

TATAPUME

THE RADIOTHERAPY

Intercultural Dialogue European Radio Campaign



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SEVILLA 16 GENUARY 2009

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CONTENTS OF THE RADIO-REDACTED INSTALMENTS:

(click on the desired radio)

WHAT IS THE IDENTITY

We deal with the themes on which the project is based and which will be developed and thoroughly analysed

in the following broadcasts: the meaning of concentric identities, what we mean by negotiation process, how human languages have evolved

MIGRATIONS

Migration is a fundamental element in the evolution of the human species. It is the encounters between populations that, through the centuries, have blended together to the point of creating cultures and languages more vital and different from the starting ones, that have enriched themselves until determining present languages and cultures.

CITIES

The city is the place in which the many interests that make people move are concentrated: economy, culture, art, commerce, finance, education. It is the ideal place to investigate how many identities add up to a single person, and street names and architecture can tell us about the peoples that have met and mixed themselves there.

CULTURE

How many cultures are there in Europe? Can the EU Charter of Fundamental Rights signed in Nice and inserted in the European Constitution be an element in measuring the EU ratio of cultural unity? Or is that unity maybe the one of music, and of the sport of unified formats for unsustainable consumerism's television?

FOOD

It is the most tasteful way to appreciate the advantages that variations in culture have to offer. Is it better to enter in a shop that only has one kind of fruit or in a huge market with a hundred different kinds of fruits? Are we happy that we can now enrich our food with a hundred different spices or was it better when we only had salt? How do foods circulate and where do the names we identify them with come from?

COMMERCE AND FINANCE

Those who trade must be able to talk with anybody in any language, must know where and how to meet the other people. Commerce is the oldest way to meet and dialogue. Finance is the instrument that makes possible buying in a port and selling in another. From letters of credit to wire transfers and cash machines, banks are an example of dialogue between cultures.

ART

Music, dance, cinema and literature are an important vehicle of exchange, of mutual learning, of advantages that develop the forms of expression first in one country and then in another. When it happened to the artists of a country to stop talking with the ones of another, the ability to make art was interrupted in that country.

WHY NOT?

Why sometimes dialogue between people is not possible? Which are the reasons that make it such? Who is interested in putting peoples armed one against the other? And why do we accept to fight against something? Nationalist identity, hard-line religion, fear of differences, stereotypes are the poison that flows in the blood that fuels war.

TRACES

We look for the evident proofs of the meeting of peoples. Street names, the names of inhabitants and the toponymy of a territory, the rites for having a wedding, birth, death, the way in which we create gardens, and most importantly the deposit of all the different languages that made up our own.

CONTENTS OF THE PROJECT

The final intent is to make the European citizens aware of the long and complicated process of intercultural dialogue that European people have always experienced, and give scientific proof of it. The goal is to explore current languages spoken in different European countries throughout the philological analysis of the linguistic stratification which composed and created them.

Down the centuries, European people have always migrated across our continent from one place to another, the occupation of big regions where other people lived, created, over the years, a sort of new human settlement with cultural, religious and linguistic features absolutely original because the new culture was the result of both people, the natives and the new ones.

This is the story of our continent, the story of an ancient but still actual phenomenon which we would like to describe and spread over with this project. In particular, this is what we would like to underline:

-
- the contribution the several cultures of European people have brought to the common European heritage
 - the ordinariness of this social, cultural and religious phenomenon strictly connected to the current globalisation phase: our continent experienced many other periods like this one
 - the impossibility of defining someone who lives in Europe as “pure” from an anthropological point of view: everyone is the result of ethnical contaminations occurred during the years.
 - the importance of taking part of the present dialogue with people with different cultures throughout the awareness of who we are today: there’s no reason to be afraid because our ancestors have lived the same before us
-

All the documents, have been corrected by an editorial point of view per renderlo comprensibile al grande pubblico. The final purpose is to gather educational documents per essere utilizzato dagli insegnanti per essere utilizzato liberamente nei loro progetti educativi.

