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LETTERATURE E PSICOLOGIA



HELLENIC REPUBLIC
MINISTRY OF EDUCATION, RESEARCH AND
RELIGIOUS AFFAIRS

REGIONAL DIRECTORATE FOR PRIMARY AND
SECONDARY EDUCATION OF ATTICA



Ministero dell'Istruzione
Ufficio Scolastico Regionale per la Toscana



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Authors:

Raffaella Biagioli, (Florence University), pp. 10-12; 15-18; 28-33.

José Monteagudo (Universidad de Sivilla), pp. 12-15; 19-23; 34-38; 40-44; 53, 58, 61.

Georgios Kosyvas (Regional Directorate of Attica), pp. 24-28; 50, 52, 55, 57, 59, 63.

Alessandra Papa, Daniela Cecchi (Regional School Office of Tuscany), pp. 45-50; 54, 56.

Sarah-Louise Mortensen, Jacob Knudsen (Vifin), pp. 5-8; 38-39; 51, 55, 64.

Editing:

Sarah-Louise Mortensen, Jacob Knudsen (Vifin)

Maria Grazia Proli (Florence University)

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Introduction

Aim of the project

Since 2015, the number of refugees and migrants seeking asylum in Europe has increased (EuroStat, Asylum statistics). This development poses new challenges and opportunities for European member states on administrative and practical levels such as housing capacities, asylum procedures, health care issues, job opportunities and schooling.

The QuaMMELOT project (Qualification for Minor Migrants Education and Learning Open access – Online Teacher-training) takes its point of departure in the increasing number of newly arrived migrants and unaccompanied minors and the challenges it poses at school level. The QuaMMELOT project especially aims to provide a solution on how to include migrants and unaccompanied minors in upper secondary classes. It does so by developing inclusive learning materials and tools that have learning potentials for both newly arrived migrant students and native students.

Background and consortium

The QuaMMELOT project is funded by EU programme: Erasmus +, and has been implemented from May 2018 to August 2020.

The partnership consists of organisations, departments and universities working with education from respectively Italy, Spain, Greece and Denmark. Three South European countries that are the first receivers of refugees and migrants crossing the Mediterranean Sea and one North European country that has been one of the destination countries for refugees and migrants.

The Department of Education, Languages Intercultures, Literatures and Psychology, University of Florence is the coordinator of the project. For some years, the University of Florence has lead a comprehensive study of unaccompanied minors, which was the main inspiration for starting the QuaMMELOT project.

The project is developed and implemented in collaboration with the Regional branch of the Ministry of Education in Tuscany, the Province of Livorno (**Italy**), the University of Seville (**Spain**), Regional Directorate of Primary and Secondary Education of Attica (**Greece**) and VIFIN, a Resource Centre for Integration in Vejle Municipality (**Denmark**).

The consortium's different contexts and experiences of developing educational learning materials and working with inclusion of immigrants have been essential for the development of the project's products.

Products of the project

The first task of the project was to gain knowledge about the inclusion of migrant students and unaccompanied minors in schools in Italy, Spain, Greece and Denmark. The data was collected through desk research and focus group interviews with relevant teachers in the partner countries. For more information about the national reports, see chapter 3. Based on the findings, the consortium developed 10 modules focusing on eight topics, which are now available at the QuaMMELOT website (<https://www.quammelot.com/online-course-learning-modules>). Participating teachers from the four countries have tested the modules in class during spring and autumn 2019.

The online learning platform consist of 10 modules. The 10 modules concern eight topics:

1. Legislation
2. First welcoming
3. Communication and interpersonal relations
4. Learning language
5. Active citizenship
6. Mathematics
7. Computer technology
8. Practical, artistic and expressive workshop

All modules are divided into an introduction and module description, activities, and evaluation. Thus, the teachers are guided through each module, the main theme and focus, before they get to the exercises and learning activities. For each module, there is also the possibility of

starting an online conversation with colleagues across Europe to discuss the proposed activities or to inspire each other.

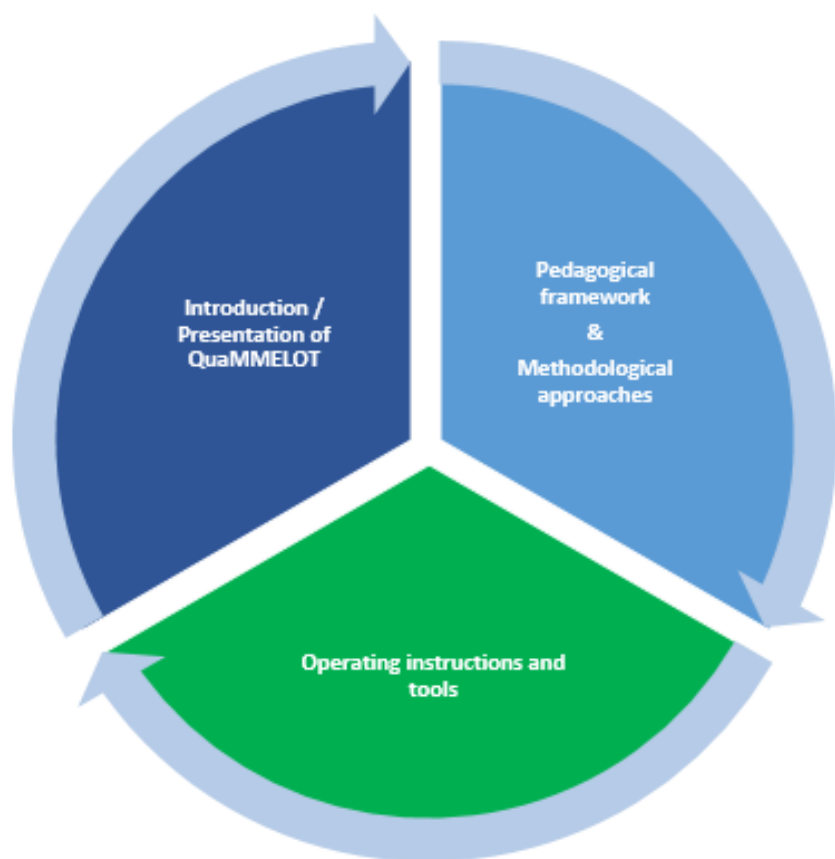
QuaMMELOT online Course is available in English, Spanish, Italian, Greek and Danish. For more information about the methodology and implementation, see chapter 4.

The Guidelines

These Guidelines concern the inclusion of migrant students in secondary school in order to make the insertion system as homogeneous and effective as possible and to reduce early school leaving.

The publication is divided into three main parts, 1) the introduction to the project, which you are currently reading, 2) the project's pedagogical framework and methodological approach, 3) the national contexts of the partner countries, and a collection of useful tools for inclusion of newly arrived migrant students in schools across Europe.

We hope that you will find inspiration for your own class teaching.





Pedagogical framework

Chapter 1

Migrant Approaches

In the context of interventions aimed at unaccompanied minors, there are different stages of complexity at the level of organization, services and activities aimed at users, as well as specific planning that is affected by different methodological approaches. As the reception structures, in addition to their primary task, also take care of the school, training, work and foster care, the QuaMMELOT project aims to respond to the need to increase the level of awareness and sensitization on the issue of integration and social inclusion and to improve the possibility of minors' inclusion within the school curriculum.

Integration is only possible in the name of reciprocity and, therefore, in the constitution and in the recognition of the other's identity. In the dynamic of reciprocity that characterizes identity and integration, it is not enough that the "different" learns to do something, but it is necessary that she/he integrates her/his possibilities with those of others in a relationship of exchange and collaboration. If we really want to practice the equality of educational opportunities, we need to plan on the basis of differences. The valorization of diversity must not

be misunderstood: that is, it must not serve to emphasize inequalities, but to create the necessary conditions to respect the originality of each one. In addition to the challenges of the developmental tasks of all adolescents, immigrant children are faced with specific challenges that have to do with the fatigue of migration and the need to fit in without losing their history (Demetrio & Favaro, 2018).

