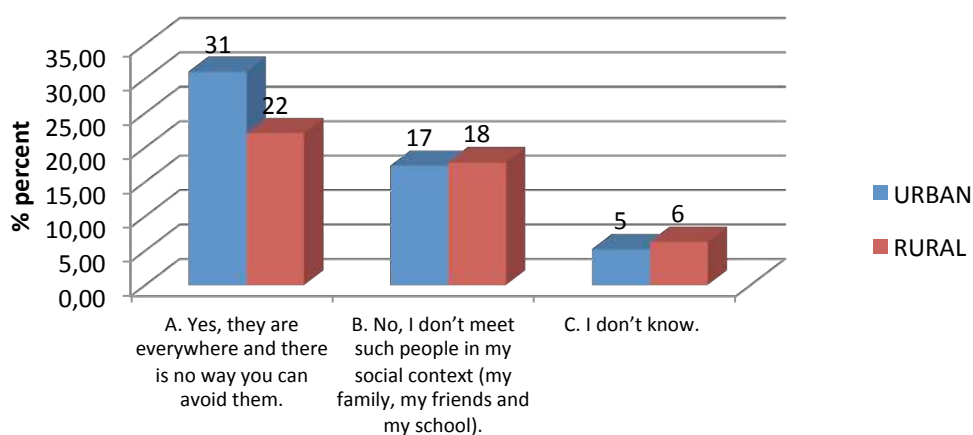


2.9 Attitudes towards aggressive and hostile behavior

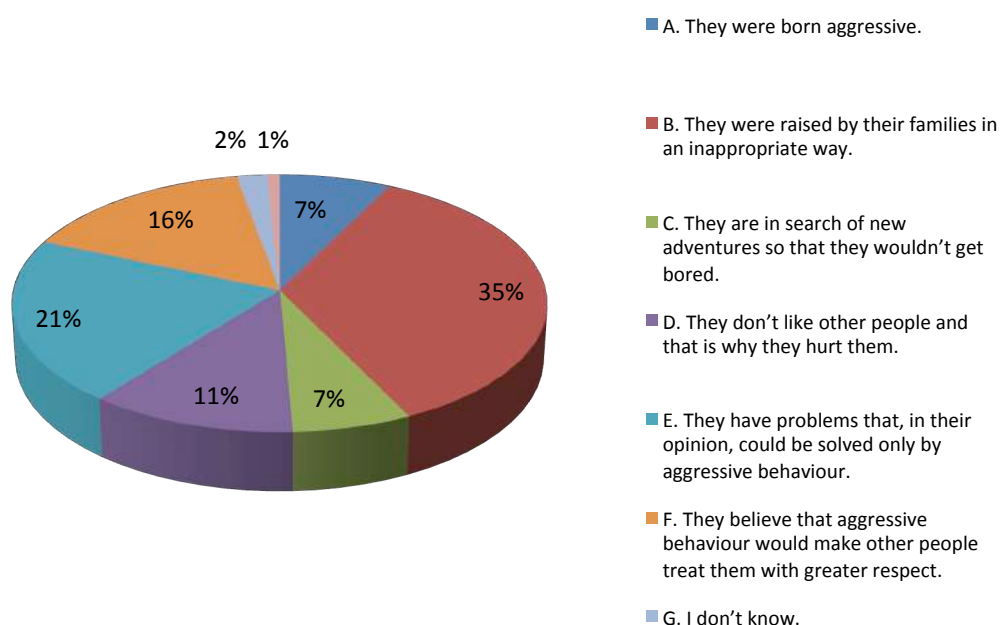
The results show that just above half of respondents (53%) has been in contact with aggressive peers (see graph 33). Most of the students who have been in contact with such aggressive peers live in the cities (31%). A rather high percentage of students (35%) claims that they have never been in contact with aggressive children because there aren't such children in their environment.

When asked why do such peers become aggressive and violate the rules, most of the students (35%) believe that **the ones responsible are their families on the way they raise them** (see graph 34). 21% of respondents feel that these aggressive peers **have problems that only aggressive behavior could solve**, whereas 16% of the students claimed that such peers are aggressive because **they think that others would treat them with respect**. One tenth of students believe that those peers **don't like other people and aggression is the way to hurt them**. A small percentage of students (7%) think that those peers either **were born aggressive** or **they are in search of new adventures and aggression is a way that they are not bored**.

Graph 33. Have you ever been in contact with students that people call aggressive or students who show hostile behaviour?

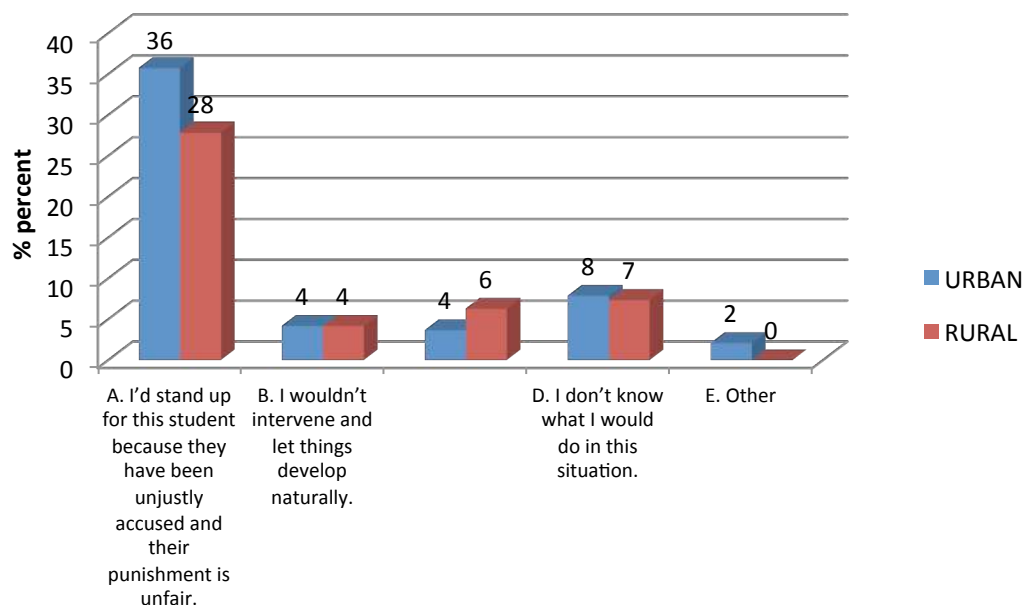


Graph 34. Why do these students become aggressive and violate the rules?



In order to study the respondents' reaction to children with aggressive behavior, the students were asked if they would stand up for an aggressive peer knowing that he/she is unjustly accused of doing something bad. 65% gave a positive reply, by supporting this student. 18% gave a negative reply, by either not interfering or wouldn't standing up for the aggressive student as they believe that he/she deserves to be punished unfair for all the misbehaving in the past. There is a percentage (15%) who doesn't know what they would have done in a situation like that (see graph 35).

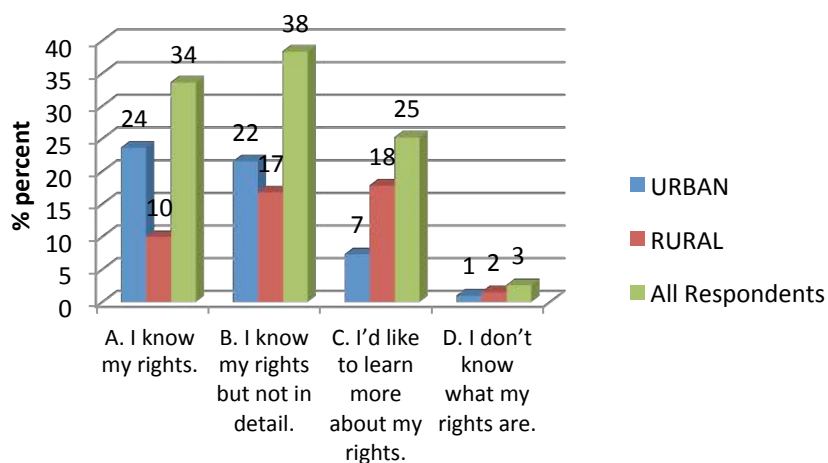
Graph 35. A student in your school (who is extremely aggressive and ill-behaved) is accused of being involved in a fight with other children which caused damage to school property. The head teacher expells him from school as a punishment but you know tha



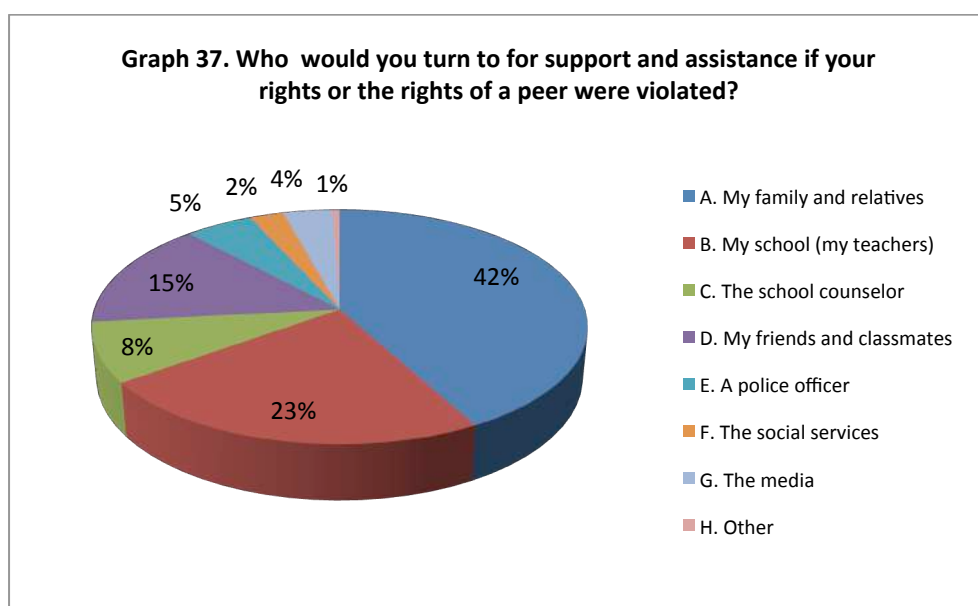
2.10 Attitude towards children's rights and the subjects who protect these rights

The questionnaire also addresses the issue of children's rights, students' awareness of these rights and students' attitude towards the subjects who have to safeguard these rights. 72% of respondents claim they know their rights but 38 % of them give evasive answers, namely that they know their rights but not very much (see graph 36). Most of the students who are aware about their rights live in the cities (44% in total). One fourth of students would like to know more about their rights, out of which 18% lives in rural areas, and only 3% of respondents are not aware of their rights.

Graph 36. Do you know your basic rights?



The respondents were asked whom they would trust and ask for help in case their rights are infringed. Data analysis shows some interesting results (see graph 37). 42% of students trust their **family and relatives** who are regarded as the safest place where students can seek help. The **school represented by teachers** is ranked second with a share of 23%. The third place owns the **friends and classmates** with a percentage of 15%. As a fourth option, students would seek help from **educational psychologists and counselors** when their rights are infringed (8%). The police lack credibility with students when it comes to infringed rights - only 5% of respondents trust the **police forces**. In addition, a small number of students would seek help from the **media** and **social services** - 4% and 2% respectively. The last three ranks of public authorities (police forces, media and social services) are low estimated in Greece from people – and students – as a result of lack of trust.



CONCLUSIONS

The analysis of questionnaire data on tolerance and attitude towards differences arrives at the following conclusions:

In relation to attitudes towards differences and students' understanding of tolerance towards "different" people

- Most of the respondents show significant interest in the issue of differences and human diversity, even though a relative high number of students has not considered about the fact that people are different. Also, a rather large proportion of students regard difference as a positive aspect.
- Students believe that their peers differ mainly in terms of learning difficulties, appearance, ethnicity/religion, aggressive behavior and economic status.
- The overall level of tolerance and acceptance of differences in schools is high, as stated by the respondents. According to students, their classmates, teachers and school managers show a very positive and favorable attitude

towards “different” children. Also, students associate tolerance with respect for “different” children/people paid through acceptance, support, equality and understanding.

- Unfortunately there are incidents of intolerance and mistreatment of “different” students; however the survey did not continue further the analysis on this topic as it was forbidden by the Greek Ministry of Education.

- A great amount of respondents is interesting in expanding knowledge on acceptance and respect for the “different” students. Respondents are also interested in topics of assisting behavior for disadvantaged people, managing conflicts and aggression in school, developing cooperation and teamwork between peers and getting involved in school life and school management.

In relation to students’ attitude towards otherness in all its forms

- The majority of respondents show a very positive attitude towards “different” people in terms of religion, ethnicity, culture and disabilities. Their opinion towards poverty had a negative aspect; however their attitude towards poor peers is highly positive. Students also believe that aggressive behavior arises mainly from family and the majority of them feels protective against unfair judgment to students; even to aggressive ones.



4. Italy

RESEARCHING TOLERANCE AND ATTITUDE TOWARDS OTHERNESS WITHIN CHILDREN OF SCHOOL AGE (11-14 YEAR OLDS) – ITALY

The **OTHERNESS** project addresses the transversal skills correlating to social and civic competences and cultural awareness and expression. Planned project activities are related to educating students to show tolerance, to express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy.

To do so, the Output 1 - Dimensions of accepting Otherness by school-age young people – included an opinion pool, addressed to 11-14 year olds students. Their opinions have been investigated through a questionnaire developed by Prosveta-Sofia Foundation, in cooperation with the whole consortium. The questionnaire consisted in 30 multiple choice questions, related to different aspects of Otherness, such as ethnicity, culture, socioeconomic status, disabilities, aggressive behavior, human rights.

TARGET GROUP

In Italy the questionnaires has been implemented in January 2016 to a total of 195 students attending the first two years of upper secondary schools (158 students of first class and 37 of second class) aged from 13 to 16.

The selected schools present very different characteristics and they are all located in Palermo:

- *Liceo Maria Adelaide*, is a Lyceum of Classical studies located in a residential neighborhood, attended by a homogeneous group of pupils, coming from families of middle-high social class with a very low presence of foreign students;

- *Liceo Benedetto Croce* is a Scientific Lyceum located in a more peripheral neighborhood of Palermo with an high presence of immigrant families, attended by students coming from middle class families;
- *Istituto Tecnico Nautico Statale Gioeni – Trabia* is a technical institute, attended by students with high risk of drop-out, most of them coming from middle-low class families, living in disadvantaged neighborhoods.

Most of the students (66,7%) who responded to our questionnaires are 14 years old, the 19,8% is 15 years old and the 9,9% is 13 years old. Some of the students are 13 and 16 years old.

The 39,2% of respondents are girls and the 60,8% are boys.

EVALUATION RESULTS AND ANALYSIS

Almost all respondents showed an **high interest** in the topic of difference between people: just the 3.1% said they are not interested and the 5,7% doesn't know.

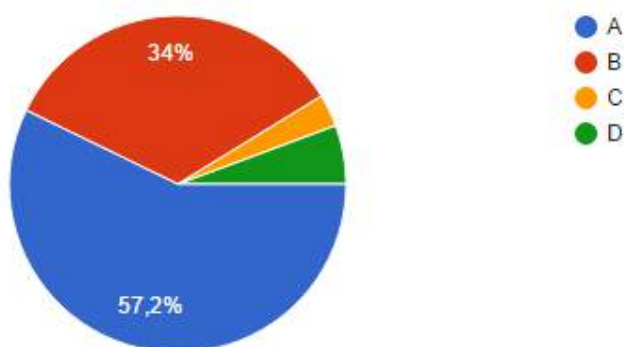
Question n.1 - Are you interested in the topic of differences between people; have you ever thought about that?

A) Yes, I'm interested in the topic and I've thought about the differences between people.

B) Yes, I'm interested in the topic but I haven't thought about the fact that people are different.

C) I'm not interested in the topic.

D) I don't know.



Graph 1.

Moreover, the majority of students showed a **positive attitude** towards differences between people: in total the 76,3% of respondents affirm that differences between people are something positive; 9,5% of students have not a clear idea about it and 14,2% evaluate the differences between people negatively.

Question n.2 - People are different. Do you think it is something positive?

A) Strongly agree

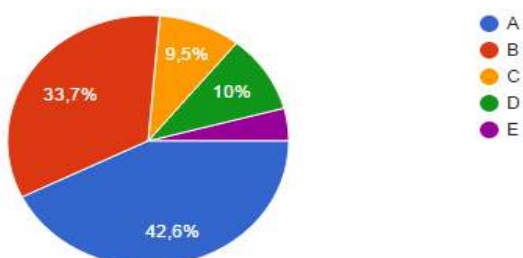
B) Agree

C) I don't know

D) Disagree

E) Strongly disagree

Graph 2.

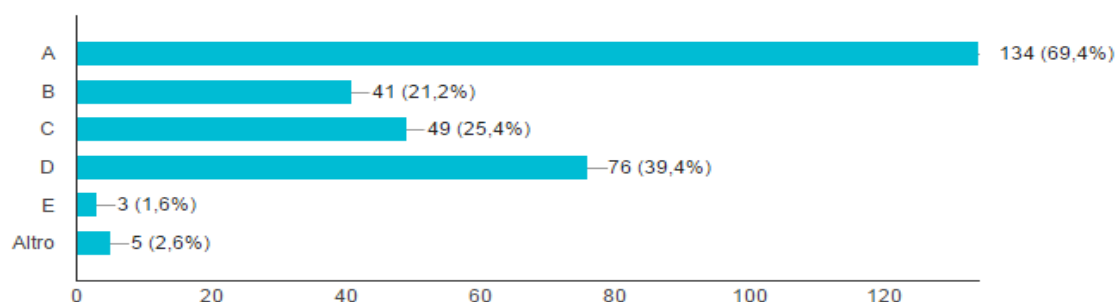


According with the students' opinion, to be tolerant to people who are different means to respect them (69,4%), to believe they have equal rights (39,4%), to be friendly and support them (25,4%), to understand and collaborate with them (21,2%). Some responded added the following answers to the ones proposed by the questionnaire: to consider the diversity as a richness (2 people); to respect and help them; not despise them for what they are.