Grazie alla bibliografia consigliata, il materiale si presta anche a giovani universitari.

In any case all the documents are free disposal for everyone.

CONTENTS

All the contents developed during the 7 national radio campaigns – Austria, France, Hungary, Ireland, Italy, Slovenia, Spain – of the project are, and will remain for some years, freely available on the project’s Website TATAPUME.org.

All documents have been revised from an editorial point of view in order to make the result more understandable for the general public. The final purpose is to gather educational documents to be freely used by teachers in their educational projects.

Thanks to the suggested bibliography the material is also useful for university students.

For each of the broadcasted radio-shows the following contents will be made available:

- 1) the audio recording of the broadcast
- 2) bibliography on the broadcast’s main topic
- 3) the full transcription of the interviews (mostly with experts on the broadcast’s topics) source of the excerpts present in the broadcasts. Only parts of these interviews are present in the audio files
- 4) the scientific reports prepared by the experts that radio stations choose as scientific advisors.

LANGUAGE & DIALOGUE: READING, WRITING AND SPEAKING AGAINST STEREOTYPES

Petra Pfisterer and Judith Purkarthofer, University of Vienna, radio@forschungsraum.net

Why talk about language use in media?

Language is a powerful tool to share thoughts, beliefs and ideas. As means of communication its functions are almost unlimited and can be used without much effort. But it should be used with consideration. Here is a quotation from ZARA, an Austrian organisation for civil courage and anti-racism work:

“Language constructs reality and thus language is power. Our vocabulary contains many words we have used since our childhood, which we have adopted and keep using in an uncritical way. We do not use them in order to harm others but they can cause strong irritation, offenses and incomprehension for others. Many frequently used phrases are discriminatory and exclusive in character; some are overtly racist (or sexist, classist, homophobic, ableist etc.) and should not be used. Also quite a few seemingly harmless terms are in fact devaluating. (ZARA)

Given that power of language and words, it can be revealing to take a closer look at the strategies of speakers and writers to talk about others, the patterns of language use and the effects of spoken or written texts. In this contribution we will focus on the representation of actors in media texts and introduce ways to counter monodimensional reporting.

Public language use, i.e. in institutions like schools and administration, in media or organisations, is especially powerful as it may coincide with ‘actual’ positions of power and impose judgements of value on other speakers. In many countries, the language of the (public) media is perceived to be the ‘correct’ form and to set the standards for its users. Also beliefs in objectivism and truthful reporting are still widespread. This phenomenon coincides with an often elitist, paternalistic self-conception of media managers, producers and journalists. Siegfried Jäger, a German discourse analyst working in the field of racism research wrote about the necessity of responsible media work:

Very sensitive and careful reporting is necessary. The prerequisite for it is broad knowledge on contexts and backgrounds. But that alone is not sufficient. It is important that journalists be conscious of the power of media discourse, especially of negative portrayals, accompanied by suggestive collective symbols, attributes, subliminal prejudice, and exaggerated and distorted images. (JÄGER 1993. Translated from German by Inter.media)

The Workshop

In a one-day workshop held in Sevilla in January 2009, we read, re-read and re-wrote media texts. Radio journalists and academic experts worked together to apply and broaden their knowledge of discriminatory and stereotypical language use in the media. The intention was to understand the construction of stereotypes and discrimination through language. As part of the hands-on activities, we read, criticized and reformulated texts in order to reflect diversity in society and to represent all kinds of societal groups and individuals equally in language. The prepared articles included articles concerning gender, race, class, ethnicity, age and many more. Through these practical examples we detected strategies of discriminatory language use and developed strategies of conscious language use in media texts. The outcomes are guidelines for responsible language use in media and are presented as results in the last section of this paper. We want to express our gratitude to all participants for entering an intercultural dialogue and for the great work that led to the outcomes and guidelines.