There is therefore an urgent need to deepen our knowledge of these adolescents' needs, that from the research underway (Biagioli, Monteagudo & Petruzzi, 2018), reveal an unexpected need to talk, to tell about themselves, about their life journey, from the past in their family and land of origin, to the arrival in our country, about the more or less adventurous or dramatic journey. It has emerged the need to open up to share, as well as to meet those who are able to give voice, witness, recognition and dignity to their identity (Bracalenti & Saglietti, 2017).

It is necessary to act on two levels: cognitive, knowledge and information and affective, regarding reciprocal representations, relationships and emotional experiences. But cognitive openness is the first step, the necessary, but not sufficient condition for relations and meetings based on mutual exchange to be established. It is important that, alongside the cognitive dimension, the ability to approach others, to open and maintain contacts, the ability to manage negotiations and conflicts, to tolerate uncertainty, putting oneself in the shoes of others for a while to try to see things from different points of view (Biagioli, 2018).

In the search for fixed points, the minor who emigrates is in a more problematic condition than the others, aggravated by the fact that, first in the country of origin, then in the country of arrival, he has not had family, social, cultural experiences that have allowed him to form and maintain his own roots, but has experienced a form of fracture. The affirmation of one's own ethnic identity does not only appear to be the expression of a defensive attitude, but often becomes a symbolic manifestation, of which the community of arrival knows little or nothing. This implies many difficulties in maintaining with coherence the constitutive elements of the cultural model of origin, with possible consequences at the level of psychological integrity of the subject. But growing up between two cultures, as happens for the children of immigrants in our country, can also be an excellent opportunity, the precious They know a "before" and an "after" that they have to connect, and this is not always easy: for this reason the school, as a welcoming environment, can be fundamental. The QuaMMELOT project aims to mark the start of a new chapter in the history of secondary school in order to support in its stages and help in its stops, obstacles and challenges to overcome: a model that favours the formative value of experience and reflection. opportunity to take possession of a double wealth, that of two worlds that can enrich each other.

Addressing multicultural societies

One of the main causes of the existence of a plural society is immigration. For several decades, Europe has been one of the main geographical areas receiving immigrant and refugee populations, and

this trend has increased in recent years. Threats to a pluralistic, democratic and inclusive society come from racism, xenophobia and discrimination. These rejection movements hinder democratic coexistence and social inclusion, fostering discourses and practices based on fear, hatred and the idea that European cultures are hierarchically privileged and hegemonic.

Education is a fundamental tool in promoting diversity and inclusion. Schools are decisive contexts for learning tolerance, coexistence, equality and democratic values. The coexistence of students can foster socialization free of prejudice, within a democratic society that seeks to ensure that all children and young people have the same rights and opportunities. For this reason, more than integration, we speak of inclusion, since it is a matter of ensuring that the education system provides answers to the needs of all, as a strategy to achieve real participation of students, both immigrant and native. The recognition of diversity does not mean homogenizing the student body. It is not a matter of transitory or temporary measures for persons with specific education needs, but rather of generating a curricular model that facilitates shared learning, in the recognition of diversity. In this sense, attention to diversity commits us all as a society, and does not exclusively concern schools. This commitment involves a dialogical relationship in the process of seeking a shared culture, both in schools and in society. A plural and tolerant society implies overcoming assimilationism (understood as the passive adaptation of minority or immigrant cultures to the host society) and segregated multiculturalism (conceived as the mere coexistence of different cultural or national groups in isolation), to develop a critical, tolerant, inclusive, dialogical and human rights-based intercultural approach.

The intercultural model is based on the recognition and horizontal relationship between different cultural perspectives.

The aim should be to train students from all cultural groups, including, of course, immigrants, so that they can adapt, develop and be competent, both in the context of the host culture and in their culture of origin. This implies overcoming assimilationist and reductionist approaches. True intercultural education is built on dialogue and shared encounters, based on respect and appreciation of students, teachers, families, associations and other stakeholders, through a dynamic of participation and dialogue. To achieve this, the schools centre must open up to society, creating the optimum conditions for families, both native and immigrant, to become involved in the life of the school.

The new decolonial and critical approaches propose a radical perspective of the intercultural model, conceived as a political project, which considers a joint process of decolonization, transformation and creation. In this sense, the objective is to question power structures and conventional epistemes, to favour social and cultural practices based on justice, equity and diversity. This question is taken up again by the socio-critical educational paradigm, which raises the need for the school curriculum to be sensitive to social, economic and political problems, with the aim of making people aware of reality, as a basic principle in the process of social transformation.

The QuaMMELOT project is located within a cooperative and international intercultural perspective. It is a training proposal that tries to improve the educational attention to immigrant students and

minors by innovating in the in-service training of the teaching staff of the secondary schools, since the teachers constitute a decisive factor of the educational success and of the social inclusion of the immigrant and refugee students.

The inclusive perspective

The idea that the developing reality of schools will be increasingly inhabited by different ethnic groups and that this process will lead everyone, teachers and students, to be beneficiaries and bearers of a cognitive heritage able to evolve in a more appropriate way to the times, more responsive to both personal expectations and those of society, is an idea shared only by minds who agree to decentralize, to relativize their identity, their culture. Generally, the new, the foreigner, breaks into the host school reality almost suddenly, threatening balances, perhaps already unstable but shared, and activates tensions with respect to everything that now seems consolidated.

The ability of schools to respond effectively depends on many factors, including teachers' awareness to change the traditional culture and rework it in the light of the pressures of new presences, with the conviction that the result of such rework will constitute a new, more complex and complete heritage for all children and not only for newcomers, both in terms of content and methods used. It is not new to say that what children are, and may become in the future, also depends on the stimulations and responses they receive during school hours, on their attitude to work in a proactive and collaborative way.

Starting from the awareness of the changes taking place in Italian secondary schools, many actions experimented in recent times try to promote the positive integration of immigrant adolescents, intervening in an age group and school order that are crucial for inclusion in the host society. On the one hand, there are the interventions aimed specifically at girls and boys who come from far away; on the other hand, there are the actions carried out for everyone with intercultural education and the learning of the new language at the centre of integration projects. The complexity and richness of a school that is really open to the other are instead linked to new perspectives and a new way of perceiving the school with spaces of openness to the encounter with the different, ready not only to take root on stereotypes and able to innovate, but certainly this perception is not immediate and not easy to achieve. There is often a lack of involvement of all the teaching staff, who are poorly trained to change the usual way of acting and relating with students, colleagues, families and the local area, but also, at times, inclusion is identified with the reduction of knowledge when it is necessary to seek and then follow paths that can allow inclusion and, at the same time, an acquisition of knowledge and essential skills that give the student the opportunity to follow a dignified course of study and a conscious opening to the world of work.

A true intercultural perspective starts from the meeting, never loses sight of the interlocutor, be it a student or a colleague or a parent, and is based on the possibility of modifying not only the didactics, but also the structural basis of a school, starting from attempts that can

be perfected through forms of research-action or sharing that probably will not give us a definitive solution, but can lead us towards improvement or simple personal enrichment.

Among the priority objectives, the QuaMMELOT project aims to enhance cultural differences, with a view to a better knowledge of each other, so that diversity is a profitable enrichment for all and can promote the socio-cultural integration of pupils using emotional stimuli compared to a type of learning centred on the "feasibility" and "execution" of the work. A learning that has been done in a certain emotional-environmental situation, in fact, is better remembered if it is possible to reconstruct that same state. Creating a good emotional climate is facilitating, not only at the moment of the acquisition of the learning but also at the moment of the recall of those previously acquired (activating, through emotional memories, the neuronal networks where the contents are memorized).