Question n.3 - What does it mean, in your opinion, to be tolerant to people who are different from you?

- A. To respect them, accepting their differences and opinions.
- B. To understand people who are different; to be able to collaborate with them.
- C. To be friendly to people who are different and to support them when they need your help.
- D. To believe that people who are different have equal rights.
- E. I don't know.
- F. Other

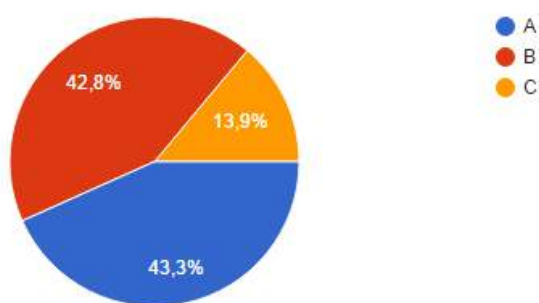
Graph 3.



43,3% of students think there are student "different" in their schools; almost the same percentage (43,8%) have no a clear idea about it and the remaining part (13,9%) thinks that there are no students who are different in their school.

Question n. 4 - Are there students who are different in your school?

- A. Yes
- B. I don't know
- C. No



Graph.4

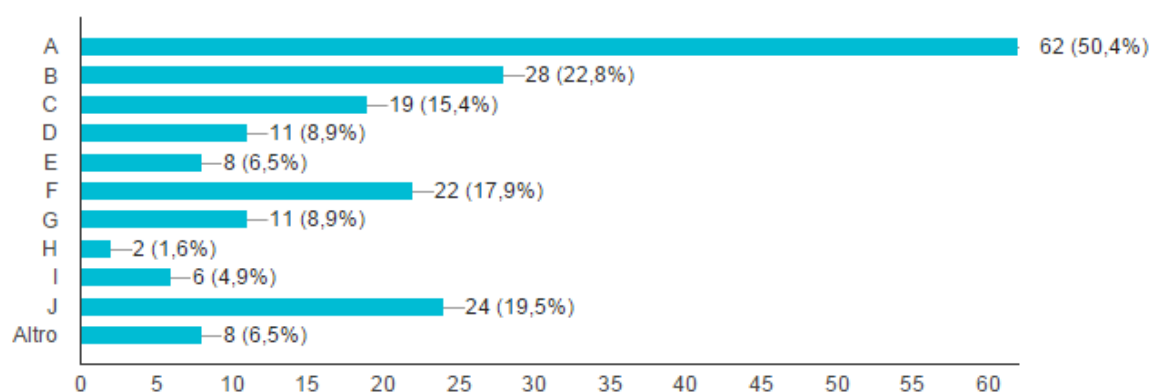
Appearance (skin colour, eye shape, etc.) stands out as the major sign of otherness and is chosen by half of the respondent (50,4%); the **language** is at the second place with 22,8% followed by **learning difficulties**. **Physical disabilities** and **problematic and aggressive behavior** have been chosen both by the 8,9% of students. Under this percentage we found other elements of diversity such as **mental disabilities**, **poverty** or a **higher level of talent**, chosen by just few students.

Some of them added new element of diversity, sawn as relevant in their scholar context such as: different sexual orientation (2 people); traditionalist religion; different look; different opinions and different behavior; different nationality (2people).

Question n. 5 - How do these students differ from the rest?

- A. They look different. (e.g. different skin colour, eye shape, etc.)
- B. They speak a different language.
- C. They have different holidays and customs.
- D. They have physical disabilities.
- E. They have mental disabilities.
- F. They have learning difficulties.
- G. They are aggressive and have problematic behaviour.
- H. They are poor.
- I. They are more talented and gifted than the rest of the students.
- J. I don't know.
- K. Other

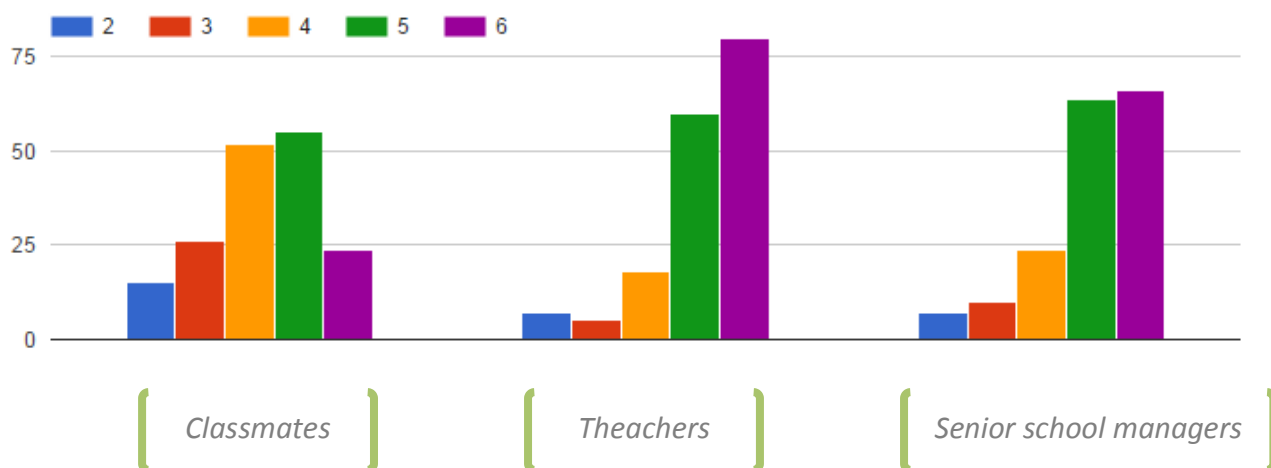
Graph.5



The following graph show that in the opinion of the students, their **teachers and school managers** are dealing very well with students who are “different”; on the contrary, between students there is a lowest level of tolerance towards otherness compared with their superior, but still fairly high.

Question n. 6 - Using the grading scale from 2 to 6, where 2 is poor/fail, and 6 is excellent; please grade the level of tolerance towards the different students in your school on behalf of the following groups of people.

Graph.6

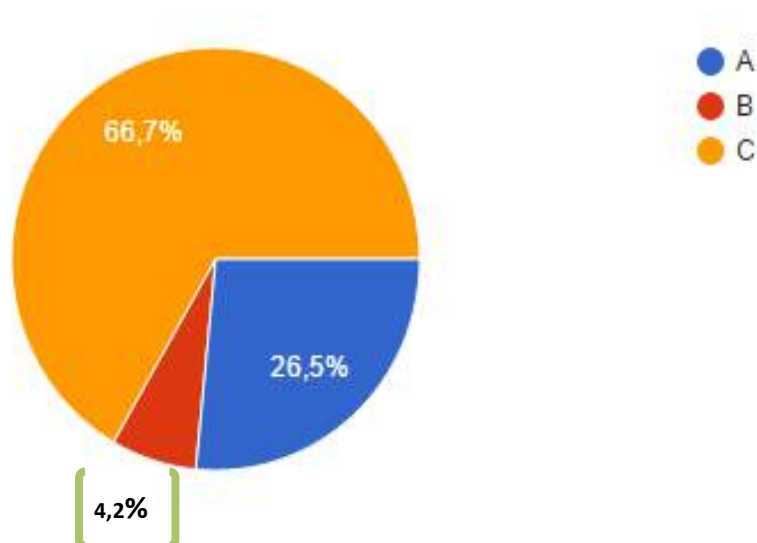


Most of the students (66,7%) affirmed they have ever eyewitnessed acts of mistreatment or intolerance towards the different students in their school; 26,5% answered “yes” and the 6,8% said that they don’t know. This is coherent with the previous question, from which emerged that between students not always there is a high level of tolerance.

Question n. 7 - Have you ever eyewitnessed acts of mistreatment or intolerance towards the different students in your school?

- A. Yes
- B. I don’t know
- C. No

Graph.7

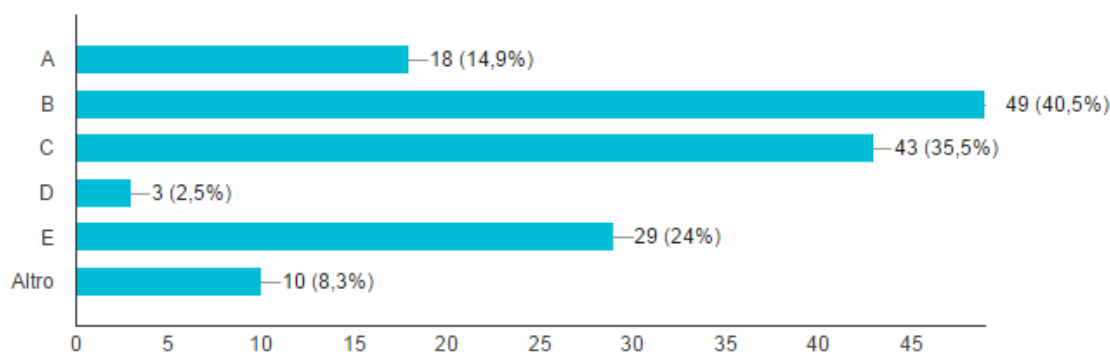


The most common form of mistreatment occurring in schools is **Verbal assaults, insults and threats** (40,5%); the second one is **Isolation** (35,5%) and then **Physical abuse** (14,9%). Just 3 of 195 students said that in their school have occurred some **Unjust punishment imposed by teachers or school authorities** and this reflect the good opinion students have of their teachers and school managers, as showed in question n. 6. Some students add “chatter and laughter behind them” as another kind of mistreatment toward who is different.

Question n. 8 - What kind of mistreatment of and intolerance to the different children in your school occur most often?

- A. Physical abuse (aggression).
- B. Verbal assaults, insults and threats.
- C. Isolating the different children and not including them in learning activities and games as desirable partners.
- D. Unjust punishment imposed by teachers or school authorities.
- E. I don't know.
- F. Other

Graph.8



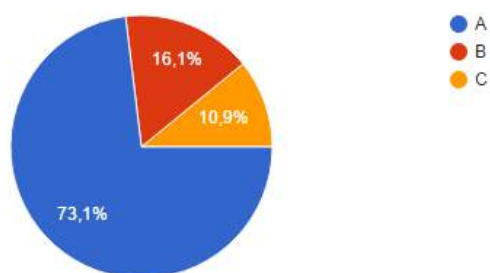
The large majority of students (73,1%) affirmed they would like to **talk more** about tolerance, diversity and differences between people in school; just the 10,9% doesn't want and the 16,1% doesn't know.

Question n. 9 - Would you like to talk more about tolerance, diversity and differences between people in school?

A. Yes

B. I don't know

C. No



Graph.9

Particularly, the most interesting topics about which students would like to learn more are **Acceptance of and respect for the different students** (48,7%) and **Skills for accepting other people's opinions and viewpoints** (47,6%). The 22,5% want to know more about **Managing conflicts and aggression in school** and about the 12-13% of students expressed interest in the topics of **Nonviolent communication between people** and **Fostering school climate**. The 9,9% of students is interested in **Accepting different cultures, peoples and religions**.

Question n.10 - Which of the following topics are you interested in and would like to learn more about?

A. Acceptance of and respect for the different students

B. Skills for accepting other people's opinions and viewpoints

C. Nonviolent communication between people

D. Fostering school climate, improving school discipline by strengthening Student-Student and Teacher-Student relations

E. Managing conflicts and aggression in school

F. Accepting different cultures, peoples and religions

G. Getting acquainted with Human Rights

H. Getting acquainted with and respecting Children's Rights

I. Democratic involvement of students in school life and school management

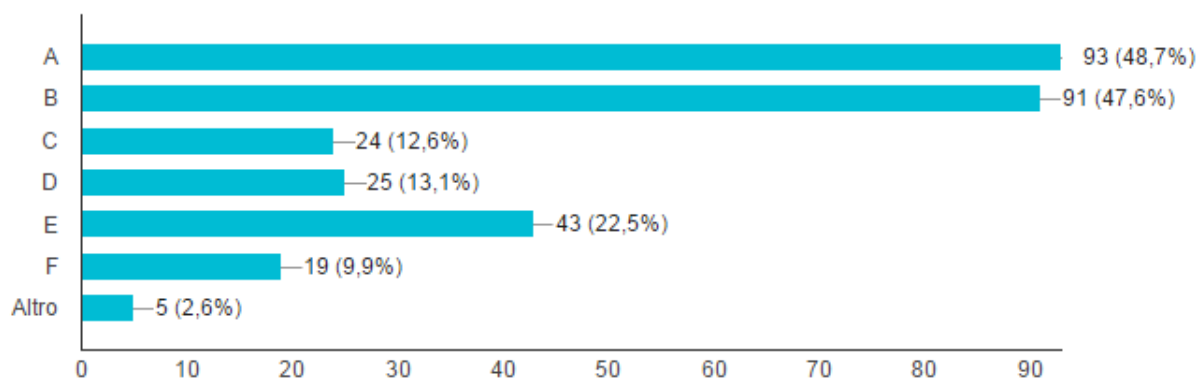
G. Cooperation and teamwork between peers

K. Assisting behaviour for disadvantaged people

L. Support for children with special needs (physical and mental disabilities, learning difficulties, aggressive behaviour, etc.)

M. Other

Graph.10



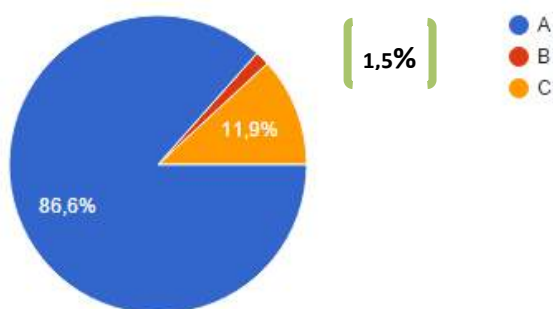
Almost all students (86,6%) said they already had personal contacts with people of different religions or ones who observe different religious holidays. Just 3 of 195 people answered “no” and the remaining 11,9% doesn’t know.

Question n.11 - Have you ever had personal contacts with people of different religions or ones who observe different religious holidays?

A. Yes

B. I don’t know

C. No



Graph.11

Similarly, almost all the students showed a **positive attitude** toward these people: 46, 5% said they like them and the 51,9% said they are equal to the others. Just 3 of 195 students answered they don’t like them.

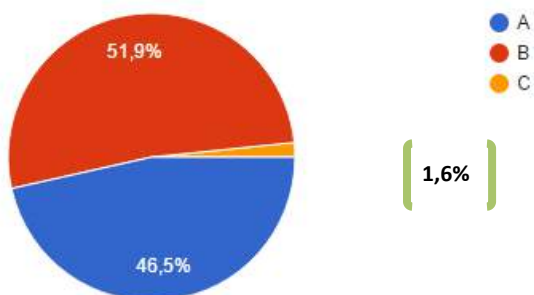
Question n.12 - What do you think about people who come from different religious backgrounds based on your personal contacts?

A. Positive, I like them.

B. I don’t know; they are like everybody else.

C. Negative, I don’t like them.

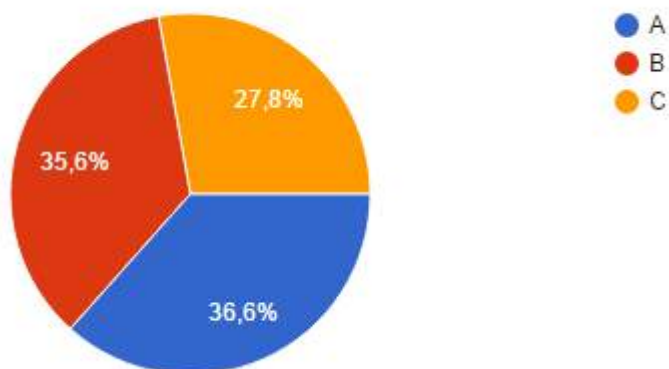
Graph.12



Nevertheless, despite this general positive feeling, students reacted differently when they are asked to decide if they would invite a classmate of a different religion in occasion of a religious holiday. In this case, the answers are more doubtful, divided almost in equal extent between who would do it, who doesn't not and who would not do it.

Question n.13 - You have the opportunity to invite a classmate/peer to celebrate with you and your family a big religious holiday. Would you invite a classmate of different religious beliefs ?

- A. Yes
- B. I don't know
- C. No

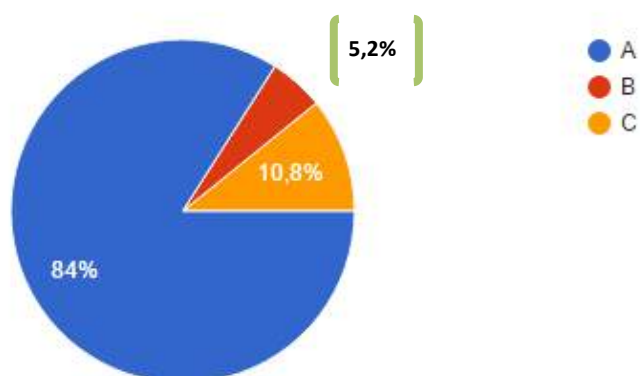


Graph.13

The majority of students (84%) say they already had contact with people with different culture (traditions, customs, language), the 10,8% say they never had and the 5,2% doesn't know.