Stereotypes in language

Critical Discourse Analysis approach

Critical Discourse Analysis has, among other fields of research, studied the public use of language in depth (for example Reisigl/Wodak 2001, Van Dijk). Interested initially in strategies of discriminatory, racist and

nationalist language use in political speeches, its scholars have developed a very refined toolkit for the analysis of texts. A set of collected material concerning a certain research question, for example “How is difference of migrants constructed in newspapers?”, is approached on various levels: What can be known about the circumstances of the texts? What are historical and political developments? Are there patterns that can be found in several texts? What are frequently used words and rhethoric strategies? What can be said about the aims and the possible effects? Different linguistic levels and categories are taken into account and thus devaluating speech is analysed from a variety of perspectives. Contexts, historical and social backgrounds are important factors in understanding the intended meaning and the anticipated reactions of the broader public.

Critical analysis of media texts is not so much about ‘correct’/‘factual’ use of language but tries to understand the implications, implicit and explicit meanings embodied in texts. The choice of perspectives, of topics in a text might look accidental but is more often than not a matter of passed down views on society and its relations of power. We perceive these reportings as normal because we are used to their world view and we tend to recognise misrepresentation and distortion only when we suddenly feel misrepresented ourselves. The analysis is critical in the way that it takes a closer look on public texts and tries to question ‘normal’ or ‘unmarked’ reporting.

How can we tell stereotypes in speech/text?

When reading a text, we sometimes have an awkward feeling. It just doesn’t feel right. Linguistic analysis can help us find the sources of unease, the strategies of the author to convey a message that may be problematic. Linguistic representation of events depicts reality but it always also adds other layers of meaning and interpretation to them. Reporting is always hierarchical, writing ABOUT someone other is an act of power. The question is, which hierarchy is constructed in texts and how power is (mis)used?

The Norm and the Other - Who is represented how?

In public discourses we often find representations that make use of the idea that there are different groups of people: majority against minorities, we versus them, the norm against the other. Othering is a very powerful tool that is employed in all kinds of communicative situations: in private commentaries to explain the ‘strange behaviour’ of your relative’s son as well as in nation states to discriminate migrants, former inhabitants etc. It is not very important if differences actually exist: the continued pronounciation of stereotypes, expressing the difference of an “other”, establishes imagined groups of “others” as references for opinions and beliefs which construct the own position as “normal” and the “others” as different. Very often these juxtapositions are employed to demand and justify corrective or repressive actions on “the others”, to “the normal people”’s benefit.

In European societies there are some tendencies of discrimination that can be observed in almost every state. Traditionally they are linked to the distribution of power in a society. It is the minority situation of the (imagined) groups that make them the target of discriminatory actions/texts. Minority does not necessarily mean, as discrimination of women clearly shows, a less in numbers, but a less in power and possibility of self-determination. Discrimination because of gender is linked to traditional gender roles and power relations established in European societies and the continuing perception of male norms as superior. Ethnicity is one of the most common categories of discrimination, and it is closely linked to racism, antisemitism and xenophobia. Discrimination because of religious orientation goes along with it in many cases, and it focuses especially on religious habits and costumes (involving food, clothing, working habits etc). Other categories are sexual orientation, ability, health or age: a very powerful form of misrepresentation is the negation of these groups or their appearance only in a very restricted thematic field. Rarely, persons are allowed to speak for themselves, most frequently, they are spoken about. Also income, occupation and education are widespread factors of stereotypical judgement.

As one can easily imagine, these categories are not closed but can interfere and allow a variety of possible discrimination strategies. Intersectionality is a theory that expresses that factors of discrimination interact, add up and determine each other. An unemployed South American woman in Spain will probably experience discrimination and violence on many levels: because she is poor, because of her colour of skin, because of

her language AND because she is a woman. The violence will come from different sources; sometimes one factor will be an occasion for mistreatment, sometimes all four or more at the same time. The farther away and the more different from the white, male, middle-aged, healthy, slim, educated, heterosexual, economically successful, european/north-american, christian and majority-language speaking “ideal” or norm that western societies presuppose, the greater the probability to be misrepresented and discriminated against in society and mainstream media. Be it for colour of skin, gender, age, ability, weight, education, sexuality, class, race, language, religion or other.