The type of learning that is generated in this way is not simple, linked to the acquisition of information or rules, but it is more complex and involves the creation of new scenarios, the acquisition of new horizons, so that the perception emerges that the work that children do is not a function of us adults, but is a space where they can enter with the perception of managing it in their own way. It is therefore necessary to deepen a participatory perspective where there is no border between observing/learning and participating/acting. Change is a necessity and participation is a valid and desirable alternative to prevarication over ideas and people.

An important part of the cultural acquisition process takes place thanks to peers (some of whom can become role models). And here

the value of the peer group as an element of decanting individual problems and as a place of cohesion and power should be stressed. In some cases, the influence that the peer group can have on the educational path and results of young members of a minority or lower social class group, shows that it does not always act as a deterrent to these aspirations, making it actually difficult, if not even more difficult, for those students to succeed at school; this is due to the failure to share rules, ways and languages which organise activities and relationships in school contexts, which, however, in these cases, is the result of a precise choice of non-acceptance, even before sharing, taken precisely at the level of the peer group which, by reference, constitute an alternative culture to that of the school and teachers.

In order to facilitate this path, the intercultural projects of schools can therefore propose, on the one hand, opportunities and stages to get to know others, inform themselves, provoke cognitive decentralization, learn disciplinary contents, enriched thanks to other points of view and by virtue of cooperative methodologies. It is up to them to promote, as the QuaMMELOT project has tried to achieve, narrative, artistic and creative expression, cooperative learning, paying attention to the relational "climate", daily interactions, visible or hidden forms of discrimination, as well as preventing and reducing stereotypes and prejudices.

Useful methods across Europe

In recent decades, schools have become spaces for native students and immigrant students from different countries to live together. There is an evolution in the origin of immigrant students on a European level. Today, people of different nationalities live together in the classroom. This is an opportunity for mutual enrichment. Furthermore, this new context leads to the need to think about and implement complex learning approaches that can adjust to different needs. The most appropriate response to this new situation of plurality and diversity, in terms of learning, is usually summarised under the label of "intercultural education".

Intercultural education is not aimed specifically at immigrant students, but is a challenge that involves the entire population, including people in the host society. In this context, it is necessary to identify good practices that provide adequate responses and facilitate the social and educational inclusion of immigrant students, including unaccompanied foreign minors. To this end, three key elements must be considered, when establishing intercultural projects that respond to this type of student body (García-García and Goenechea-Permisán, 2011):

- The language: specific resources should be included to teach the language of the host country to foreign students. It is more than interesting those centres where classes are given in the mother tongue of foreign students in some of the teaching hours.
- The promotion of positive attitudes towards cultural diversity: it is

necessary to carry out activities to raise awareness about immigration and to promote positive attitudes towards cultural diversity.

- Introduction of content from the cultures of origin of foreign students into the ordinary curriculum: the introduction of content from the culture of origin of immigrant students is a distinctive feature of a truly intercultural project.

Based on these questions, several characteristics have been selected on which good practices should be based (García-García and Goenechea-Permisán, 2011):

- The existence of an intercultural project.
- The presence of interculturality in the curriculum.
- Democratic participation linked to the project.
- School organisation and intercultural projects.
- The intercultural coexistence in the climate of the school.

Teacher training and resources to address interculturality are also of great importance. In this sense, Ouellet (2002) identifies four dimensions that must be addressed in the intercultural training of teachers: the definition of an educational approach; the recognition of cultures that are foreign to one's own in the school context; the intervention of teachers as a determining factor in the quality of educational processes; and the development of specific skills for working in contexts of social and cultural diversity.

The objectives of the good practices in intercultural education, summarised by Leiva (2017) and present in a variety of publications

on intercultural education, are as it follows:

- To promote initiatives that open the centre to the community and the environment, involving other social sectors, collaborating with associations that welcome and help immigrants, and energising the cultural life of the centre in its context.
- To design complementary and extracurricular activities that improve the inclusion of immigrant students in school life.
- To collect, use, exchange and develop materials for education in an intercultural context through online educational platforms of schools (this has been precisely one of the central elements of the QuaMMELOT project, with a specific focus on the training of secondary school teachers).
- To deepen in the self-directed learning and the exchange of ideas, as a mechanism to improve the educational practices in relation to the interculturality.
- To integrate intercultural education into all school activities and programmes.
- To work collaboratively, exchanging ideas and experiences about the work in class on the intercultural theme, encouraging analysis and reflection on these issues.
- To favour the search for external support and advice from experts

who participate in the training process.

- To educate in the values of respect, tolerance and solidarity within the field of human relations in schools, promoting education for citizenship and human rights.
- To favour emotional education, considering that emotions are a central aspect of deep and quality learning.
- Welcoming foreign students, giving them security and confidence.
- To create meeting spaces, to reflect on the aims of intercultural education.
- To promote support and respect for all cultures.
- To provide adequate means and actions to students who do not know the culture of their country of origin.
- To promote a positive self-image and self-esteem in immigrant students.
- To enhance the value of interculturality, promoting knowledge and respect for one's own culture and the culture of others.

These good practices should have a flexible, innovative, complex and integrated approach, in relation to the school curriculum and the different social actors involved in the schools (students, teachers, management teams, professionals, families, intercultural mediators,

social workers, associations, social and local entities). The QuaMMELOT project has tried to consider this approach in the design and development of online training for secondary school teachers.





Methodology

Chapter 2

Collaborative learning

Collaborative learning¹ is described as “an umbrella term for a variety of educational approaches involving joint intellectual efforts by students, or students and teachers together” (Smith & MacGregor 1992). As a method, collaborative learning emphasises on cooperation and experimentation among several participants that lead to mutual learning and potential new ideas and understandings among the participants. In the modules, the target groups of the collaborative learning are pupils, teachers, pedagogues and school consultants. The premise of the methodology is that everybody have something to offer to the collaboration. Furthermore, by talking, discussing and developing things together, the pupils learn to engage in social contexts. Thus in the QuaMMELOT project, collaborative learning is a way to work with social inclusion.

For instance in module 8, the pupils are working in teams to make a film, an exhibition, a radio programme or to cook. The combination of digital and analogue activities creates roles for pupils with various and different skills. Some may be good in writing, others may be good

¹ For a more structured variation of collaborative learning, see “cooperative learning” (Davidson & Worsham 1992; Stein & Hurd 2000).

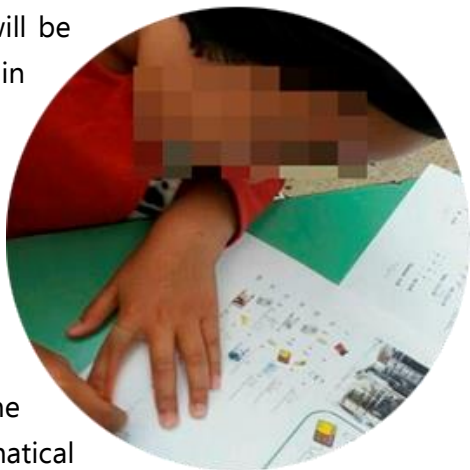
performers, yet others may be skilled working with digital technologies, and some are skilled drawers and painters. The pupils bring their individual skills into play and get the opportunity to learn from each other.