Question n.14 - Have you ever communicated with people (peers included) who have different traditions, customs or speak a different language, e.g. foreigners, migrants and refugees?

- A. Yes
- B. I don't know
- C. No



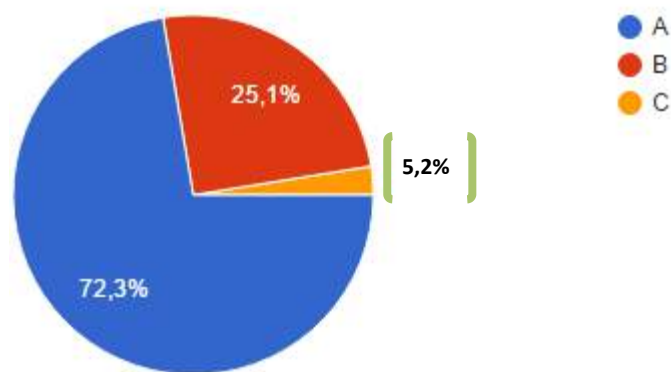
Graph.14

In general, 72,3% of students have a positive attitude towards people of different **ethnicity and culture**. Just the 2,6% say they have a negative attitude towards foreigners and a large percentage, 25,1% can't decide.

Question n. 15 - What is your opinion of these people?

- A. I like them.
- B. I don't know.
- C. I don't like them.

Graph.15

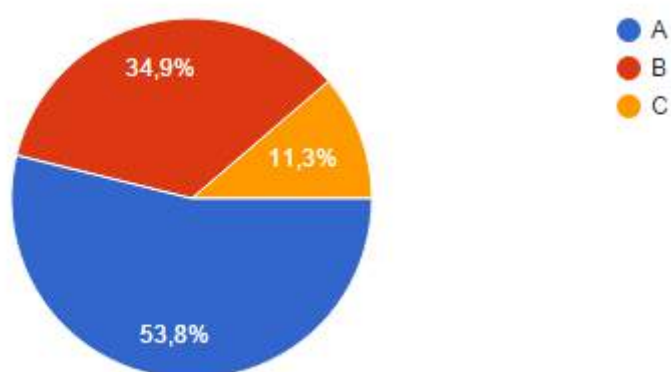


In order to investigate the readiness of students to show empathy for refugee children, it has been asked the following question:

Question n. 16 - You have a new student in your class (from a refugee family). Your teacher asks the class who would like to invite the new student to sit next to him/her. Would you volunteer to do so?

- A. Yes
- B. I don't know
- C. No

Graph.16

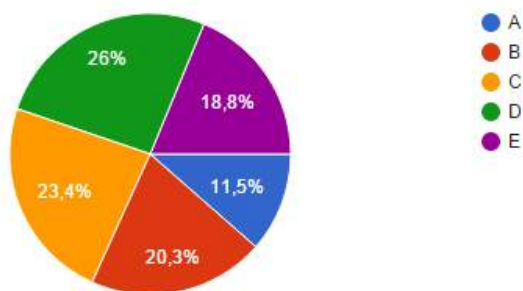


As shown by the graphic, around half of the students showed **empathy** and a positive attitude towards **refugees children**, affirming they will volunteer to sit next to them in class. Just the 11,3% wouldn't do so and the 34,9% doesn't know how to answer to the question.

Questions 17 and 18 investigate the attitude of students regards poverty. Respondents showed different opinions and attitudes about the topic, the answers are almost equally distributed between who think being poor is a negative think and who think is not.

Question n.17 - In your opinion, is being poor a bad thing?

- A. Strongly agree
- B. Agree
- C. I don't know
- D. Disagree
- E. Strongly disagree



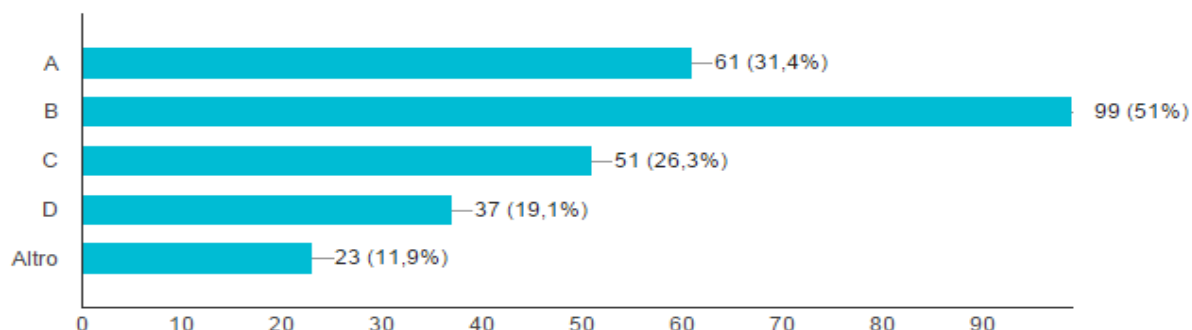
Graph.17

In general the majority of students showed a positive attitude (31,8% in total agree at different level with the assertion that being poor is a bad thing and 44,8% disagree); the 23,4% is uncertain.

Moreover, most of the students think the **poverty** is something “**hereditary**” and a large percentage think people can become poor as consequence of **bad relationships** or contacts with other poor people; the 19,1% think poverty is caused by external causes. Some students add other options, specifying other **external factors** such as the following: if you lose your job; if your parents lose their job; if you waste your money (with slot machines and similar); if you can't find a job; if you don't think to your future; if you have not a school education; if you have not any diploma or other qualification; other factors.

Question n. 18 - In your opinion, how does one become poor?

- A. If one communicates with the wrong people.
- B. If one was born in a poor family.
- C. If one is in constant contact with poor people.
- D. If one has got into trouble and needs help.
- E. I don't know.
- F. Other

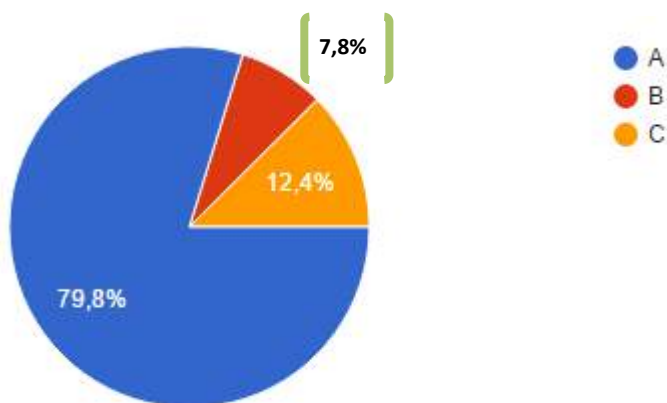


Graph.18

In order for the survey to measure the students' true attitude towards **socioeconomic differences**, students were placed in a concrete situation: their reaction to witnessing mistreatment of a student with a low socioeconomic status and in particular, from a poor family who is being ridiculed by other children.

Question n. 19 - During the break, you witness a scene in which two of your classmates verbally abuse a student who comes from a poor family. They are ridiculing him for his old mobile phone. What would you do in this situation?

- A. I'd stand up for my classmate who comes from a financially disadvantaged family because it's not his fault that he is poor.
- B. I'd take no action as it is pointless to try changing the students' opinion of the poor boy and their negative attitude.
- C. I don't know what I would do in this situation.



Graph.19

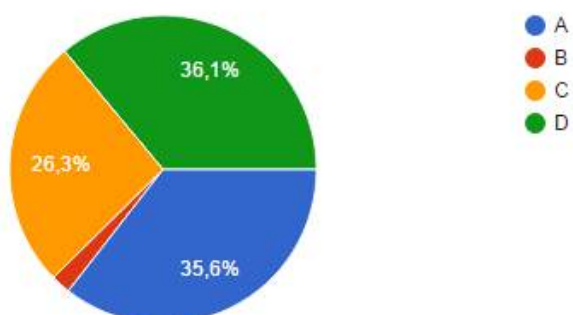
The majority of students would **stand up** for their classmate, showing a positive attitude; just 7,8% said they wouldn't and 12,4% doesn't know how to react to this situation.

The following graphic explains the presence of students with physical disabilities in students' schools and classes.

Question n. 20 - Are there students with physical disabilities in your class or your school (e.g. students in wheelchairs, visually or hearing impaired, etc.)?

- A. Yes, there are - in my school, but not in my class.
- B. Yes, there are - in my class.
- C. No, there are no such students in my class and school.
- D. I don't know.

Graph.20

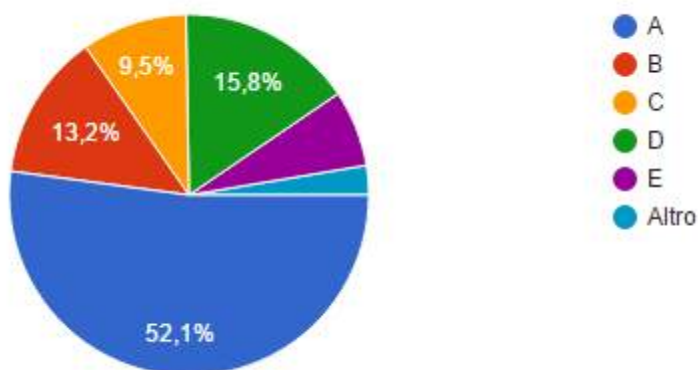


Talking about the students' attitudes towards **physical and mental disabilities**, the majority of students showed empathy, as showed in the following two graphics.

Question n.21 - In your opinion, is it harder for students with physical disabilities to cope with routine school activities compared to the rest of the students?

- A. Yes, because of their disability.
- B. Yes, because the other people feel sorry for them.
- C. Yes, because the other people don't support them enough.
- D. Yes, because they face difficulties in every sphere of everyday life, including moving around freely.
- E. No, because they are like the rest of the students.
- F. No, because they get more attention and support by the teachers and other adults.
- G. No, because they learned how to cope with problems when they were small.
- H. I don't know.
- I. Other

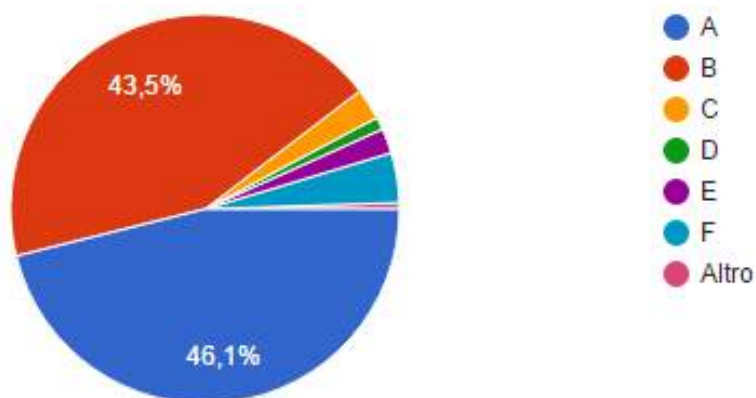
Graph.21



Question n. 22 - Would you defend a peer with a physical or mental disability, if you noticed that someone was treating them badly because they were weak and helpless?

- A. Yes, I'd protect them because mistreating someone who is weaker than you is unworthy.
- B. Yes, I'd protect them because mistreating someone who is weaker than you is unfair.
- C. I wouldn't interfere because the relationship between the two students doesn't concern me.
- D. No, I wouldn't protect them because the student who is being mistreated has obviously deserved it.
- E. No, I wouldn't protect them because I could also get hurt.
- F. I don't know how I would behave.
- G. Other

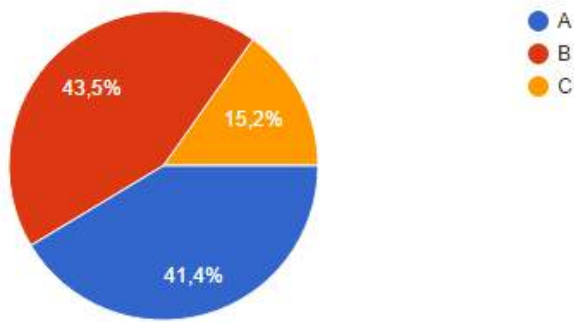
Graph.22



Concerning the presence of students with **aggressive behavior**, the opinions of respondents split in two between who said they have been in contact with peers like this and the ones who haven't. 15,2% didn't answer.

Question n.23 - Have you ever been in contact with students that people call aggressive or students who show hostile behaviour?

- A. Yes, they are everywhere and there is no way you can avoid them.
- B. No, I don't meet such people in my social context (my family, my friends and my school).
- C. I don't know.

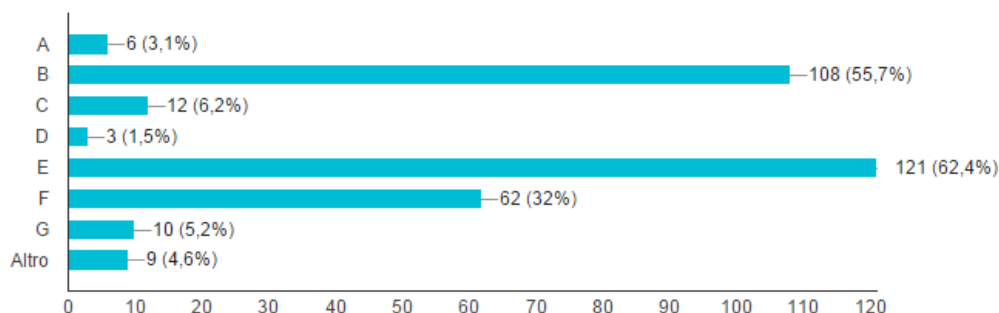


Graph.23

The causes of these bad behavior for the majority of students is the **relationship** with the others (They don't like other people and that is why they hurt them). A large percentage finds the cause of this in **education** (They were raised by their families in an inappropriate way); the third most common answer was: "They have problems that, in their opinion, could be solved only by aggressive behavior".

Question n. 24 - In your opinion, why do these students become aggressive and violate the rules?

- A. They were born aggressive.
- B. They were raised by their families in an inappropriate way.
- C. They are in search of new adventures so that they wouldn't get bored.
- D. They communicate with the wrong people and have the wrong friends.
- E. They don't like other people and that is why they hurt them.
- F. They have problems that, in their opinion, could be solved only by aggressive behavior.
- G. They believe that aggressive behaviour would make other people treat them with greater respect.
- H. I don't know.
- I. Other



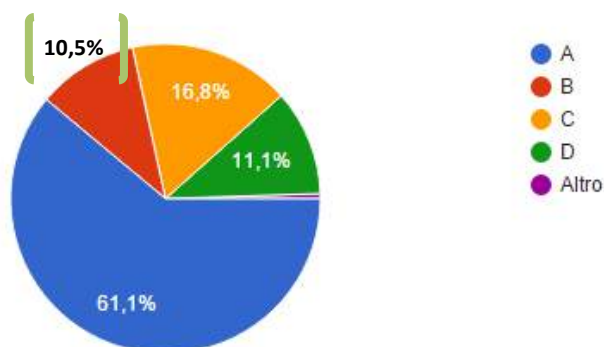
Graph.24

In order to study the respondents' reactions to children with aggressive behavior, the students were asked:

Question n. 25 - A student from your school, who is known to be extremely aggressive and ill-behaved, is accused of being involved in a fight with other children which caused damage to school property (chairs and tables). The head teacher calls for the student's expulsion from school as punishment and yet you know that, on this particular occasion, your peer didn't get into the fight. What would you do in this situation?

- A. I'd stand up for this student because they have been unjustly accused and their punishment is unfair.
- B. I wouldn't intervene and let things develop naturally.
- C. I wouldn't stand up for the aggressive student. They'd receive an unfair punishment but they deserve all they get for misbehaving in the past.
- D. I don't know what I would do in this situation.
- E. Other

Graph.25



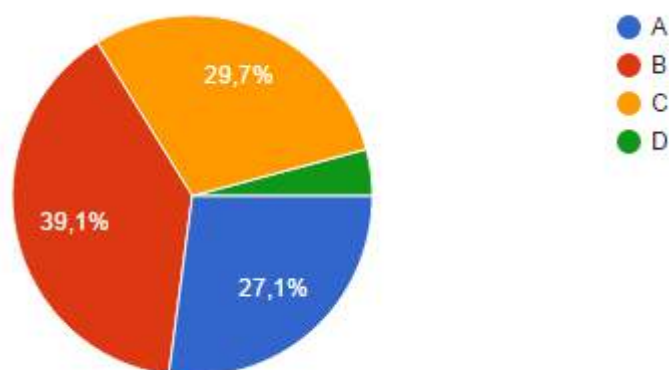
The majority of students gave a positive reply (61,1%), whereas 17,3% gave a negative answer. 11,1% doesn't know.

Finally, the questionnaire also addresses the issue of children's **rights**, students' awareness of these rights and students' attitude towards the subjects who have to safeguard these rights.

Question n. 26 - Do you know your basic rights?

- A. I know my rights.
- B. I know my rights but not in detail.
- C. I'd like to learn more about my rights.
- D. I don't know what my rights are.