Some examples for linguistic categories that help us find hierarchisation and stereotypes in texts

When analysing a text, we first look at nomination: How are the people that appear e.g. in a newspaper article called?

Is Britta Müller called Britta Müller or is she called “Udo Müller’s wife” or perhaps “Udo Müller’s hot wife”? This is not an invented example. On February 11th, “Heute”, the Viennese free subway paper titled: “Obama’s cool Covergirl”, reporting on the fact that Michelle Obama’s picture is on the Cover of the February edition of the Vogue magazine.

In this typical case for discriminatory, sexualizing reporting on women, Michelle Obama is constructed as Barack Obama’s possession: “Obama’s” is a genitive and expresses male ownership. She is not a “woman” but a “girl” which infantilizes her and puts her on a lower hierarchical level. “Covergirl” implies sex appeal and the attribute of “coolness” diminishes her real strengths to sexually attractive toughness.

We take a look at predication: what actions are attributed to the actors in a text?

We also look at the perspectives taken in the text: who is the author and who are the (intended) readers of the text? Which presuppositions and assumptions can be found? Which kind of information is given (in the headlines, in the text) and which information is left out? Vagueness and missing information (a rhetoric figure called “ellipsis”) leave quite a space for assumptions and writers use this mechanism to incite thoughts and conclusions from their readers without really making them explicit.

Examples from Sevilla

In the Sevilla workshops, we worked in two language groups – one english-speaking, one french-speaking. The aim was to work on stereotypical language use. For both groups we had chosen an event that had been reported on all over Europe. The event was the death of a young man in Greece who had been shot by a policeman. The death led to widespread protests in Greece and attracted international attention. Yet, how the different newspapers and news agencies covered the event differed strongly. The articles we chose for the workshop were taken from indymedia Greece (a), indymedia UK (b), indymedia France (c) and the online versions of Le Figaro (d) and Times (e).

The following examples are short extracts of the texts that focus on the events of the evening of december 6th:

15-year-old shot dead by policeman. Actions all over Greece

On Saturday 6th of December at around 10pm, two Greek policemen were in patrol in a central street by Exarchia square, in the center of Athens. They had a verbal argument with some young people who were there. During the argument, one of the cops pulled his gun and shot a 15-year-old guy twice. The victim was moved to Evangelismos Hospital to be found dead. According to eye-witnesses, the cop had been swearing against the young man, showing his genitals, before shooting him. (a)

Anger Around The World As Police Shoot Dead Teenager In Athens

On Saturday 6th of December at around 10pm, two Greek policemen were in patrol in a central street by Exarchia square, in the centre of Athens. They had a verbal argument with some young people who were there. During the argument, one of the cops pulled his gun and shot a 16-year-old guy twice. The victim was moved to Evangelismos Hospital to be pronounced dead. According to eye-witnesses, the cop had been swearing against the young man, showing his genitals, before shooting him. (b)

Athènes, Grèce: Adolescent de 16 ans abattu par la police. Actions dans le pays.

Samedi le 6 décembre aux environs de 22h, deux policiers grecs patrouillaient sur une rue centrale près du square Exarchia, au centre d'Athènes. Au cours d'une altercation verbale avec quelques jeunes gens présents sur les lieux, l'un des policiers a dégainé son arme et a tiré à deux reprises sur un homme de 16 ans. La victime a été emmenée à l'hôpital Evangelismos où son décès a été constaté. Selon des témoins, le policier insultait le jeune homme en montrant ses parties génitales avant de l'abattre. (c)

De violents affrontements continuent à Athènes

La Grèce a été secouée dimanche par une vague de violences urbaines qui ont fait une dizaine de blessés, dont quatre parmi les forces de l'ordre, au lendemain de la mort d'un adolescent tué par un policier à Athènes. [...]