Language Teaching

In this Unit concerning the teaching of the Language of the host country (L2), the aim is to familiarize the trainees with the following basic axes:

Teaching L2 according to the language acquisition levels and the “Can-do” statements: the aim of this module is to familiarize the student with the standards of the Common European Framework of languages (CEF) and the ways that the language acquisition levels are defined. It is hoped that the teacher will be able to use the “can-do” statements in order to select learning material and design activities for his/her students.

Producing educational material with the “Easy-to-read” method: this is a method that allows teachers to simplify and transcribe text using the appropriate vocabulary, simple grammatical structures, illustration and so on, in order to facilitate comprehension. With this method, the aim is not only to compose a text that is understandable and accessible to all students, but also to adapt it to the needs of a specific target group.



Use of ICT in support of Language Teaching and Learning: in this module, efforts are made to familiarize the trainees with the use of digital environments and to be able to design learning activities by using digital tools effectively, according to the modern methods of language teaching and learning.

Mathematics

In this Unit concerning the teaching of Mathematics, we emphasize the familiarization of the trainees with the main idea of facilitating their ability and willingness to evaluate and process differentiated approaches to their own teaching methods and materials. As members of an collaborative learning community , they argue:

Group teaching and Interdisciplinarity: the teachers are encouraged to be "teaching and learning designers" who seek to create a space where all students are empowered to learn. They cooperate with their colleagues from different disciplines to create unique learning environments that improve student performance and expose students to multiple perspectives: Mathematics and Arts, Physics, Financial Studies,

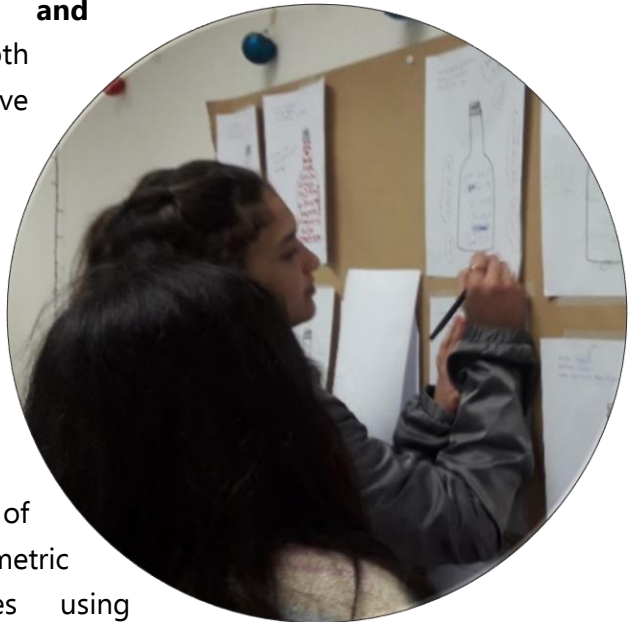
Content and Language Integrated Learning (CLIL), which is proposed as a group teaching for Mathematics and Language teachers to help students overcome their difficulties and develop host country language and Mathematics skills. Teachers design activities with respect and support for the student's mother tongue and culture (my self-made dictionary collaboratively), based on multiple

representations to recall memories of students' previous experiences, which involve the whole class in order to avoid segregation, with high teaching expectations and standards for all students.

Multimodal Approaches: The teachers, as trainees, are prompted to design and carry out a variety of activities to encourage their students to understand mathematical ideas, abstract mental constructions, in a foreign language.

Visual approach is suggested as tasks consist of **problems without words** to engage students with doing mathematics without the burden of language

Practical activities and Handicrafts can both have a very positive impact on students' interest, learning, and achievements or applications in every-day life. The trainees is suggested to build shapes and surfaces, ideally with the help of their students, geometric shapes or surfaces using



cardboard or other materials. The aim of this activity is to develop a better mathematical intuition.

Open-ended problems (problem-setting technique) are ideal themes, problems and “open-ended” tasks, with several or many correct answers, to give students the pleasure of discovery, creative awakening that leads to the development of an open and flexible mathematical culture and the satisfaction of the approval from fellow students.

Multiple representations: of mathematics, rich in diversity, graphs, diagrams and figures or tables or use grids, words, gestures, software code, videos, physical and virtual manipulatives, pictures, and sounds, symbols, types are suggested for use by the trainees-teachers to design enriched activities.

Debate, education for democracy

On the origins of the Debate, there are no unequivocal theories, some scholars maintain that it has its roots in the medieval *disputatio*, but the Debate, as a method of learning and teaching particular skills, as a methodology of transversal teaching that promotes peer education and cooperative learning, is certainly of Anglo-Saxon matrix. It should be made clear that there are different traditions and schools of Debate but, in extreme synthesis, the Debate is a communicative exchange guided by rules, generically between two teams, one called *for* and one *against*, in opposition to each other on a subject to be discussed, developed, supported and defended (De Conti & Giangrande, 2017)

in which the government team must support, develop and defend the thesis posed while, to support or oppose the opposite motion, precise and measured spaces for dialogue are available. During these speeches the audience or participants of the opposing team may ask questions. The teacher mainly acts as a facilitator between the different ways of observing the question under discussion. It is mostly a method that develops transversal skills, which certainly relate to the various disciplines, and it is necessary to consider the Debate as a part of the path of knowledge that each discipline proposes and which should therefore be completed in other ways. This methodology favours participation and sharing among those who practice it, in this case students, contributes to the training of active citizens, develops the capacity for cooperation, promotes critical thinking and, certainly, improves the school system as it makes students active protagonists of their learning path. Democracy is government through debate: educating young people to democracy means educating them to debate. For this reason, the European project QuaMMELOT, has included this methodology in the training of teachers, in order to implement in the classroom a debate aimed at defining and formalizing shared rules among students.

The training paths must concern methodologies that go in the direction of overcoming conflicts between learners, to make non-native people express themselves through the strengthening of laboratory situations and non-verbal languages. In this way, the dimension of conflict is particularly highlighted in order to find the most suitable ways to overcome it, in order to provide students with the support and resources they need to play an increasingly less

passive and more proactive role in society, learning to defend their own opinions, while respecting those of others.

Narration and storytelling

In school contexts, narration can be considered as a transformative tool that contributes to the valorisation of cultural origins and the construction of the future of native and migrant learners. Autobiographical narration is an important component to create a dialogue of multiple voices (Demetrio, 2013), where the writer is the protagonist of the story with its construction in the relationship with the world and its perspectives (Biagioli, 2018).

The story of self opens the border between inside and outside, at the same time it helps to alleviate fears, the state of anxiety due to separations from places or loved ones.

The narrative methodology and digital story telling allow the emergence of one's own experience and emotions through different languages that also make it possible to overcome language barriers. Digital storytelling can be defined as the combination between the method of narration and the use of media such as graphic images, photographs, sounds and videos. Unlike storytelling in the classical sense, Digital Storytelling includes the use of multimedia tools and new technologies that can enhance its ease of use as an educational methodology as well as being easily available and reproducible. The creation of

a multimedia product becomes a significant task that can contribute to the sense of belonging to a group, self-esteem and self-confidence (Elias & Lemish, 2009).

The telling of one's life story represents an important educational opportunity for everyone.

Self-writing, used as an instrument of expression of autobiographies, becomes a meaningful practice of school and social inclusion.

The pedagogical perspective of the autobiographical method makes the theme of acceptance of otherness, of different worldviews, of different experiences central. The construction of an autobiographical space reassuringly avalutive (Demetrio 1996) becomes a priority, writing about oneself alone or with others, in fact, encourages not to fear the judgment of others and allows everyone, regardless of the diversity of approaches and experiences, to take care of their "wounded", offended, hidden identity (Biagioli, 2015).