Graph.26



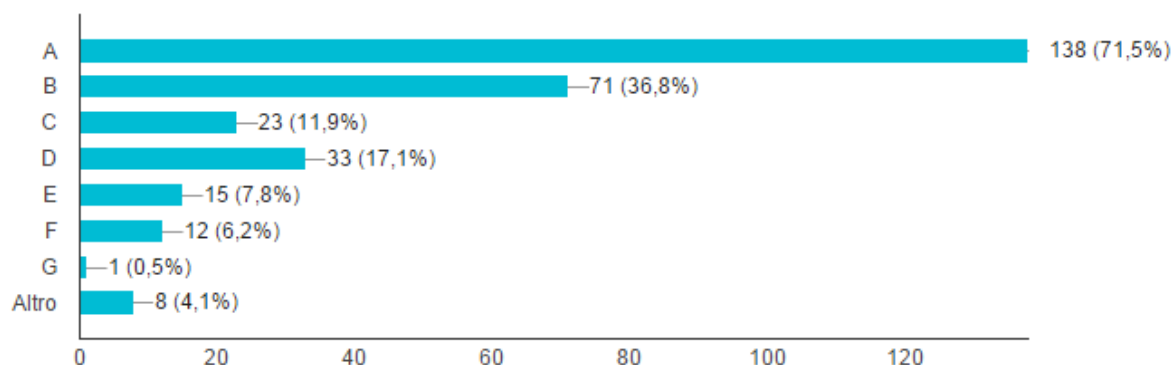
Just the 27,1% of students answered they are **aware** about their rights, but the majority of students not in detail. A big percentage of them would like to **know more** about the topic.

Particularly, the majority of students affirmed they would ask for help in case of their rights were violated to their family and relatives, after to the school and friends and classmates.

Question n.27 - Who would you turn to for support and assistance if your rights or the rights of a peer were violated?

- A. My family and relatives
- B. My school (my teachers)
- C. The school counselor
- D. My friends and classmates
- E. A police officer
- F. The social services
- G. The media

H. Other



Graph.27

CONCLUSIONS

The results emerged through the questionnaires show a general positive attitude to the students toward diversity in different aspects and a strong interest in know more about the topic of diversity as well as human rights. Students also recognise a good attitude toward diversity in their teachers and school managers, confirming the general good atmosphere found in schools. This situation is confirmed by the fact that a large majority of students affirmed that acts of mistreatment or intolerance towards the different students ever happen in their school.

Almost all students said they already had personal contacts with people of different religions, customs, traditions, language and the majority of them express a positive attitude toward them. Nevertheless, despite this general positive feeling, students reacted differently in case of concrete situation about which decide how to react. In these cases, the answers became more doubtful. The reactions are more doubtful in case of situations involving peers with different religions and customs, rather than the ones involving students with disability, migrants and refugees and poor.

An interesting data emerged is that talking about the causes of both poverty and aggressive behaviors, a lot of students talked about education, pointing that they believe that lack of family and school education can have a strong negative impact on people.

In general almost in all questions, a significant percentage couldn't decide how to answer, showing the need to intervene to go more in depth in the topic of diversity to clarify the students' doubts.



5. Portugal



RESEARCHING TOLERANCE AND ATTITUDE TOWARDS OTHERNESS WITHIN CHILDREN OF SCHOOL AGE (10-15 YEAR OLDS) IN PORTUGUESE CONTEXT

In order to study the tolerance that students of school age manifest in relation to people who have different, either physical or behavioral characteristics, a questionnaire to a sample of 159 students was applied. Based on the answers to this questionnaire, it is presented this report, which is based on the following points:

- 1) Target group characterization;
- 2) Analysis of the level of interest and acceptance of students from schools because there are different people;

- 3) Approach the different forms of discrimination of different people (different religion, ethnicity, culture, socioeconomic status, with physical and mental disabilities, emotional and behavioral problems) and how students regard them;
- 4) Final conclusions.

1) TARGET GROUP CHARACTERIZATION:

For this study were selected students of three national schools: **Alexandre Herculano's Primary School**, in the city of Santarém, **Dr. Ruy D'Andrade's Basic School** and **Entroncamentos's Secondary School**, both in the city of Entroncamento.

The three selected schools belong to the district of Santarém, presenting yet distinct realities.

ALEXANDRE HERCULANO'S PRIMARY SCHOOL (SANTARÉM)

The city of Santarém is the district capital and seat of a county with 560 Km². It lies in the country's central region in the Ribatejo region, about 70 km from the capital, Lisbon. The population of the county has a progressive aging and have low-skilled jobs and high unemployment.

The economic structure is centralized in the urban area of the county seat, which concentrates almost half of the active population, verifying a clear decrease in the primary sector and a significant increase in the tertiary sector. The industrial framework is limited, with a predominance of small and medium enterprises.

About municipality of Santarém we can still say:

- Demographically, has almost no population growth rate and a population density of 112 inhabitants per km²;
- The illiteracy rate of the county's population is quite significant and the education of the parents is very low in rural areas, while in urban areas is more diverse;
- The occupation of the inhabitants is distributed by the three sectors of activity, highlighting the services sector, which occupies most of the population. Of the employees, 73.5% were part of the tertiary sector (services), 22% secondary sector (industry) and 4.5% were employed in the primary sector (agriculture);
- In rural areas there is an aging population, the loss of cultural identity, as well as the exodus of a substantial portion of the younger population;
- The population of Santarém has a wide sócio-economic, cultural and religious range, as it is a center of integration of gipsy groups, foreigners, elderly and young couples. From the rural and urban areas, its inhabitants have very differing literacy levels although mostly low;
- In 2011, the unemployment rate in the municipality of Santarém was 12.4%.

Students of Alexandre Herculano's Primary School are from urban and peripheral area of the city and also more dispersed rural areas that make up the county, showing all the typical social problems in cities. Students of this school come from a wide range socio-economic, cultural and religious, as the county is a center of integration of gipsy groups, foreigners, elderly and young couples. The average school failure is around 15%, with 23% in the 2nd and 3rd study cycles.

Respondents from Alexandre Herculano's Basic School were 23 students at the age of 14/15 years, 25 students between the ages of 12/13 years and a student aged 11, a total of 49 students (a group from 7th grade and a group of 8th grade and a vocational school class, all of the 3rd cycle of studies).

DR. RUY D'ANDRADE'S BASIC SCHOOL AND ENTRONCAMENTO'S SECONDARY SCHOOL (ENTRONCAMENTO)

The city of Entroncamento is part of the district of Santarém and is the seat of a small size of municipality (14 km²), whose urban area almost coincides with its boundaries. Inserting a crown surrounding the Metropolitan Area of Lisbon (the capital), it has a prime location because it constitutes one of the main rail corridors in the country.

About municipality of Entroncamento we can still say:

- Entroncamento is at the top of Santarém district and in various economic and social indicators is presented to the level of the best in the country;

- Demographically, has the highest population growth rate (about 25%) and the highest population density in the district of Santarém, with about 1300 inhabitants per km² (the national average is 108 inhabitants / km²);
- Presents an illiteracy rate of only 5.2%, by far the lowest in the district, and one of the six best in the country;
- It occupies still the best indicators of the district, superior to the national average, with respect to population with education level (88.1%);
- Presents a birth rate, aging index and dependency ratio which represent a very young population. For this reality will certainly contribute to greater mobility of people from Entroncamento;
- The unemployment rate, although it is the fourth best in the district, is a little higher than the national average.

In the distribution of the workforce by sector, there is the lack of people working in agriculture (0.5%), while trade and services employ a staggering 85.57% of the population and only 13.92% in industry.

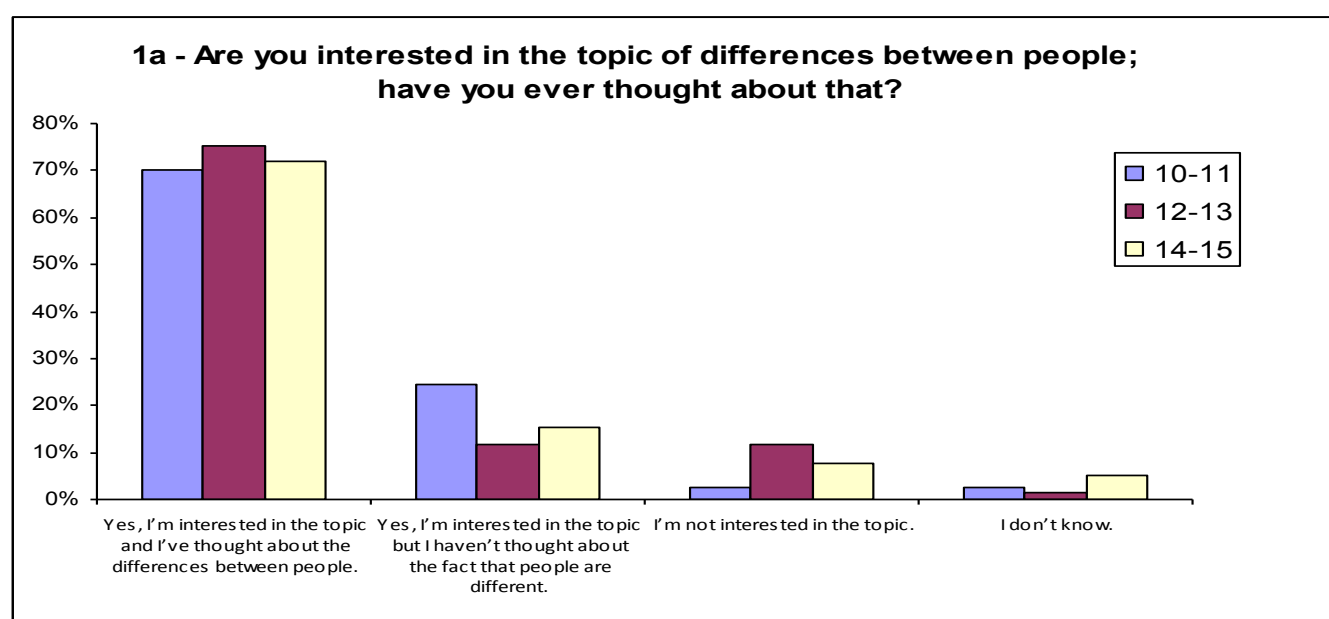
The **Entroncamento's Secondary School** and the **Dr. Ruy D'Andrade 's Basic School**, receive students from a densely populated county and very concentrated in the city of Entroncamento. From families primarily devoted to economic activities related to services and trade and with good level-statement, students have school failure rates below the national average. It is a small town and has less cultural diversity compared to Santarém.

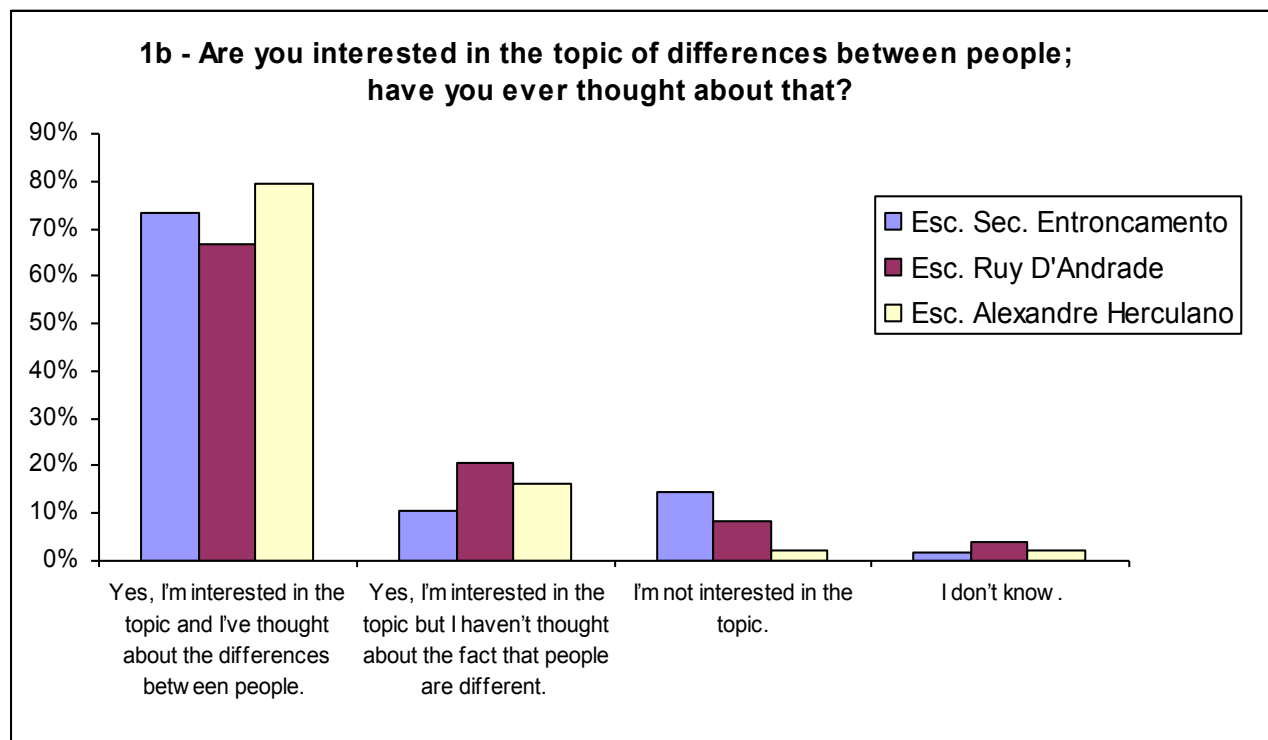
Of **Dr. Ruy D'Andrade's Basic School** were asked 36 students aged between 10/11 and 12 students between the ages of 14/15 years, a total of 48 students (two 5th grade classes - 2nd cycle of studies, and a 9th grade class - 3rd cycle of studies).

From **Entroncamento's Secondary School** were asked 58 students between the ages of 12/13 years and 4 students in the age group of 14-15 years, a total of 62 students (three 7th grade classes - 3rd cycle of studies).

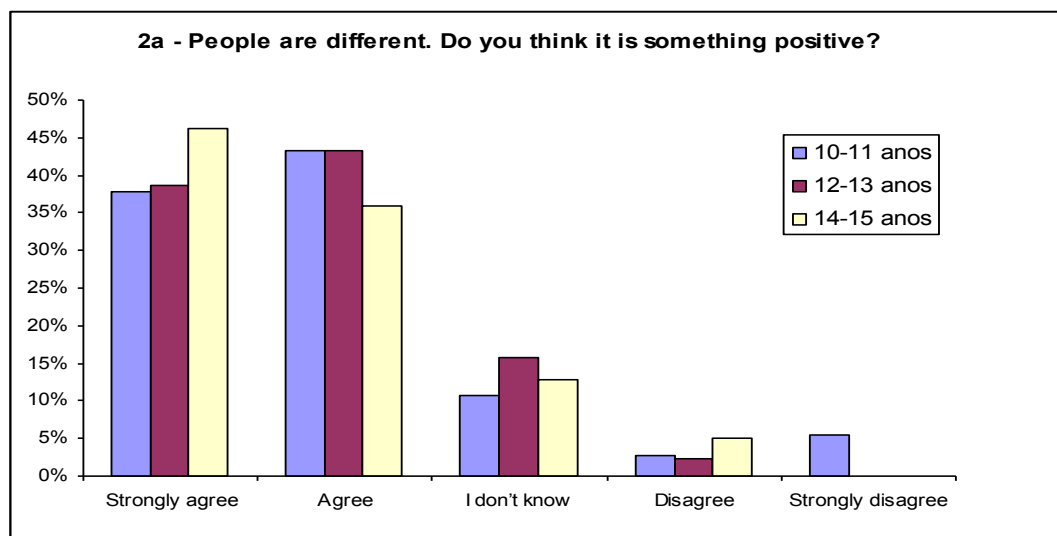
2) ANALYSIS OF THE LEVEL OF INTEREST AND ACCEPTANCE OF STUDENTS FROM SCHOOLS BECAUSE THERE ARE DIFFERENT PEOPLE;

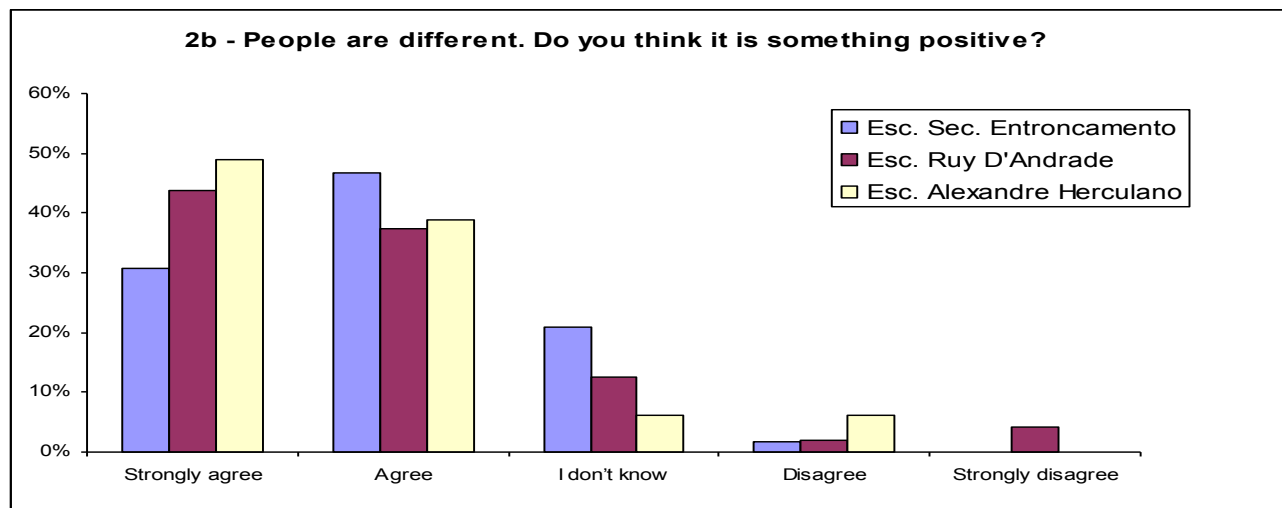
Charts 1a and **1b** show us that an overwhelming majority of respondents (over 70%) shows interest in the subject of the differences between people. The small percentage of students who show disinterest in the topic corresponds to older students (**Chart 1a**) . When comparing the results relative to schools, **Chart 1b** shows that Entroncamento's schools (Secondary School and Basic School Dr. Ruy d'Andrade) are those that reveal more disinterest in the subject with a relative value of 12%.