C'est la mort d'Andreas Grigoropoulos qui a servi de déclencheur aux événements. L'adolescent a été tué samedi soir vers 21h à Exarchia.

Il faisait partie d'un groupe de 30 jeunes qui lançaient des pierres et divers projectiles contre le véhicule de deux policiers. L'un d'eux est sorti et a tiré trois balles en direction de la victime, touché mortellement à la poitrine. (d)

Greeks riot after teenager shot by police

As news of the shooting spread hundreds of hooded and helmeted protesters poured into three central districts in Athens, hurling petrol bombs and stones at shopfronts, banks, parked cars and squads of police trying to control the mayhem. [...]

Witnesses said that the trouble began shortly after midnight on Saturday when several dozen young people sitting at outdoor cafés in the centre of Athens hurled insults at a passing patrol car. The car stopped and two policemen got out to confront the youths.

After what seems to have been a heated exchange, one of the policemen drew his weapon and fired three times, once towards the ground and twice in the air. Andreas Grigoropoulos, a 15-year-old, collapsed with a bullet in his chest and was pronounced dead on arrival at hospital. (e)

Now, what can be said about these texts, considering the afore mentioned strategies of nomination, predication and perspective?

Nomination (highlighted in yellow):

Most visible are the differences in the nomination of the policemen and the teenager: the indymedia articles (a, b, c) use 'policeman/policemen/policier(s)' but as well 'cops', that give a more colloquial impression. In the french and the british article, also 'the police'/'la police' as institution is used. The Figaro and the Times use 'police' and 'policemen/policier(s)', but the Times also uses 'patrol car/the car' and the Figaro employs 'les forces de l'ordre'. This strategy is very useful because it hides the actual actors - the policemen - behind objects (the car) or institutions considered important (forces of order, police).

The teenagers are referred to as 'some young people/quelques jeunes gens', '15-year-old', 'teenager' and 'young man' by indymedia and as 'adolescent de 16 ans', 'several dozen young people/un groupe de 30 jeunes', 'youths' and 'manifestants' by Figaro and Times. Evoquing the image of groups is highlighting the probably disturbing stereotypical habits of young people (sitting outdoors, hurling, etc) and it can also be a way of de-personalizing victims of violence (e.g. two manifestants were injured). But in this case, we find the full name and age of the victim in both articles.

Predication (highlighted in green):

In this event, we quickly realize that the actions that had been taken by both parties are not very clear and according to beliefs each text leads to different assumptions of what might have happened. Very interesting is the action that led to the young man being killed: 'pulled the gun and shot twice' is slightly different from the version of the Figaro: 'est sorti et a tiré trois balles en direction de la victime, touché mortellement à la poitrine (got out and shot three bullets in direction of the victim, that was wounded deadly in the chest)'. And the Times is giving another description even less obvious: 'drew his weapon and fired three times, once towards the ground and twice in the air. A. G. collapsed with a bullet in his chest.' The responsibility of the actor/policeman is taken away and the 'collapse' of the teenager might even be in no relation to the bullet found (accidentally) in his chest. When trying to detect discriminatory language use, you can try to replace some parts of the information and see if the assumptions will still work.

Also the setting is described in very different ways: indymedia is focusing on the teenagers 'who were there/present sur les lieux', while according to the Figaro the group of young people 'lançait des pierres et

divers projectiles (threw stones and objects) at the police car or, according to the Times 'hurled insults' at the car. These perceptions are influenced by stereotypes about certain groups and reinforce these stereotypes by rendering them public.