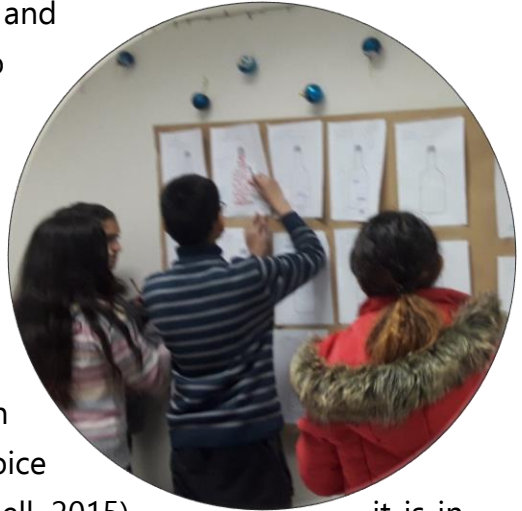


Peer to Peer

Facilitating peer learning and fostering the exercise of active citizenship are two practices of educational action that share some educational objectives such as being able to collaborate, to communicate, to be creative, to have the opportunity to mature a critical and productive thinking and to be oriented towards problem solving (Voogt & Pareja Roblin, 2012). Peer education invests a great deal in the possibility that peer collaboration will prompt the transformation of the individual into training from a passive recipient of knowledge to a producer of knowledge.

As in Wenger's model of learning communities (1998), the processes of co-construction of peer knowledge are translated into a mutual commitment and a joint undertaking where everyone works together to achieve the same goals, sharing responsibilities and resources, this takes place within a common horizon of active citizenship. Peer to peer is part of cooperative learning activities, in fact, in both of them work is carried out in a small group (or in a dyad) based on trust, a strong sense of identity and participation, in order to obtain improvements, not only at the level of knowledge, but also relational and climate / learning environment, of all the members of the group itself.

Peer education supports and integrates learning, helps to maintain high levels of commitment and well-being of students, supports active and collegiate learning, improves relationships and opens channels of communication between students by giving them a voice



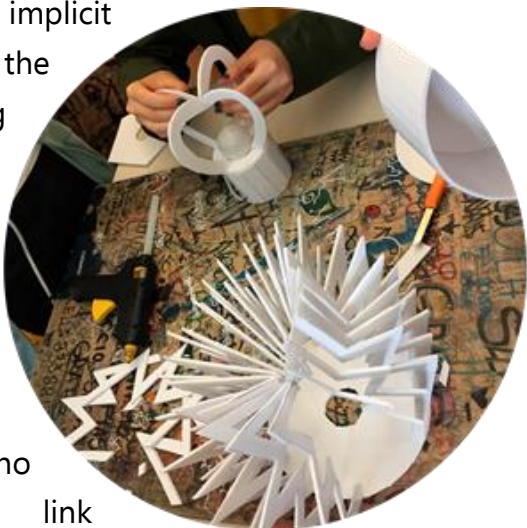
(Zacharopoulou, Giles & Condell, 2015), it is in this perspective that we can consider it a practice to educate at active citizenship.

Peer to peer methodology and active citizenship develop the strengths of students committed to achieving their learning goals in relation to those of their peers, thus facilitating democratic processes of inclusion that help students become active citizens and identity builders in the community (Zepke, 2018).

Emotions and relations

It is difficult to understand the little attention that has been given in school educational practices to emotions and creativity (originality, fluidity, flexibility, elaboration) as means to foster deep and positive learning in the areas of communication, interpersonal relations, and beyond. We know that emotions are a fundamental factor for learning, for the development of creativity, and for the promotion of integrated and tolerant groups.

There are numerous approaches that link emotional learning and communication (Andersen & Guerrero, 1997; Planalp, 1999). In fact, in studies on language and communication there are theories that focus on the application of the concept of intersubjectivity and the implicit emotional concepts, with the aim of favouring learning and the development of communication (Lüdtke, 2012). However, in school -a crucial space for communication since early childhood- there is no firm commitment to link



emotional learning with communicative competence. This is reflected in the limited relevance that emotional education tends to have in relation to the school curriculum as a whole. Moreover, there is various evidence that points to the limitations that teachers have in managing the classroom and in developing emotional intelligence in the field of communication. In this context, we should remember the hypothesis that an affective explanation is more effective than an exclusively cognitive explanation (Mottet & Beebe, 2009). Furthermore, we should bear in mind that conversational practice becomes more difficult in a digital environment, characterized by new technologies and social networks (Barnwell, 2014). Affectivity and the processes of emotional emission that we use in habitual human relations have been underestimated in the field of education. This is very worrying, considering that the development of the emotional competences has positive consequences in the development of children and young people, in interpersonal relations and in communication. Consequently, it is essential to work on these skills and to know these concepts from early childhood.

It is considered that an emotionally regulated person is more likely to thrive in life, to achieve desired goals, to develop cognitively and to engage in positive interpersonal relationships (Saarni, 1999). This statement regarding the effectiveness of emotional competence is shared by most authors (Bisquerra &

Pérez, 2012), and adds a vital preventive factor insofar, as it decreases the confrontation of people with situations that are toxic or harmful to their lives, with the consequent willingness to create personal communicative relationships that are beneficial for personal and professional development.

For this reason, one of the most interesting contributions of the QuaMMELOT project lies in the presence in the modules of activities that promote emotional learning, using techniques such as autobiographies, personal and professional stories about teaching, students' self-perceptions about their own stories, activities related to emotional awareness and collaborative tasks that promote relationships between peers.

The arrival of the "other", of the foreigner, from whom one recognizes or labels oneself as different, poses a strong modification of the cultural and social imaginary in the host societies. In the project's module on relational communication we ask ourselves these questions: What can we do, as a society, to prevent fear and mistrust from guiding our steps and preventing true inclusion? How can we use our empathy to its full potential and highlight differences, so that they enrich us mutually? The answer, obviously, lies both in education and in our way of relating. The school is a mirror of society, and the most concrete engine of change that we have. As teachers, we

only must set ourselves some ideal and concrete objectives and work to achieve them.

The didactic proposal presented here is based on a global interpretation of the potentialities of the study and analysis of texts from the fields of communication, anthropology, sociology and literature. We propose the reading of these texts to foster a broad cultural awareness, both in teachers and students, in the double perspective of self-perception and perception of others. We propose the use of narration (both one's own and another's, both personal and literary) as a means of approach, knowledge and intercultural and relational growth. Our intention is to use narration as a foundation for the creation of a new relational consciousness in teachers and students, as an opportunity not only to approach the other, but also to self-recognize through the voice of the other.

Through this proposal, then, we have the concrete possibility of planning an intercultural formation itinerary for our students that will help us to relate to others, following some specific steps: a) recognition and identification of our prejudices towards others: prejudices that are the result of generalizations, diffuse opinions, a scarce real knowledge of the other and of his circumstances, which leads us to identify him with abstract labels (stereotypes); b) in a second moment, the objective will be to recognize the voice of the other in their specificity, to listen

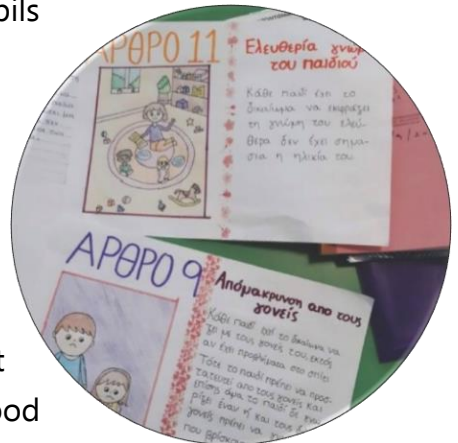
to it, and to make it ours through an approach to their vital experience, in order to generate a real empathy with their experiences, finding elements that a priori could seem distant to us, discovering shared attitudes and experiences in our own daily life; c) finally, we propose to carry out a self-evaluation and to reflect on our attitudes of change with respect to cultural diversity and immigrant students.