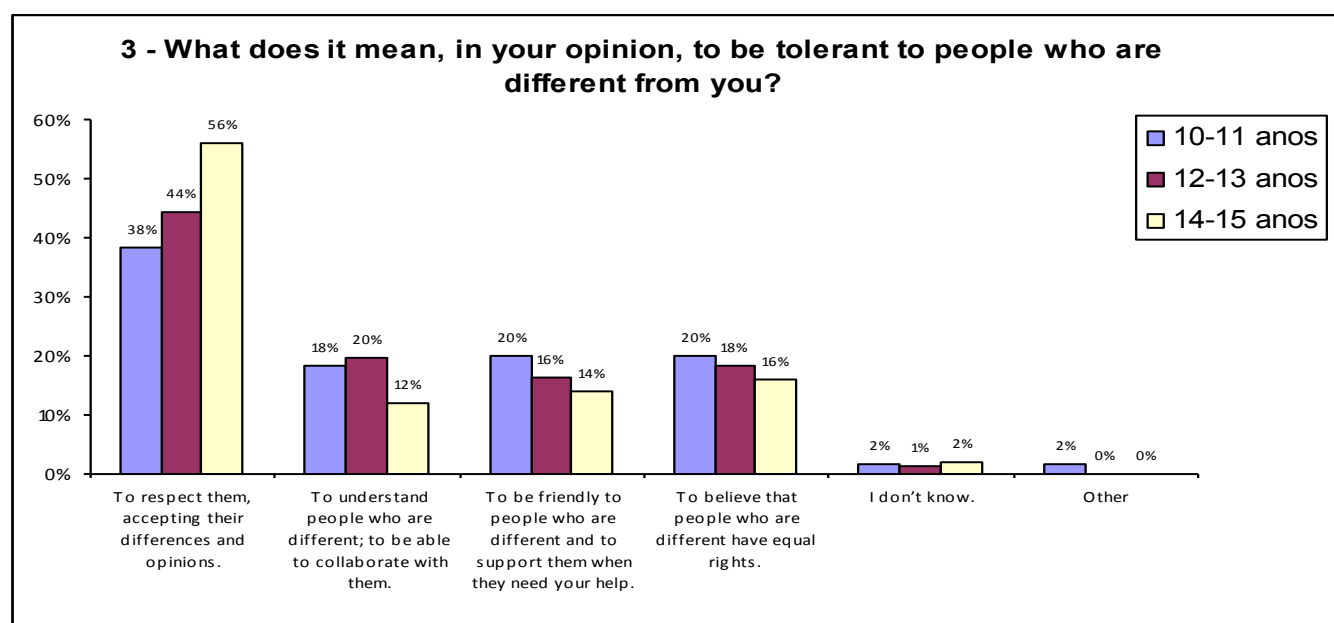


Most students of the three schools, with a share of 81% agree with the fact that there are differences between people, considering that positive (**Chart 2a**). The most undecided students, which answered ("I don't Know ") belong to Entroncamento's schools (**Chart 2b**).

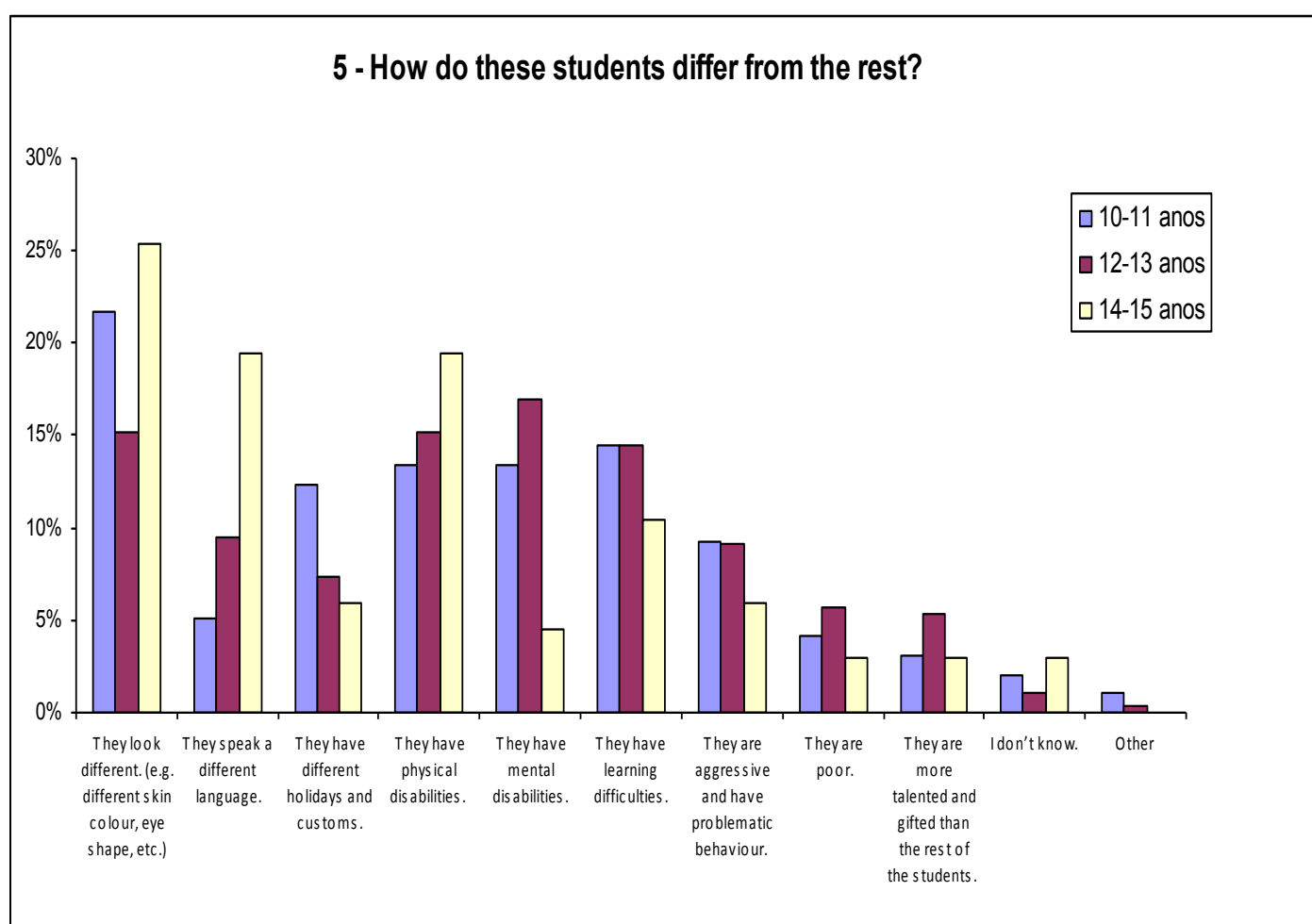
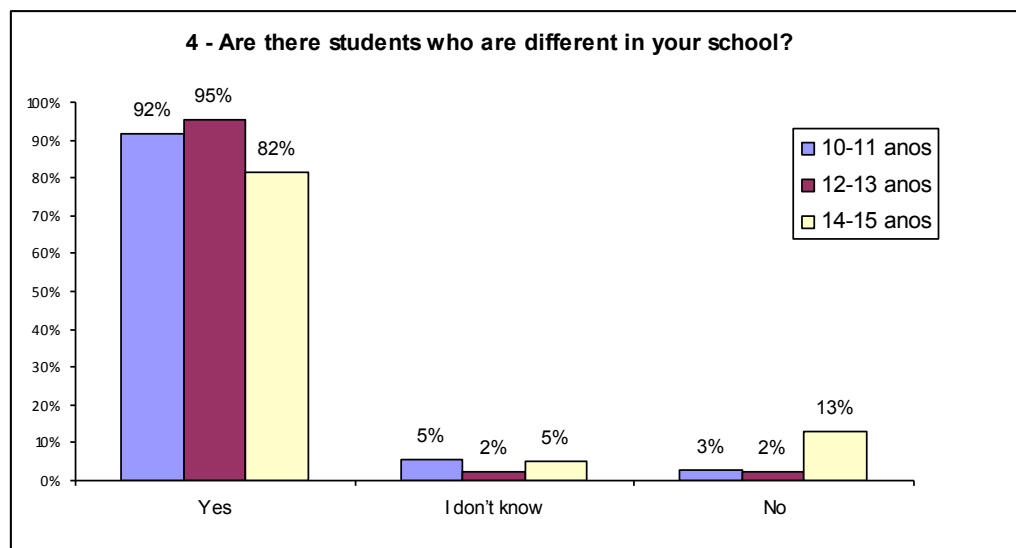




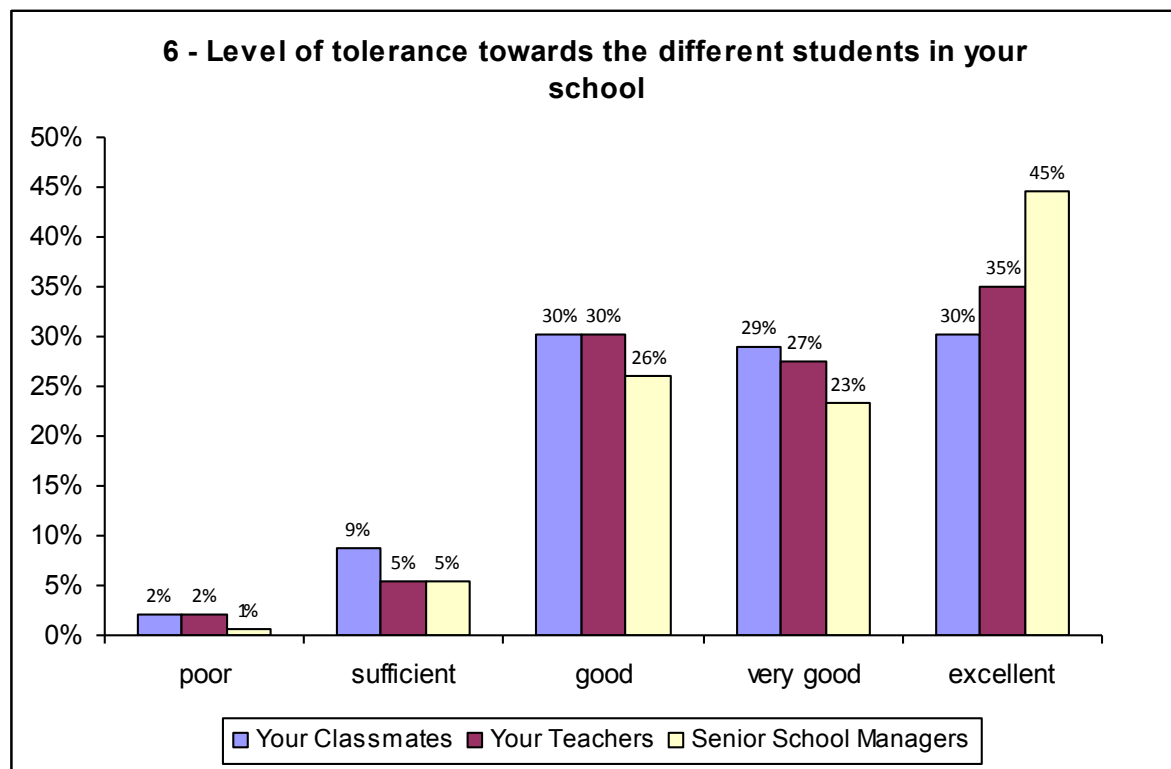
When asked about the meaning of "be tolerant with people who are different from you," 46% of students answered "To respect them, accepting their differences and opinions". For the remaining answers there were similar relative frequencies (about 17%). (**Chart 3**). This question does not have significant variations when analyzed ages of respondents and their origin (home school). However, older students (14-15 years) mostly concentrated their responses on the chosen option.



About 90% of respondents believe that there are students that are different in their school (**Chart 4**). Concerning the identification of the factors that lead to the identification of differences among students, respondents scattered their responses by the various options ("They look different - different skin colour, eye shape, etc", "They speak a different language", "They have physical disabilities", "They have mental disabilities", "They have learning difficulties"). However, only 5% consider "poverty" and "intellectual talent" two of those factors (**Chart 5**). Note also that the "They speak a different language" option has been one of the most mentioned by older students, contrasting with low preference for younger students. Conversely, younger students, unlike older, consider the "They have mental disabilities" option as an important factor of differentiation.