Perspectives: When we have a look at the perspectives taken in these texts, we realize differences: indymedia is (as a participatory alternative media organisation) rather strongly against state forces and opposes police violence in various contexts. Figaro and Times (being rather conservative news papers) are closer to the forces of a nation state and more willing to perceive teenagers as dangerous and violent, like in the Times as 'hundreds of hooded and helmeted protesters' (e). While indymedia is trying to neglect the teenagers' actions by ellipsis, they clearly describe the police man as responsible for the death of the teenager. The single policeman stands for the arbitrary brutality of the police in general. Figaro and Times in contrast are willing to excuse the shooting as an accident and exhibit the necessity of order, state control and violence because otherwise chaos and riots would reign. Through the use of words, closeness and distance are expressed in both articles. The reader is deliberately positioned in a certain way which allows seeing some details closer than others and suggests certain conclusions. So, the consequences intended by the texts are different: while one presentation calls for protest and civil mobilization, the other calls for order and state action. Both renderings of the events are skipping some information and are foregrounding specific details – reading different sources can lead to a more complex view on backgrounds and events.

How can we work against stereotypes?

Outcomes and Results: Guidelines for (media) language use

As we have seen from the examples, every use of words and structures may evoke certain effects. If we want to produce media texts, both written or spoken, we have to choose which language to use. There is no such thing as a 'neutral' language but we should be, as responsible journalists, speakers and writers, conscious that we are exerting power. The following guidelines might help in the process of decision making and they may lead to further reflexion about the use of language and the images conveyed through our media. A very useful strategy is to talk to others to find out how they perceive our language use and whether they feel treated respectfully. We do hope that this workshop was an interesting contribution on this path.

Strategies against Stereotypes:

- do more than just give your opinion
- stay with the „facts“
- be cautious about the notion of “fact”
- make explicit your own position
- consider and show different, contradictory positions and views on the topic
- distinguish between message and information in your sources
- follow news carefully – “from news to history”
- give enough context when reporting news
- don't misuse emotions just to catch attention
- avoid ambiguities
- don't label people
- treat every single person and action as one single person and action
- make people speak for themselves
- act responsible
- be aware of the hierarchisation of news and of the hierarchy of information in a text

- se douter de la notion de “fait”
- expliciter sa position et intention
- rechercher et montrer différents points de vue, aussi contradictoires sur un sujet
- différencier entre message/intention et information au niveau des ses sources
- suivre les événements avec attention
- accompagner les nouvelles de suffisamment de contexte
- favoriser l'information plutôt que mobiliser des émotions
- être précis et clair afin d'éviter d'inciter des associations
- éviter de catégoriser
- traiter des personnes et des actions en tant que telles
- rendre la parole aux gens
- assumer sa responsabilité
- faire attention à la hiérarchisation des informations dans un média et du contenu dans un texte

radio specific

- be aware of intonation and the attitude that is expressed on this level
- choose music carefully

Stratégies contre l'écriture stéréotypée

- donner plus que son opinion
- s'en tenir aux „faits“

à la radio

- être conscient du rôle de l'intonation et son fonction
- choisir la musique consciemment

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b) "Anger Around The World As Police Shoot Dead Teenager In Athens"
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c) "Athènes, Grèce: Adolescent de 16 ans abattu par la police. Actions dans le pays."
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d) "De violents affrontements continuent à Athènes"
<http://www.lefigaro.fr/international/2008/12/07/01003-20081207ARTFIG00034-emeutes-en-grece-apres-la-mort-d-un-adolescent-.php>

e) "Greeks riot after teenager shot by police"
<http://www.timesonline.co.uk/tol/news/world/europe/article5302472.ece>

L'ACCUEIL DES ENFANTS NON-FRANCOPHONES À L'ÉCOLE FRANÇAISE

Mrs. Sonia Colin Corali representative (France)

Le propos que je vais tenir concerne surtout des enfants arrivés en France non francophones, mais qui ne sont pas arrivés de la propre volonté des familles, une volonté d'immigration naturelle, il s'agit bien pour eux d'une immigration très généralement forcée à la suite d'événements, guerre etc.... Je vais donc parler de ces enfants et de leurs difficultés.