ICT

The QuAMMELOT modules experiment with ICT as a mean for learning. ICT can be used as an “add on” to methodologies and modules in the project. Storytelling can be combined with digital technologies (Caprani & Thestrup 2010), debates can be filmed or engaged in through ICT, and creations can be developed using apps on tablets or smartphones e.g. a cookbook, a radio programme and a film. By using ICT as means to achieve or create a specific product, the pupils are introduced to digital technologies and certain apps as tools that they can experiment with and use as an integrated part of their education.

Example

In a class of pupils in the age of 16, the teachers wanted to experiment with CV videos. The pupils want to work after school, however, they do not have much work experience, and the teachers found that they might have a better chance for getting a job by sending a personal CV video to potential employers. CV videos can also benefit migrant students, who are not yet good in writing Danish. By combining the methodology of module 2: “storytelling” and activities in module 8: “Practical, Artistic and Expressive Workshop” the pupils wrote a story line for their CV video, focusing on how to present themselves. In teams, they experimented with different apps on tablets for recording and editing the film. This way, the pupils benefitted from the team members’ skills regarding ICT and their support for developing the videos. As the teachers were not experts in apps and film recording, they invited two school consultants to introduce the class to the topic. This way the course about CV videos both took point of departure in collaborative learning, where teachers, pupils and consultants learned from each other and ICT as a tool for storytelling with the objective of getting a job.





Legal framework

Chapter 3

The legal situation in Spain, Italy, Greece and Denmark

The legal framework and policies regarding the immigrant population (including unaccompanied foreign minors) of Italy, Greece, Denmark and Spain have many common features. It is logical that this is so, as all four countries are integrated into the European Union and constitute democratic regimes. However, there are also many differential features, due to the diversity of national contexts, state legal frameworks, diversity and migration management policies, education systems and specific profiles of immigrants in general, and unaccompanied foreign minors in particular.

The four countries have undergone significant social, cultural and political change over the past 20 years as a result of the arrival of immigrants and asylum seekers. This increase in the foreign population has brought great cultural diversity to the four countries. In recent years, and particularly since the crucial refugee crisis resulting from the war in Syria and other conflicts,

the strong migratory pressure on all the countries of the European Union has led to the development of very diverse national policies in response to the massive arrival of immigrants and refugees. Southern European states such as Greece, Italy and Spain have clearly transformed from being countries that send migrants to being states that receive a considerable amount of immigrant population. Italy and Spain each have around 5 million people of immigrant origin by 2020. Greece has also experienced a massive influx of immigrants and refugees, with more than 800,000 refugees arriving in Greece from Turkey, considering only the period 2015/2016. There is no need to stress the importance for these countries of properly managing migratory flows, always in the wider context of the European Union. Diversity is now a central feature of European societies, due to the cultural, linguistic and religious variety of the different groups living together in the European area.

In recent years, Italy, Greece, Denmark, and Spain (as well as the rest of the European Union countries) have experienced a double process, not exempt from contradictions and conflicts. On the one hand, a great variety of policies aimed at immigrants and refugees have been developed and deepened, regulating the social integration, rights and education of the foreign population. On the other hand, legal norms have been approved that attempt to limit the arrival and settlement of immigrants and refugees. These restrictive legal norms have reduced the

right to refuge and asylum and residence permits, allowed for some "hot" returns at the border, and enforced the exclusion of immigrants from a number of benefits in social, health, economic and other areas. This dual dynamic is evident in all European countries. Denmark is a clear example of this. On the one hand, Law 140 of February 2019, in continuity with the restrictions approved at the end of 2015, has transformed the regulatory framework for refugees, giving priority to the return of asylum seekers to their countries of origin. On the other hand, the *Venligboerne* movement (The kind inhabitants) has favoured the constitution of more than 100 local groups that develop voluntary activities to favour the integration of refugees and immigrants. These groups emphasize the importance of meeting other people with kindness, regardless of gender, ethnicity, religion, age or political orientation.

If the migratory process is a process of change, both for the society of origin and for the host society, it is even more so for migrant children. In European migration, the high number of unaccompanied immigrant minors entering our country stands out. Those known as UFM (Unaccompanied Foreign Minors) are already a relevant social phenomenon in European societies. Sometimes, these minors migrate alone to the receiving country with a migration project that is not fulfilled and they enter situations of marginality and social exclusion.

UFM is considered to be: Young people usually between 15 and 17 years, who come alone to other country in search of a better life, in some cases voluntarily, and in others motivated by their families. However, their profile varies as they are minors who come from vulnerable and impoverished countries. They are young people attracted by new lifestyles or driven by a migration project that is determined by economic opportunities, job opportunities and a better life. They leave their country with an idyllic vision and find themselves with a very different and hard reality.

The number of unaccompanied foreign minors in Europe has increased considerably. Spain is a good example of this trend, as in December 2019 there were 12,417 unaccompanied foreign minors. Faced with this situation, strategies by the European countries must be devised for reception and integration, and new responses must be devised to manage the protection system, health, and education.

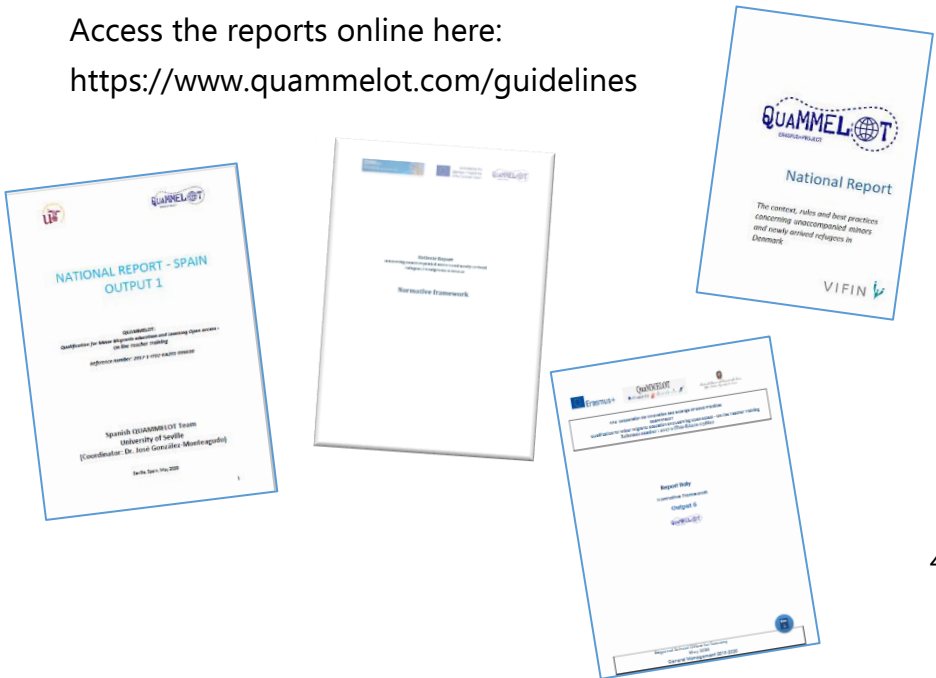
After analysing the legal situation in each country, it can be concluded that the four countries involved in this project have been interested in paying attention to this problem of unaccompanied immigrant minors through the elaboration and implementation of regulations, offering better care and guarantee respect for the rights of minors, through new actions, undertaken by public authorities and interdisciplinary teams.