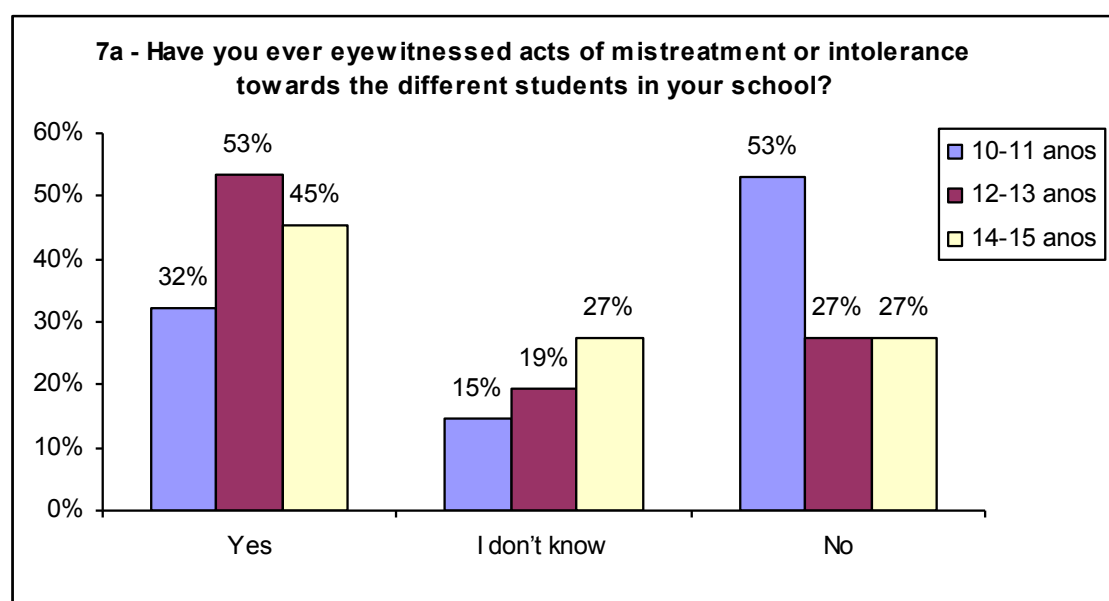


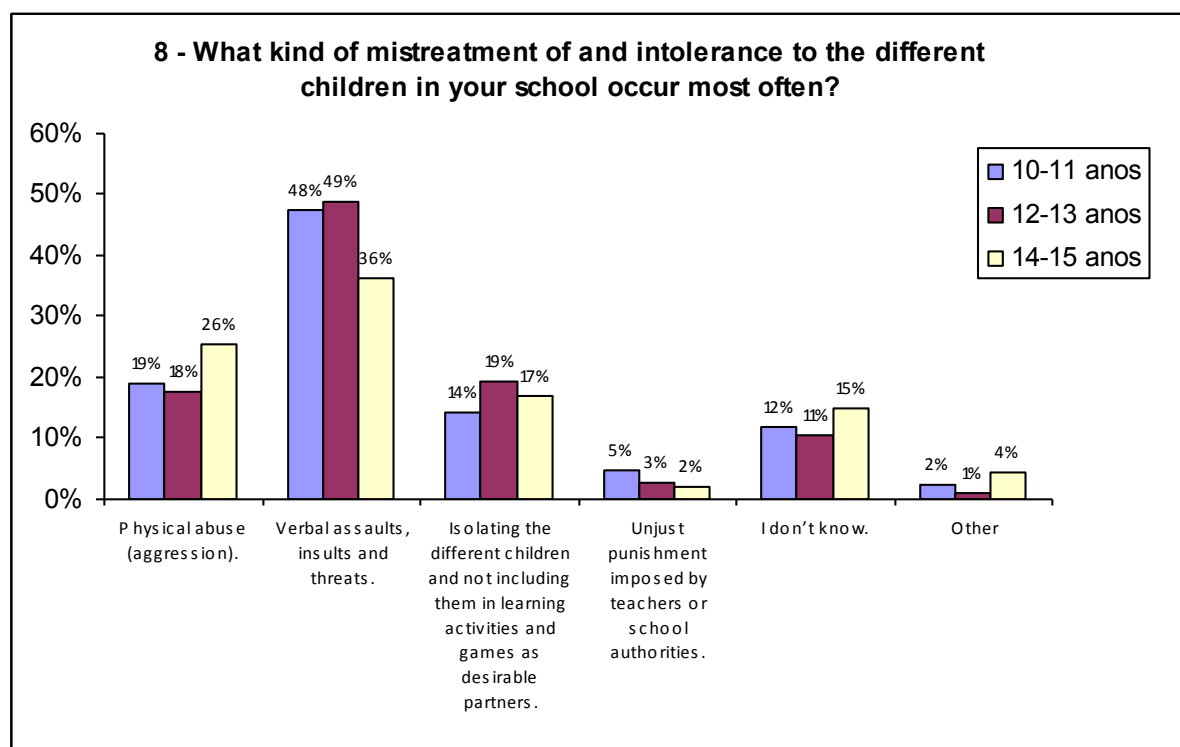
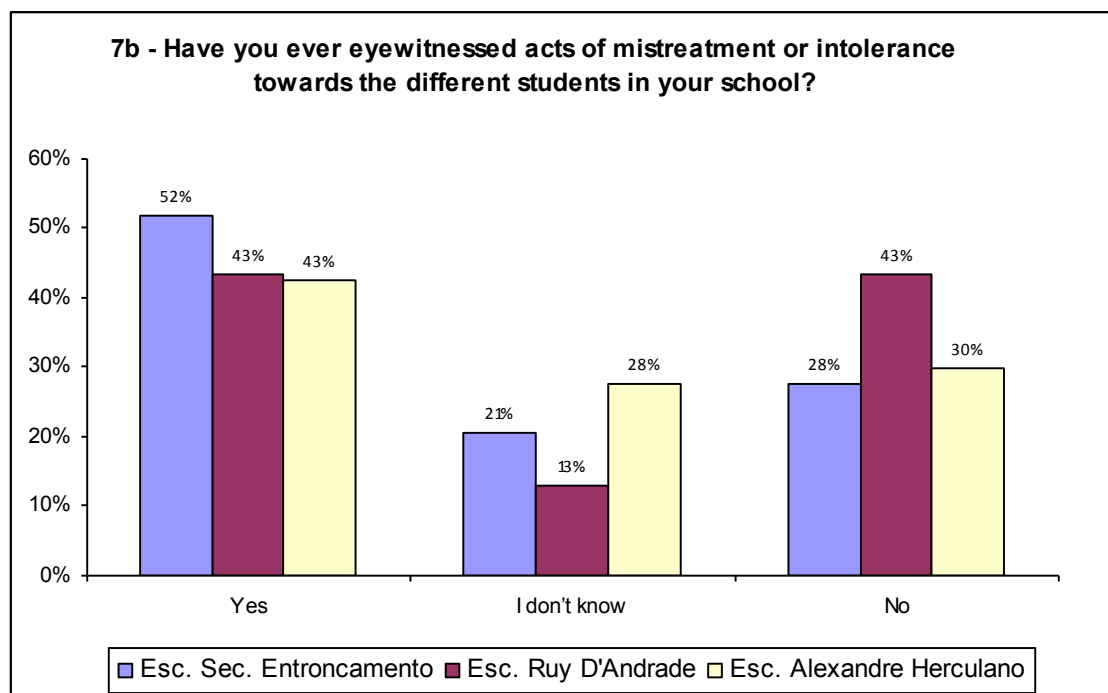
The identification of levels of tolerance for students who are different, from classmates, teachers and principals, in general the respondents consider that the levels are very positive from colleagues and teachers and mostly excellent by the school directors. (**Chart 6**)



Faced with the question "Have you ever eyewitnessed acts of mistreatment or intolerance towards the different students in your school?" About 43% of students answered "Yes". However, most of the younger students (53%) did not witness or have not noticed such acts. These were witnessed by older students (**Figure 7a**). Analyzing **Figure 7b** can also see that the results observed are identical in all three schools.

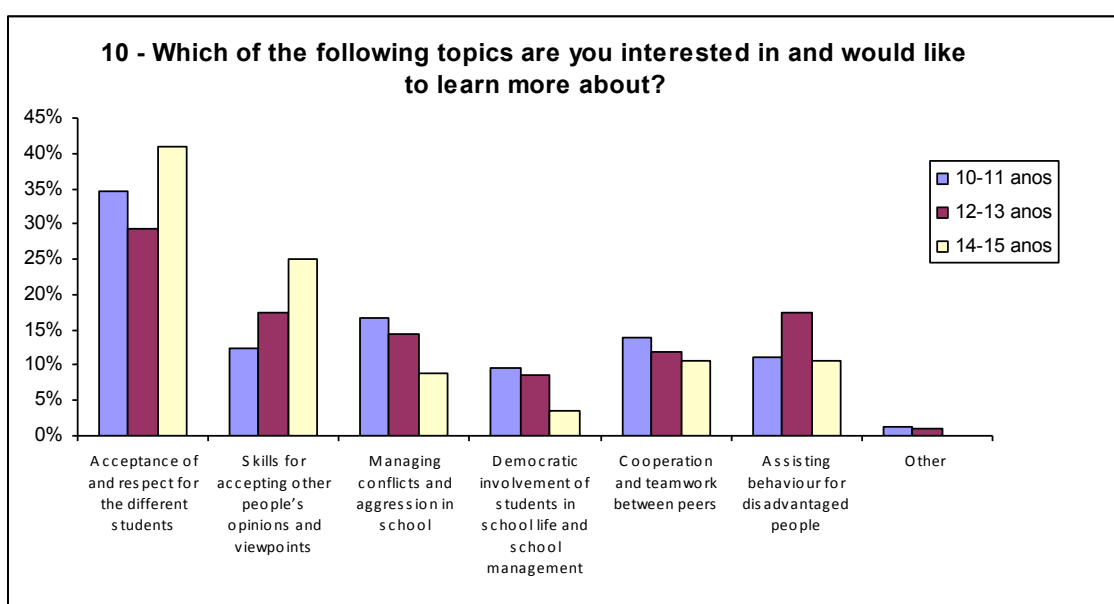
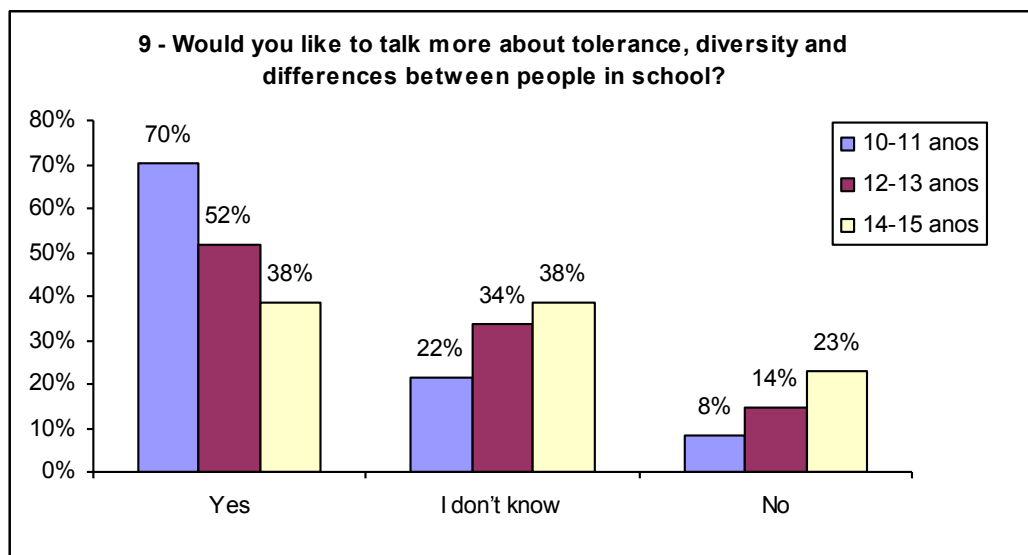
Regarding the type of abuse or intolerance observed, the answer "Verbal assaults, insults and threats" with 44% of observations is one that stands out. "Physical abuse (aggression)" with 21% of observations and "Isolating the different children and not including them in learning activities and games as desirable partners" with about 17% of observations emerge as the second and third most mentioned, however distant from the first option. It is interesting to note that only about 3% of respondents believe there are unjust measures imposed by teachers to different students. (**Chart 8**)





Graph 9 shows that relatively to the question "Would you like to talk more about tolerance, diversity and differences between people in school?", about 55% of respondents would like to speak more of this subject in the school community. However, this will (70%) is more strongly expressed by younger students (10-11 years). As age progresses, students will reveal less willing to approach the subject in school.

When asked about the topics they would most like to see discussed at school (**Chart 10**), 35% of respondents chose "Acceptance of and respect for the different students". The remaining options have identical relative values concerning to the choices of students. Thus, the second favorite topic of discussion is "Skills for accepting other people's opinions and viewpoints," with a share of 18% and third with a share of 13% we have "Managing conflicts and aggression in school" and "Assisting behavior for disadvantaged people". Only 8% of respondents would like to address the topic "Democratic Involvement of students in school life and school management".



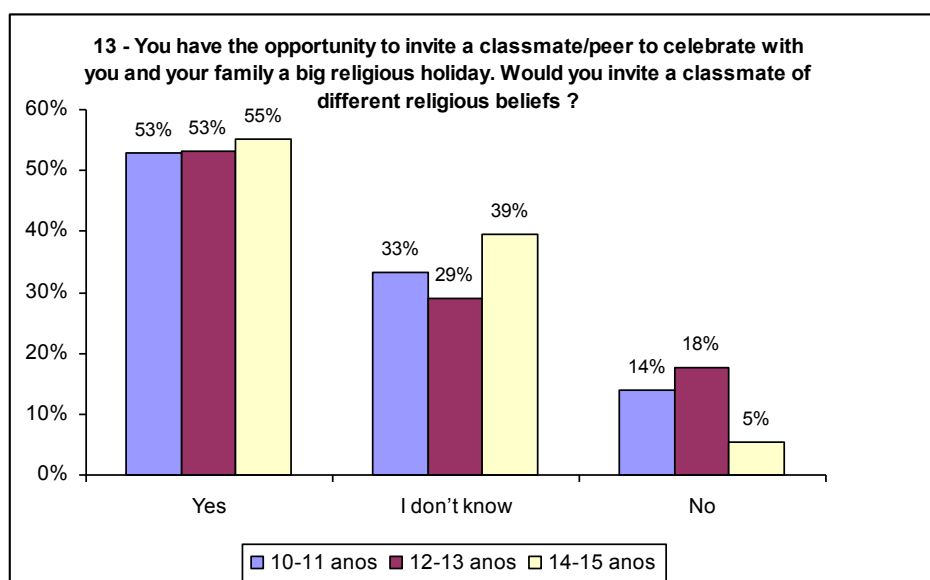
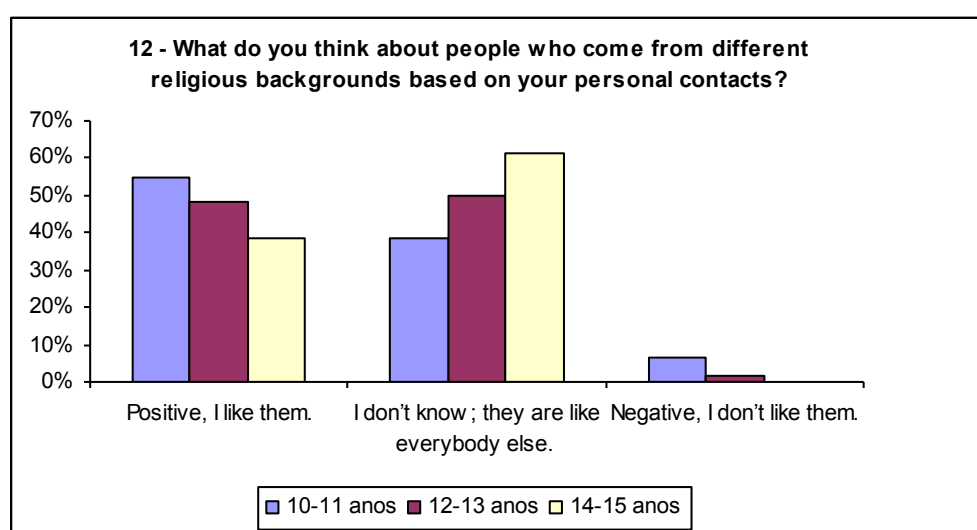
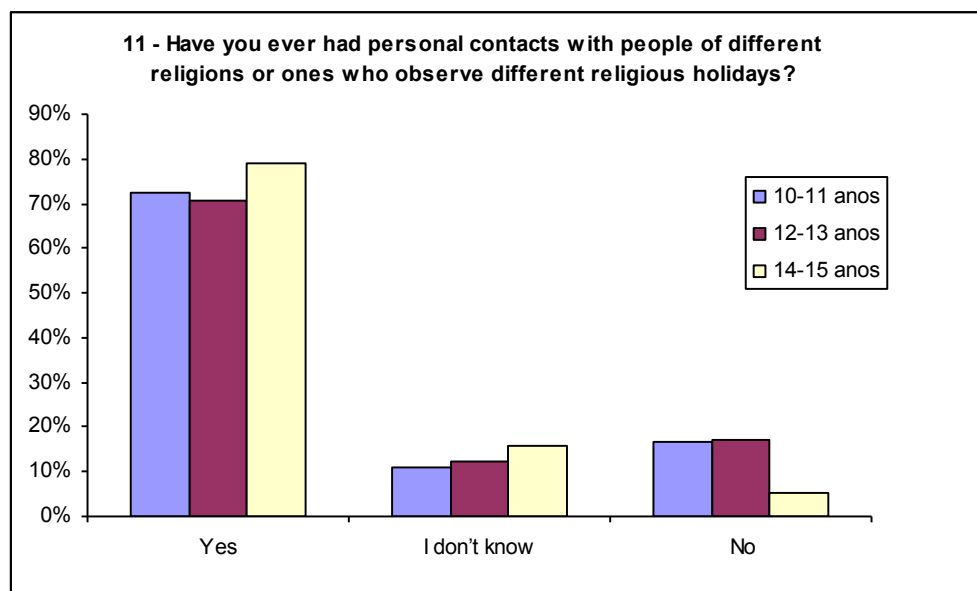
3) APPROACH THE DIFFERENT FORMS OF DISCRIMINATION OF DIFFERENT PEOPLE (DIFFERENT RELIGION, ETHNICITY, CULTURE, SOCIOECONOMIC STATUS, WITH PHYSICAL AND MENTAL DISABILITIES, EMOTIONAL AND BEHAVIORAL PROBLEMS) AND HOW STUDENTS REGARD THEM.

FORMS OF DISCRIMINATION

Religious:

When we analyze the responses on issues of religious order, we find that 74% of respondents had contact with people from different religions of them (**Chart 11**) and of these, almost half (48%) like these people and 50% consider them "people like the others". The few students that showed not like people of different religions (6%) are in the age group of 10-11 years (**Chart 12**). In the analysis of these issues we have no significant differences between the responses in relation to the three analyzed schools.

It's curious that while the vast majority of students accept religious differences in their peers, only 54% answered "Yes" when asked if "You have the opportunity to invite a classmate/peer to celebrate with you and your family a big religious holiday. Would you invite a classmate of different religious beliefs?" (**Chart 13**).