L'Ecole française est le premier lieu de socialisation pour les Français et les Etrangers, la connaissance de la langue française étant aujourd'hui considérée comme un facteur d'intégration. Avant d'atteindre l'objectif final d'une intégration scolaire totale et donc réussie, le chemin pour les enfants dont je parle, est particulièrement difficile à suivre et un certain nombre de facteurs tant psychologiques que familiaux et scolaires interviennent.

La communauté scolaire à laquelle je fais référence, a toujours beaucoup de mal à gérer les diversités linguistiques et culturelles, c'est vrai partout en France d'ailleurs.

Aujourd'hui, l'école est amenée à accueillir des enfants, qui n'ont peut-être jamais été scolarisés, ou bien s'ils sont déjà scolarisés, proviennent d'horizons scolaires très différents. Des réponses au problème de la prise en charge de ces diversités existent, mais aucune n'est totalement efficace (surtout pour ces enfants arrivés contre leur gré) si elle ne prend pas en compte les phénomènes psychologiques provoqués par un déracinement culturel et linguistique, et l'histoire plus ou moins traumatisante qui a conduit à ce déracinement.

Si l'accueil d'un enfant commence par la mairie, les services municipaux, l'assistante sociale, et la directrice, pour cet enfant nouvellement arrivé en France ou primo-arrivant, permet un premier contact et une appréhension des éléments importants qui caractérise la famille et de l'histoire personnelle de cette famille et l'histoire personnelle de l'enfant au niveau de sa scolarité, c'est la fréquentation de la classe d'accueil et un enseignement spécifique qui seront déterminants pour une intégration efficace. La cohésion de l'équipe pédagogique, les relations enrichissantes entre les établissements, les services sociaux et les associations d'aide aux étrangers sont également des éléments à prendre en compte pour cette insertion.

Le problème qu'on rencontre aujourd'hui, c'est l'avenir à très court terme de beaucoup de ces enfants. Il est totalement incertain du fait de la politique d'expulsion menée intensément aujourd'hui par le gouvernement, et qui perturbe profondément bien sûr l'enfant, la famille, mais les personnes impliquées dans cette intégration. Et la contradiction entre politique gouvernementale et l'investissement de l'école amène souvent à se poser la question : comment intégrer quelqu'un qu'on ne veut pas intégrer ? (« On » étant l'Etat Français).

Les structures d'accueil, la classe d'initiation (c'est son nom) au niveau primaire, avec enseignant qui assure des « cours de rattrapage intégrés », et au niveau secondaire une classe d'accueil, sont les moyens institutionnels de réponse à l'enseignement de la langue et l'intégration des élèves concernés. On a un Centre de Formation et d'Information pour la Scolarisation des Enfants de Migrants qui est devenu Centre Académique pour la Scolarisation des Nouveaux Arrivants et des enfants du Voyage (donc on mélange les enfants non francophones et les enfants du voyage qui parlent le français normalement) a permis de mettre en avant non le manque de moyens.

Actuellement, 2 des nombreuses missions de ces Centres sont :

- la formation des examinateurs du Diplôme d'Etudes en Langue Française,
- l'organisation de ce diplôme.

Ce diplôme est un diplôme présenté par les élèves qui apprennent le français, élèves non francophones,; il correspond aux niveaux de compétence en langue définis par le Cadre Européen Commun de Référence pour les Langues.

Les structures d'accueil au niveau Institutionnelles :

Historique :

Les enfants étrangers apparaissent dans les Instructions Officielles assez tôt, mais pas comme pour un enseignement ou une prise en compte particulière mais pour dire que l'école est obligatoire aussi pour eux ; on dit les « Instructions officielles s'appliquent aux enfants français et étrangers ». Point. Il n'y a rien de plus pour eux. Jusqu'en 1968, (c'est-à-dire que ce n'est pas très très vieux) aucun texte officiel ne fait mention de la nécessité de mettre en place un accueil particulier pour l'enseignement de ces enfants (Enfants

Nouvellement Arrivés en France). Une précision : on appelle Enfant Nouvellement Arrivé en France un enfant arrivé depuis moins de 18 mois. Puis la circulaire du 3 janvier 1970, circulaire ministérielle, autorise la création des Classes d'Initiation. et des Cours de Rattrapage Intégrés.