The national reports on Italy, Greece, Denmark and Spain, produced in the context of our project, provide an overview of the following issues:

- The national, demographic and cultural context on immigrants and refugees, including recent developments.
- The legal framework and policies on immigrant population.
- The situation and specific profile of unaccompanied foreign minors, with focus on issues of social and educational integration.
- The structure of the national education system and the challenges faced in the education and training of minors and migrant pupils.
- The identification and description of good practices on social and educational integration of the immigrant and refugee population.

Access the reports online here:

<https://www.quammelot.com/guidelines>





Tool box

Chapter 4

Access to education for refugee minors and Unaccompanied Minors

Current European policies and legislation provide a solid and effective framework for the protection of the rights of migrant children, which establishes the conditions of reception, the issue of inclusion in society, the exercise of the right to study and training. In recent years the European Union has expanded its efforts to define a comprehensive foreign policy framework and strengthen cooperation with partner countries in order to "integrate child protection into all policies and actions at global, regional and bilateral level" to achieve an effective right to education and social inclusion of foreign children. In addition, the European Union maintains the commitment of the Agenda 2030 for Sustainable Development, an action programme which states that all children must grow up without being subjected to violence or exploitation, seeing the protection of their rights recognised and having access to quality education and health care. Education is a key factor for refugees and migrant children to integrate into their host communities.

The QuaMMELOT Project: for inclusive and quality education

The fundamental right of all children to basic education is recognised by international and regional human rights legislation, including EU legislation (Article 14 EU Charter of Fundamental Rights). However, the reception model, quality and duration of schooling offered to asylum seekers, refugees, migrants and unaccompanied minors (UAM) depends on the country in which they are in the migration/asylum process.

Children of migrants born in the EU generally have the right to be admitted to education, apprenticeship and vocational training in the host state under the same conditions as nationals of the host country, including access to education-related social benefits. As well as beneficiaries of international protection, those with long-term residence status, minors legally residing in Europe for family reunification who are entitled to quality education. The 2018 Council Recommendation on promoting common values, inclusive education and European dimension of teaching, stresses the importance of ensuring effective and equal access to quality inclusive education with the necessary support for all learners, including those from migrant backgrounds.

This section aims to provide a "snapshot" of the situation of the four European countries - Denmark, Greece, Italy and Spain - which have participated in the QuaMMELOT project - which

highlights, given the diversity of organizational models and the approach to the theme of inclusion of migrant pupils, the common aspects with regard to the needs identified, the critical issues that have emerged, the activities proposed, the "tools" implemented to encourage and support the learning of migrants in secondary education.

Among the common aspects shared by the partners of the QuaMMELOT project, the following are to be highlighted as priority practices and indications: the identification of the training needs of migrant minors, the need to use innovative and inclusive methodologies, the use of reception and integration protocols for foreign students prepared at national and/or regional level, the need to implement valid training courses on intercultural education for teachers and headmaster, the need to implement language skills both in the mother tongue and in the language of the country hosting foreign students (Papa, 2016).

Challenges and needs

Overcoming legal obstacles through clear legislative guidance on compulsory education for children in residential care centres, for children without a residence permit or international protection status and on the compulsory education pathways for children and young people. In addition, provide clear provisions for the assessment of the level of education of

incoming foreign children and for the allocation of foreign students at different school levels.

Simplifying administrative procedures. Overcoming the rigidity of deadlines for registration and submission of documentation attesting to residence and personal requirements. Integrate administrative procedures with a reception protocol for all grades of early childhood education, upper secondary education and vocational training (e.g. Italy). Provide foreign students and their families with clear information on the procedures, services available and training requirements. Unclear and incomplete information can have a negative impact on enrolment and school attendance.

To increase human and financial resources for the inclusion of migrant children, to implement and support training for teachers and education professionals working with first and second generation refugee and migrant students, to implement psychological support and language learning activities.

Additional language and cultural mediation support The dissemination of which is scarce, yet essential to overcome language barriers and communication challenges, as refugee, migrant children and young people often do not have sufficient knowledge of the language of the instruction or there is a low interest in learning the language of the host country.

Unaccompanied Foreign Minors (UFM) need special protection because they lose the support they receive from the national protection and education system when they reach the

age of 18. Specific legislation would be needed to protect their rights.

Limit the skills gap between home-born and foreign-born children, in order to close the school drop-out gap and aim for educational success for all pupils.

Tools

This section present tools, guidelines and learning materials that are available in Italian, Greek, Spanish or Danish. Some of the tools are also available in English. The nationality is indicated with the national flag.

Guidelines for the reception and integration of foreign students

2014

Guidelines for schools of all levels. The document is divided into two parts: one dedicated to the context, the other to operational guidelines. Part one identifies who the foreign students are and presents the methods of reception. Part two focuses

on the basic rules for the insertion in schools and how general problems with management of the educational path for foreign students are dealt with.



Find out more on:

https://archivio.pubblica.istruzione.it/normativa/2006/allegati/cm24_06all.pdf

<https://www.istruzione.it/archivio/web/ministero/focus190214.html>

Reception Facilities for Refugee Education (R.F.R.E .- Δ.Υ.Ε.Π.)

2016

The legislative text signed in Greece in 2016 defends the legal framework for the Establishment, organization, operation, coordination and educational program of the Reception Structures for the Education of Refugees (D.Y.E.P.) as well as the criteria and the staffing process of these structures.



Find out more on:

<http://www.iep.edu.gr/el/component/k2/content/58>

Fra Flugt til Skolegang



2020

The project develops learning materials for newly arrived refugee pupils, training for teachers, educational staff and resource persons at municipalities, and workshops for parents. The project is inspired by the International Child Development Programme (ICDP) and the Child Resilience Programme (CRP). ICDP is a theory and evidence-based programme that strives to improve the cooperation between children and adults. CRP has a holistic orientation and involves children, experts and close relatives in the process of helping children to develop resources for handling difficult life-conditions.

Find out more on:

<https://redbarnet.dk/skole/fra-flugt-til-skolegang/>

Greek forum for refugees

2016



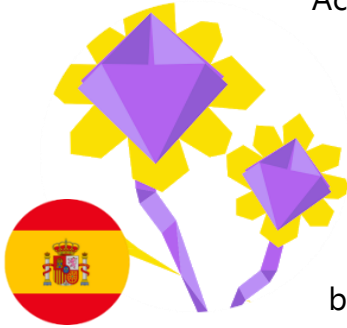
The founding goals of the Greek Forum of Refugees are: 1) Defending the rights and protecting the freedoms of refugees and asylum seekers, as enshrined by international law.

2) Informing and raising awareness on access to refugee status, and general immigrant and refugee issues. 3) Establishing relationships with agencies and non-governmental organizations in order to start meaningful dialogue between all institutions of government and human rights organizations. 4) Supporting the unity of refugees by creating social and cultural ties between all members of the Greek Forum of Refugees.

Find out more on: <https://refugees.gr>

Acción en Red [Networking Action].

2017



"Acción en Red" is an NGO present in different regions of Spain that works for change in our society. The "Social Mentoring" program refers to the process in which a person establishes a planned relationship with a mentor, who will offer support and become a positive reference for the young immigrant. This project works with volunteers. The role of volunteering is to facilitate informal social support, to achieve specific individualized objectives for each child (self-esteem development, community participation, constructive leisure, etc.).