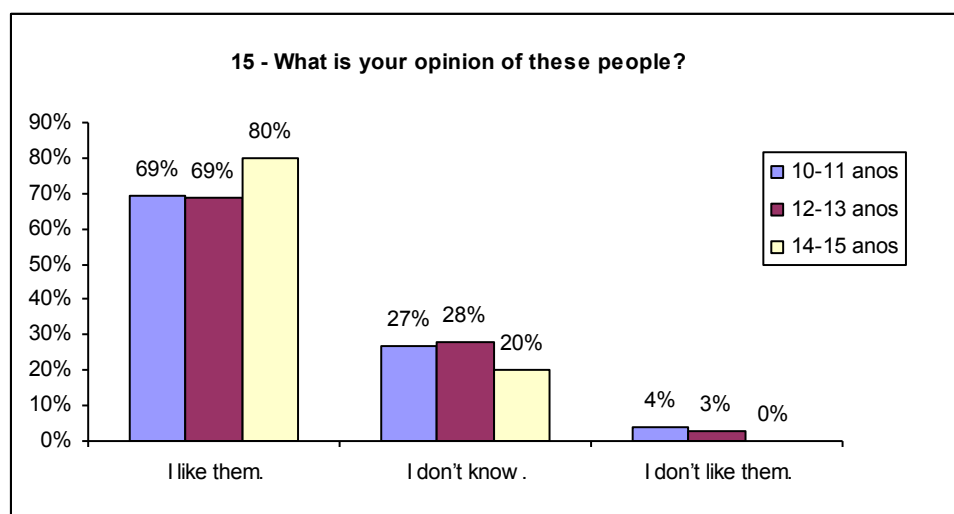
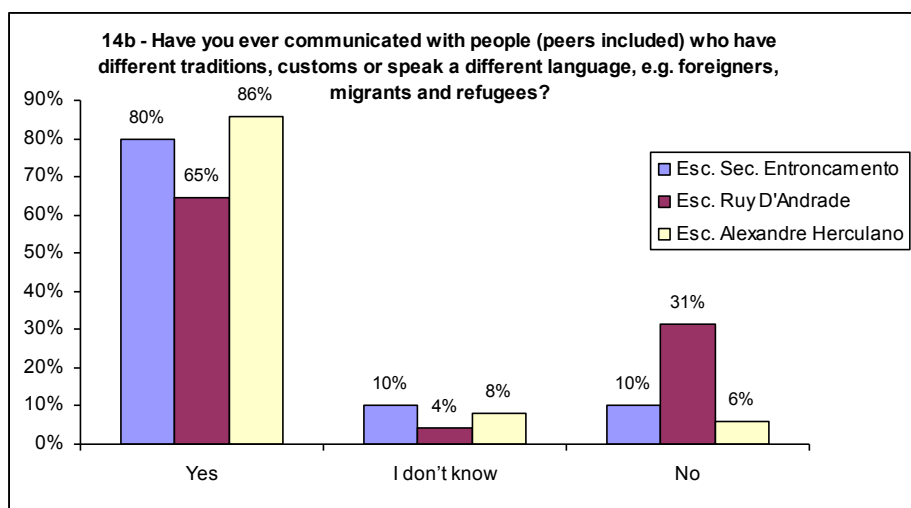
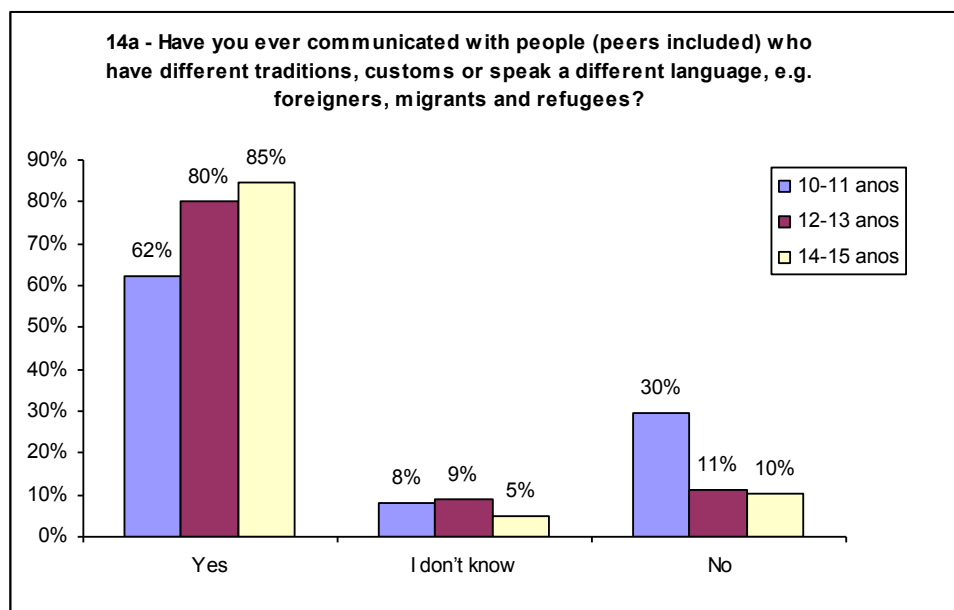


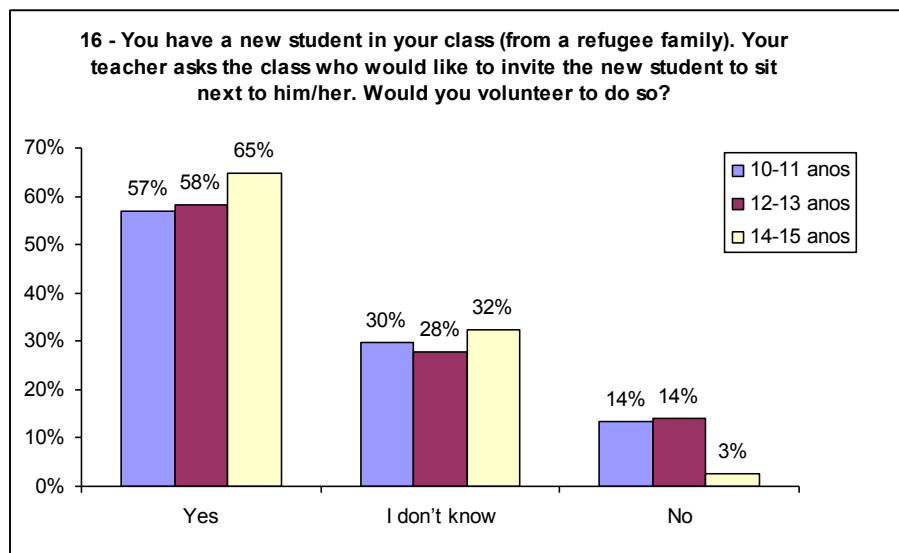
Different traditions and customs:

76% of surveyed students have contacted with people with different traditions or customs, or who speak another language (**Chart 14a**) and of these, 73% liked them. Only 2% of students chose "I don't like them" option. (**Chart 15**)

Comparing the schools, **Chart 14b** shows that Ruy D'Andrade school is one where there is a higher share of students (31%) that never contacted with people with different traditions or customs, or who speak another language. These values are in accordance with the **Chart 14a**, since the majority of younger students belong to this school.

Analyzing **Chart 16**, 60% of respondents would invite a foreign colleague to sit beside him in the classroom, 40% would hesitate to do it or they would not.

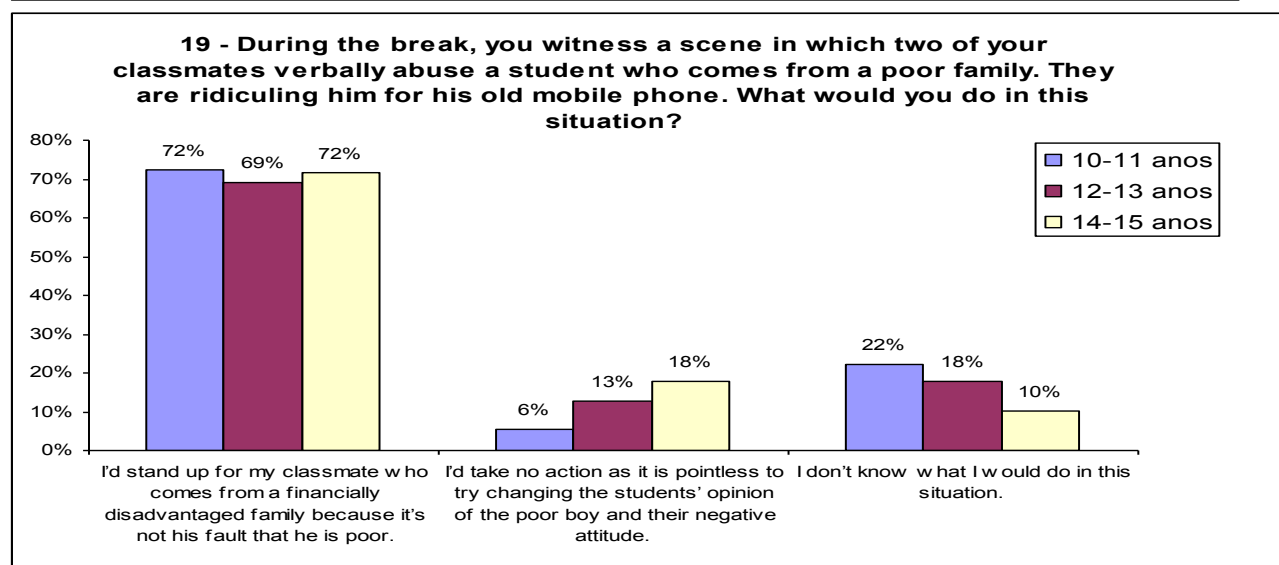
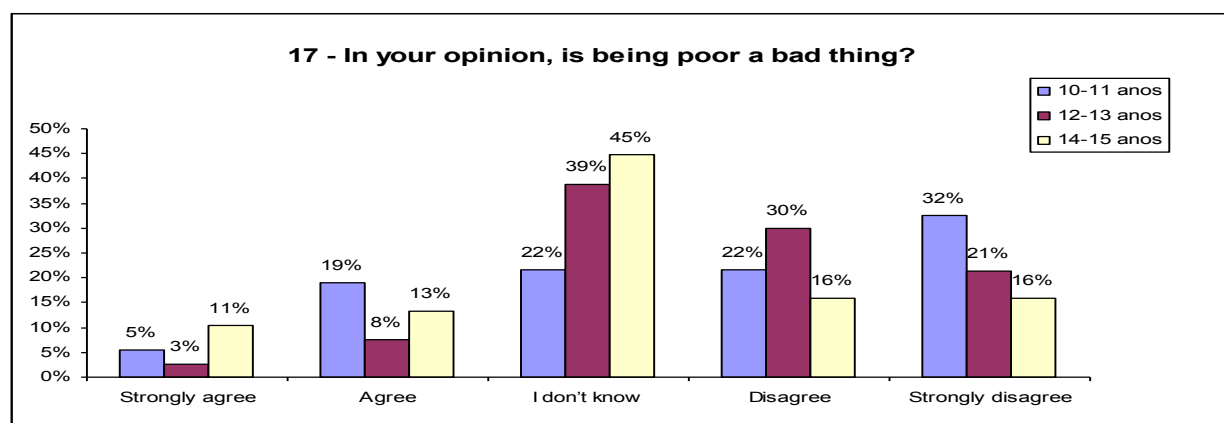




Social Component:

The students were somewhat confused in answer to the question "Being poor is a bad thing?". 46% of respondents consider that it is not bad to be poor. 35% do not know what to think about and only 19% believe that being poor is a bad thing. Interestingly are older students who are more undecided. The young are the one that most strongly reject the fact that it is bad to be poor. (**Chart 17**)

In a situation of discrimination against a poor colleague to possess an old mobile phone, most respondents (71%) did not hesitate and help the colleague because he is not guilty of being poor. (**Chart 19**)

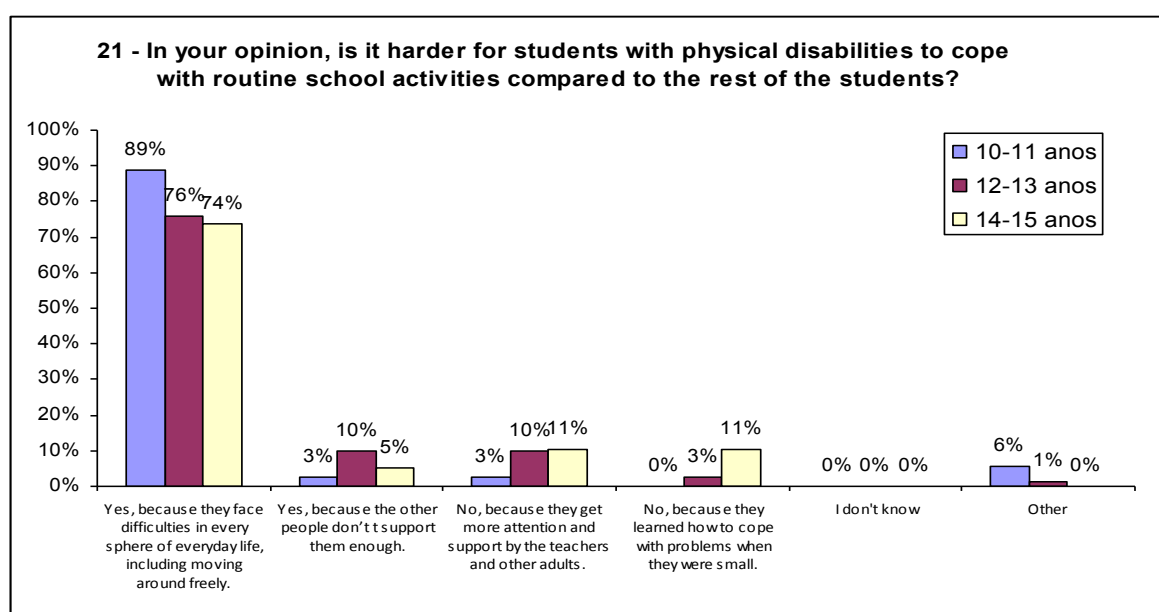
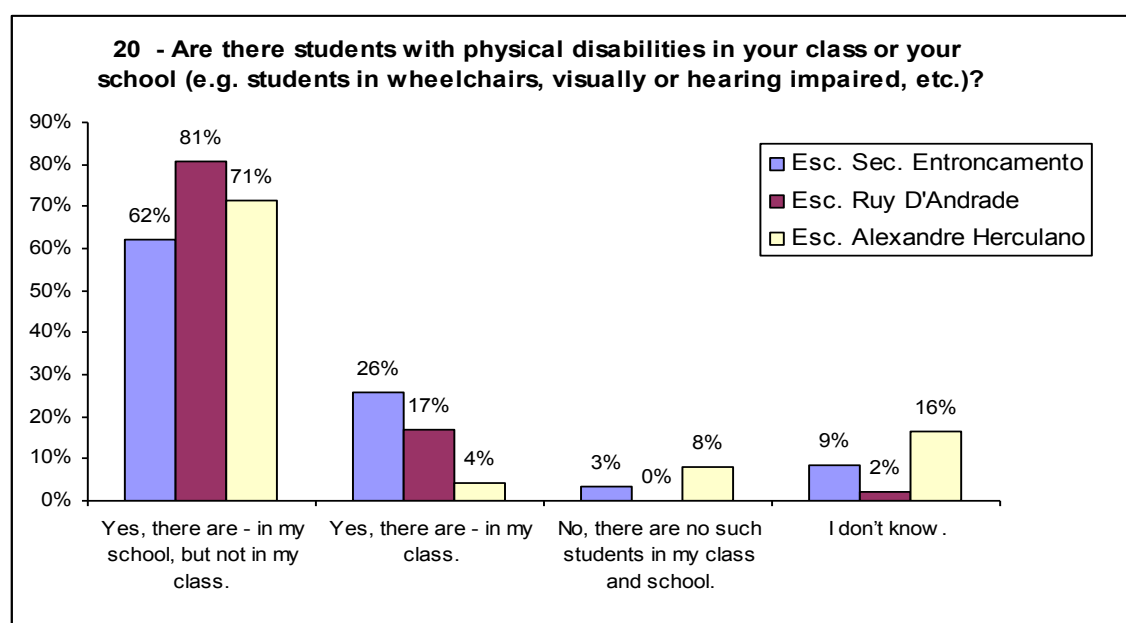


Physical Disability:

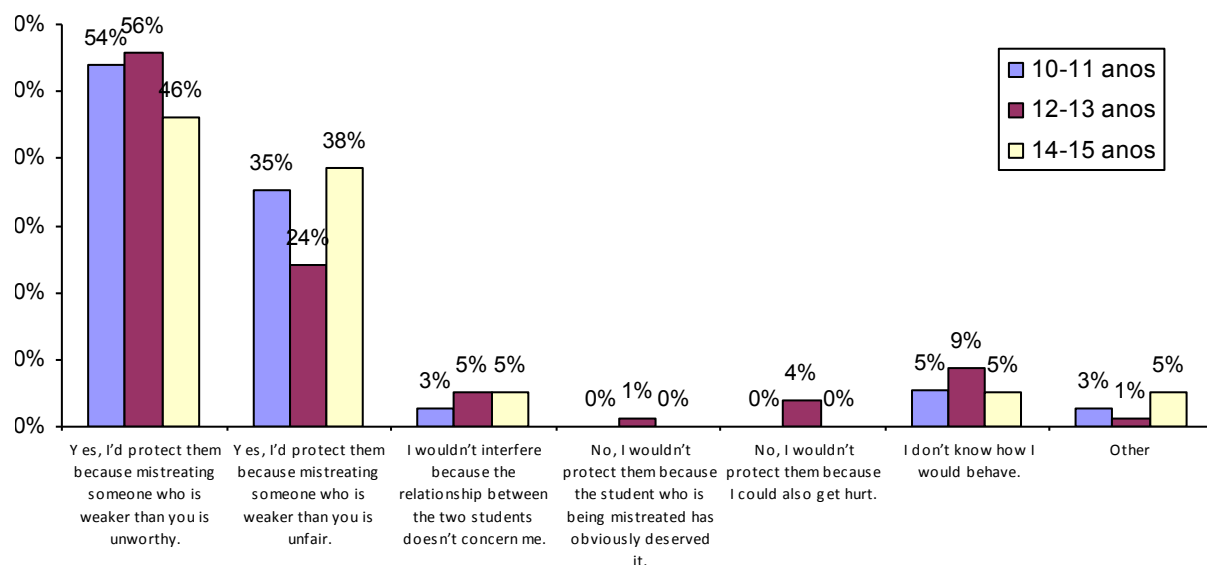
71% of respondents have in their school, but not in your class, students with disabilities or physical disabilities, and the School Ruy D'Andrade the one that has a higher percentage of positive responses (81%). The school with the highest number of respondents (26%) who are in daily contact with students with physical limitations to the level of the classroom is the Entroncamento's Secondary School. (**Chart 20**)

To the question "In your opinion, do you think that students with disabilities or physical disabilities have more difficulty in the routines inherent to school activities than the other students?" the vast majority (80%) replied: "Yes, because they face difficulties in all spheres of daily life, including to move freely" (**Chart 21**). 84% of surveyed students defend a colleague with physical or mental disabilities who were being mistreated. (**Chart 22**)

In general, we can say that students live daily with colleagues with disabilities and would not hesitate to defend them if they were being mistreated. They also consider that these students by their limitations, do feel more difficulties in daily routines associated with school activities.



22 - Would you defend a peer with a physical or mental disability, if you noticed that someone was treating them badly because they were weak and helpless?