In addition, the program conducts training sessions for volunteer mentors. It offers a website, where mentors and mentors interact: <https://sites.google.com/site/mentoriagranadanrd/>, and a Youtube channel for sharing experiences: <https://www.youtube.com/channel/UCm4Uqy6oXB7H-ivdMTN6y-g>

Find out more on:

<http://www.accionenred-andalucia.org/mentoriam-social-para-la-integracion-de-hijos-de-personas-migrantes>

School without Borders & TEAMS

2014-2020

The FAMI (EU Migration and Integration Asylum Fund) project has been developed in two paths, "School Without Borders" and "Tuscany Empowerment Actions for Migrants System" (TEAMS). Its

objectives are the social inclusion of minors, young foreigners and second-generation, and the fight against early school leaving. It works for a homogeneous and adequate school offer, to support the process of social integration of foreign students, to ensure the school success of foreign and unaccompanied minors, to promote relationships between families of foreign students, schools and local institutions. Finally, to improve access to services through the implementation of the Single Access Points used by both Italian and foreign users.

Find out more on: <https://famiscuolasenzafrontieregk.com/>

Skolen for alle

2020



This online website introduces to the Danish primary school through short videos. Among other things, the videos introduces to a normal school day, the importance of participating in social activities, and

exemplifies how parents can help their child getting a good start in school.

Find out more on:

<https://sites.google.com/nordensdage.nu/skolenforalle>

You and me, together

2019



The learning material introduces to the Universal Declaration of Human Rights and the Convention of the Rights of the Child and provides information about volunteer and activist organizations that protect human rights.

Find out more on: <https://www.amnesty.gr/ekpaideusi>

Intercultural Research Centre and Educational Documentation Italy and China

2018



The Center for Intercultural Research and Educational Documentation (CRID) aims to respond to the interests and needs of students, teachers and researchers to explore common issues between the educational communities of China and Italy and to share experiences and teaching materials. CRID also aims to promote international exchanges between students and teachers and to facilitate intercultural dialogue in Italian and Chinese schools e.g. through the proposal of Chinese mother tongue courses

Find out more on: <https://www.crid.it/>

Diversity, acceptance, empathy

2014

On the website, you can find specific suggestions for playful activities aimed at getting to know the team members, acceptance and empathy and many activities to improve communication and collaboration between members of the team.



Find out more on:

<https://sites.google.com/site/biomatikesaskeseis/askeseis-gia-desimo-omada/paichnidia-gia-diaphoretikoteta-apodoche-ensynaisthese>

Mathematical Bodies

2019

This educational material build a learning group where everybody matters and everyone has an equal role to play. It offers an embodied experience of multiples factors, common multiples, primes and co-primes.

Find out more on: http://www.citizenship-and-mathematics.eu/index.php?article_id=39&clang=3



The intercultural suitcase

2004



This is a set of educational materials, the result of three years' work, as part of a European project entitled "The Intercultural Suitcase", completed in 2004.

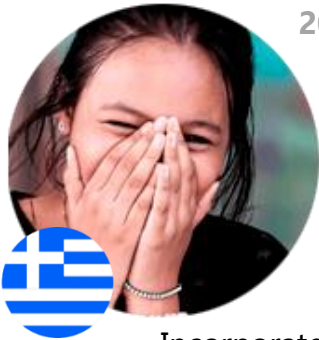
"The Intercultural Suitcase" is made up of a series of didactic units, aimed at Secondary Education students, through which the aim is to promote the improvement of intercultural competences and gender equity of teachers, to promote education in values and to value cultural diversity in secondary education.

The activities are: Looking at the world: Rediscovering Europe; Languages also unite us; Food from an intercultural perspective; The traditional tale as an element of union between peoples; The secular school: a space for dialogue between religions; Comparative identities. To learn more about these activities, see this link: [The intercultural suitcase didactic unit.](#)

Find out more on:

[proyecto-europeo-la-maleta-intercultural/](#)

Φτου και Βγαίνω



2019

The toolbox «Ftou and I'm out» was developed as one bridge-connection between a language program teaching and experiential learning activities, designed to support teachers to:

- Incorporate creative approaches to teach Greek language
- Develop interesting, creative, inclusive education frameworks that develop life skills
- Support students in the process of recognizing and highlighting value of different identities and languages repertoire
- To strengthen participation, active listening and expressing the different views and feelings

Find out more on:

<https://www.elix.org.gr/images/Applic Forms Docs/2019/ftou-kai-bgaino-unicef-elix-solidaritynow.pdf>

Identity and belonging

2014, reviewed 2018



The aim of the learning material is to encourage reflection about migration and how best to welcome refugees and migrants to the host-society. The learning material focuses especially on exploring identity, how we perceive others and we are perceived by others, the impact of stigma, and different point of views. The learning material target pupils in the age 7-11 and 11-14. It includes creative learning activities such as poetry and role-play.

Find out more on:

<https://www.redcross.org.uk/get-involved/teaching-resources/identity-and-belonging>

Educ-arte



2018-2019

The "Yehudi Menuhin Foundation" is the managing entity in Spain of the "MUS-E Programme for Education through Art".

The main objective is to contribute to the integral development of migrant minors as citizens through the promotion of values and activities that enable them to live together within the framework of an intercultural project, to favour the social and cultural integration of the socially disadvantaged population.

Through the implementation of the programme, it was observed that the risk of social exclusion and conflict situations in the centres where intervention had taken place was reduced. Intervention through art was also incorporated into the daily activities of the schools and there was an increase in the participation of families, as well as the participation of teachers in extracurricular activities.

Find out more on:

<http://fundacionyehudimenuhin.org/programas/mus-e/>

What? Me? A racist?



1998

A comic published by the European Commission in Spanish, Danish, German, Greek, English, French, Italian, Dutch, Portuguese, Finnish and Swedish. It contains short stories about discrimination on the grounds of gender, race, ethnic origin, religion or belief, disability, age or sexual orientation.

Every page is a short story dealing with a specific discrimination challenging stereotypes and prejudices. It is a humorous approach to the issue and is addressed to teachers who want to teach discrimination and fundamental human rights to young pupils.

Find out more on:

<https://op.europa.eu/en/publication-detail/-/publication/1066bfab-97f6-45a1-844d-009f1308e9ed>

Εγχειρίδιο εκμάθησης της ελληνικής γλώσσας σε μετανάστες και πρόσφυγες

2012



This book with lessons and activities is available online and free in PDF format. It is not a typical manual for learning the Greek language but an attempt to capture the experience of a Greek lesson for immigrants, to record the language needs expressed by them and to manage these needs by participants-experts and not experts in Greek language. It is divided into two main parts. The first part focuses on oral communication in everyday communication and the second part deals with written reasons that immigrants and refugees need to know in order to resolve key issues in their daily lives.

Find out more on:

<https://sinialo.espiv.net/wp-content/uploads/2012/05/immigrantsbook.pdf>



Concluding remarks

Throughout these Guidelines, you have gained a greater understanding of the QuAMMELOT project's pedagogical framework, its method, its content and the context of immigration and the legal framework in the four countries: Italy, Greece, Spain and Denmark.

Furthermore, you have been introduced to tools focusing on guidance for teachers teaching newly arrived refugees in normal classes, guidance for parents who are not familiar with the country's school system and presenting existing inclusive, intercultural and creative teaching methods.

We hope that we have sparked your interest! If you wish to gain access to our online platform and the 10 modules, you can access them via our webpage:

<https://www.quammelot.com/online-course-learning-modules>



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Chapter 3, Legal framework

See the references for each national report (www.quammelot.com/guidelines).

Chapter 4, Toolbox

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See also the links to the specific tool in the chapter.

Photos

The photos used in this publication are from the test-phase of the QuaMMELOT project and display the modules in action and the products that were created during the modules. The photos are taken by the partners and participating teachers, Faces etc. have been covered of respect to the participants. The photos in chapter 4 are showing (part of) the tool being presented, thus, if you follow the link of a tool, you will access the photo.

Edizioni ETS

Palazzo Roncioni - Lungarno Mediceo, 16, I-56127 Pisa

info@edizioniets.com - www.edizioniets.com

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