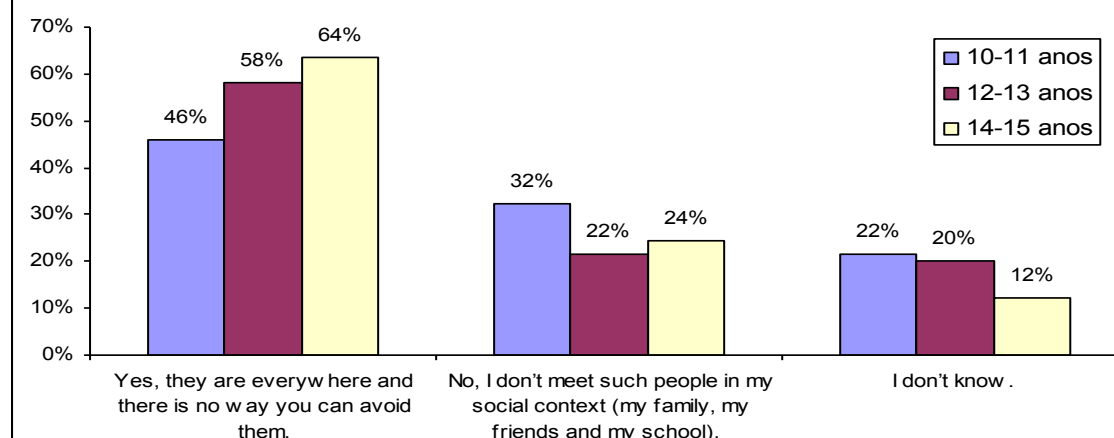


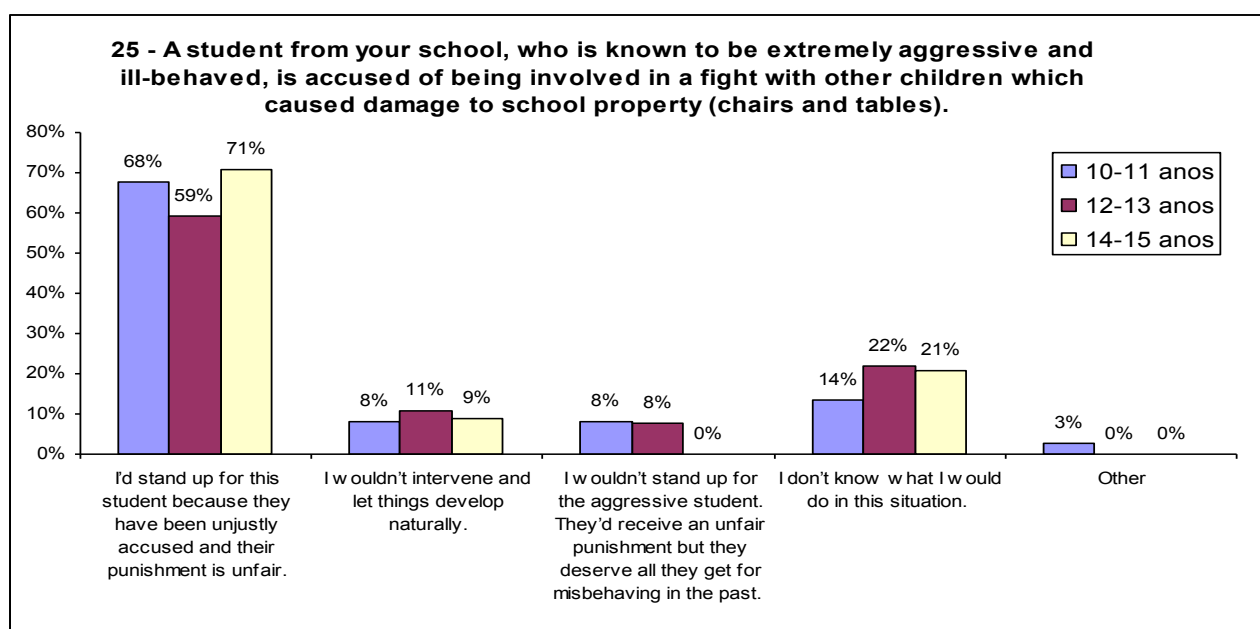
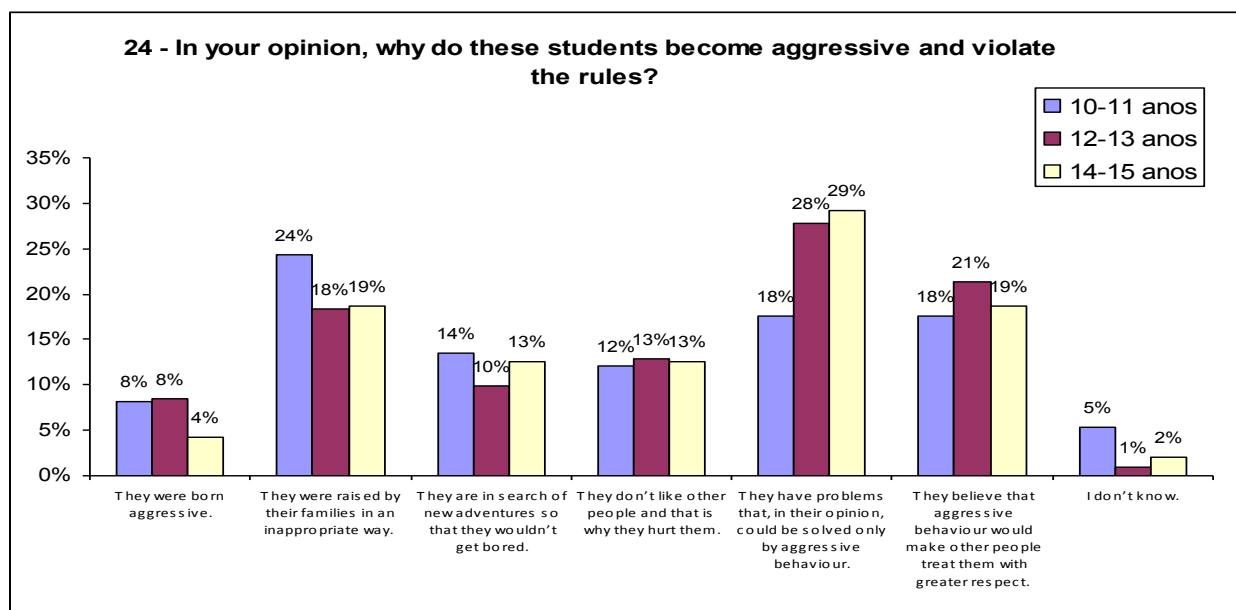
Violence / Hostility:

When we analyze the questions 24 and 25 we found that 56% of surveyed students have been in contact with aggressive or hostile people. As for the causes that lead to this aggression and constant violation of rules, opinions are divided between: "They were raised by their families in an inappropriate way" with 20% of the choices; "They have problems that, in their opinion, could be solved only by aggressive behaviour" with 25% of the choices and "They believe that aggressive behaviour would make other people treat them with greater respect" with 19% of the choices. (Charts 23 and 24)

To the question "A student from your school, who is known to be extremely aggressive and ill-behaved, is accused of being involved in a fight with other children which caused damage to school property (chairs and tables). The head teacher calls for the student's expulsion, but you know that in this particular situation, your colleague was not involved. What would you do in this situation?", 66% of students "would take advantage of that student because it is being unfairly accused, so the punishment is unfair". Surprisingly the sense of justice overrides the aggressive behavior of his colleague. This decision making is independent of age and the school in question. (Chart 25)

23 - Have you ever been in contact with students that people call aggressive or students who show hostile behaviour?





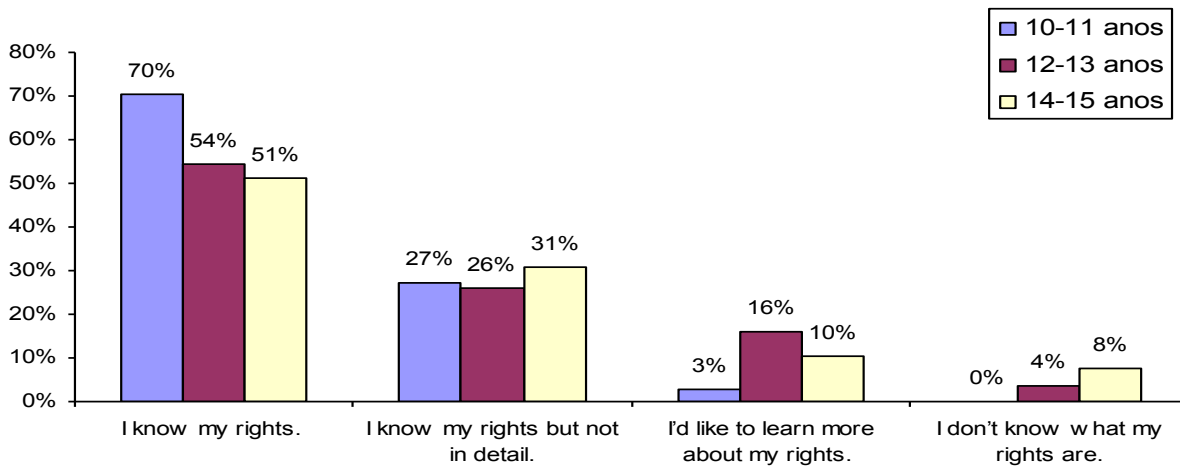
Basic Rights:

To the question "Do you know your basic rights?", 85% of respondents answered "yes", but 28% of them do not know their rights in detail. **(Chart 26)**

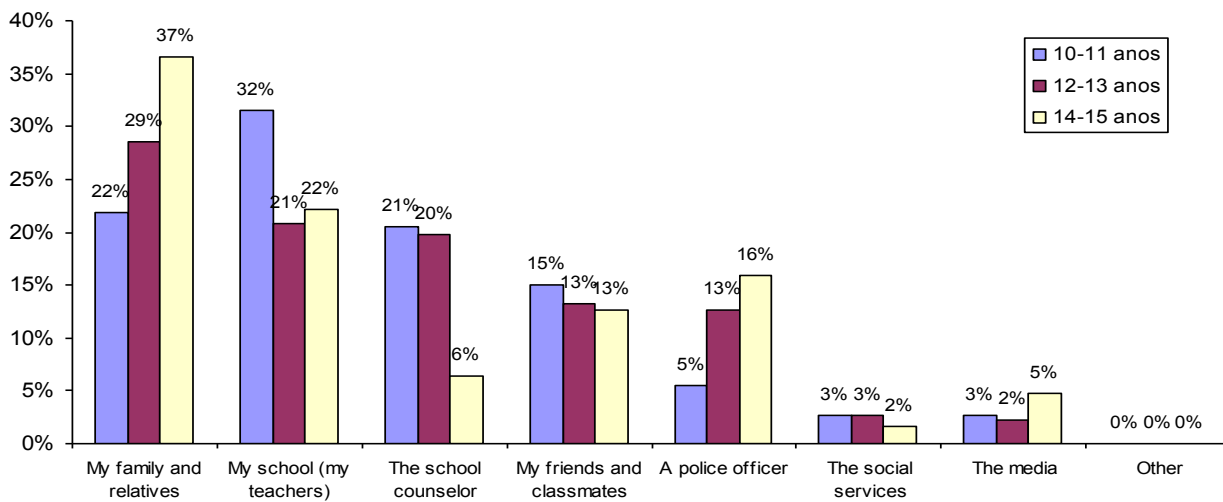
70% of respondents would ask support for "family" (29%), "teachers" (25%) or "school principal" (16%) if the rights of a colleague were violated. Curious that 16% of older students turn to the police, while the younger students prefer to report to their teachers (32%) and the school administrators (21%). **(Chart 27)**

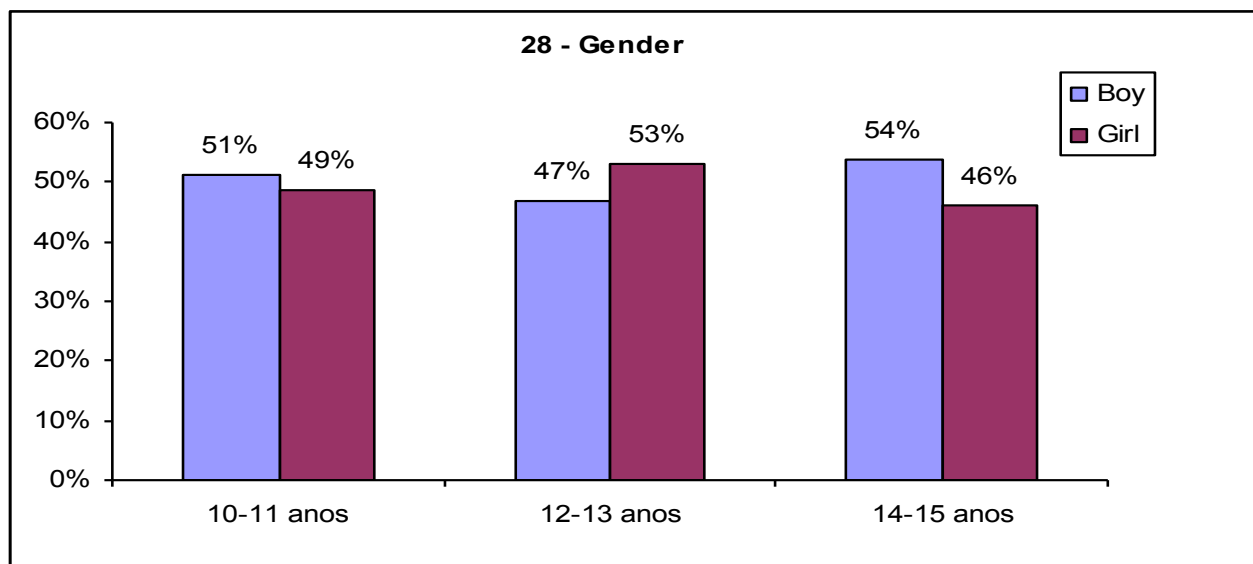
51% of respondents are male and 49% are female. **(Chart 28)**

26 - Do you know your basic rights?



27 - Who would you turn to for support and assistance if your rights or the rights of a peer were violated?





4) FINAL CONCLUSIONS:

Looking at the charts obtained from the surveys applied to students of three schools, we can draw the following conclusions:

- a) In general the students realize that there are different students in their school and show interest in the subject, considering these differences as something positive and that are well accepted by classmates, teachers and school management;
- b) About half of the students said they have witnessed acts of mistreatment or intolerance to different students in their school. This testimony is more noticeable in older and less evident in younger students. Insults and physical attacks are most often witnessed acts;
- c) The students consider that in general teachers know how to deal with different students, acting fairly;
- d) With regard to differences in religious order, we can see that students accept these differences in their colleagues, but show something hesitant before the perspective to live with them within their household;
- e) Most of the students have contacted with people with different customs or traditions or different nationality and liked them. However, 40% of respondents hesitate to invite a new colleague, foreign, to sit beside him in the classroom. Perhaps this attitude has to do with inhibition/shyness or fear of failing to communicate with the new colleague. In this connection, it appears that the Dr. Ruy D'Andrade's school (which concentrate the younger students) is one where there is a higher percentage of students who never contacted with people with different traditions or customs, or who speak another language;
- f) The vast majority of students reveals great sense of justice, defending if necessary fellow victims of discriminatory acts. Students show is something confused about the social condition of poverty, aware however that this should not be a cause of social discrimination;

- g) Most respondents students have contact with colleagues with disabilities and consider that these colleagues have more difficulty in school activities inherent to routines. Do not hesitate to defend them if they were subject to discriminatory acts;
- h) Most surveyed students (56%) have been in contact with aggressive people, whereas this hostility is related to his education at home or as a way to establish themselves to solve their problems;
- i) The majority of students (85%) know their rights and most of them do not hesitate to report to family, teachers or directors, situations of violation of their colleagues's rights.



PROJECT'S CONSORTIUM:

COORDINATOR:



Fondacia Prosveta-Sofia
Bulgaria
www.prosveta.bg

PARTNERS:



Centro per lo Sviluppo Creativo "Danilo Dolci"
Italy
www.danilodolci.org



Instituto Politecnico De Santarem
Portugal
www.ipsantarem.pt



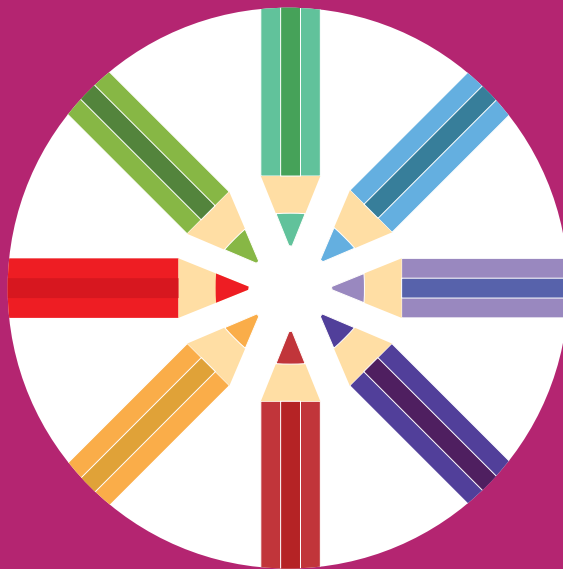
AENAO Center of Non Formal Education
Greece
www.aenao.org



Co-funded by the
Erasmus+ Programme
of the European Union

The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

Connect with us:



 facebook.com/otherness

Erasmus+ Key Activity 2: Cooperation for innovation and the exchange
of good practices – Strategic Partnerships for school education



Co-funded by the
Erasmus+ Programme
of the European Union

The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.