La classe d'initiation permet de dispenser un enseignement adapté en français à un petit groupe d'enfants étrangers non-francophones alors que les Cours de Rattrapage Intégrés c'est un enseignement qui vient pour un enfant quelques heures par semaine.

Les unes et les autres ne concernent que le niveau primaire.

Puis c'est plus tard, (en 1975 1976 ?) qu'on a vu au collège apparaître les classes d'accueil.

Actuellement, les missions au niveau de l'accueil des enfants non francophones sont pour l'instant définies par la circulaire ministérielle d'avril 2002, elle fait une sorte d'amalgame entre les enfants qui ont un grand handicap qui n'est pas la langue, et les enfants non francophones, on utilise à peu près les mêmes moyens.

A côté de cela s'est mis en place un système interministériel d'Enseignement des Langues et Cultures d'Origine (E.L.C.O.), à la demande des familles, ce n'est pas obligatoire, et s'il existe un accord avec les pays concernés. Cette mesure concernant l'Enseignement des Langues et Cultures d'Origine correspond à une directive du Conseil de l'Europe datée du 25 juillet 1977, cette directive impose aux Etats membres de mettre en place un tel enseignement. Je n'en parlerai pas puisqu'il ne concerne pas l'intégration directement au système scolaire français.

Rôle des classes spécifiques :

Le rôle décrit ci-après est typiquement celui de mon école.

Je pense qu'en de nombreux endroits on fait à peu près la même chose, mais ce qu'elle a de particulier, c'est ce que je vous disais c'est que c'est une école qui accueille beaucoup d'enfants venus de régions du globe totalement différentes et ayant subis des traumatismes graves.

L'enseignante donc du Cours de Rattrapage Intégrés se déplace d'école en école, (elle est beaucoup dans la mienne puisqu'on a beaucoup de ces enfants, mais il y en a d'autres répartis dans d'autres écoles). C'est beaucoup de perte de temps et d'énergie pour peut-être peu d'effets, mais cela apporte quand même quelque chose.

L'enseignante Cours de Rattrapage Intégrés peut être amenée à intervenir à plus de 30 km de Montélimar. Dans mon école, on arrive à regrouper des élèves de même origine ou de même âge. Ce n'est pas toujours facile, à cause de la langue.

Cette année nous avons sur le secteur de Montélimar 21 élèves, 20 sont sur Montélimar et 1 qui est à une dizaine de kilomètres. Cela correspond à 10 écoles.

Sur Montélimar, on a essayé, pour « rentabiliser », quand je dis « on », c'est l'adjoint au Maire, l'Inspecteur d'Education Nationale et les directeurs d'écoles concernés, on a essayé de faire des secteurs un peu plus souples pour ne pas disperser l'aide. On arrive ainsi à 5 écoles. La maîtresse qui fait ce travail est assez satisfaite du système qui fonctionne, mais la barrière de la langue reste problématique.

La barrière de la langue reste parfois problématique, lorsque nous ne trouvons pas de traducteur possible.

Chaque Enfant Nouvellement Arrivé bénéficie de 3 séances (durée d'une séance : 45 minutes) par semaine durant la première période de son arrivée, puis en général 2 et une seule fois, cela dépend aussi de l'arrivée dans l'année scolaire.

→ Dans la Drôme, il n'y a que 5 postes et demi Cours de Rattrapage Intégrés ; il n'y aucune classe d'initiation.

Accueil des Enfants Nouvellement Arrivés en secondaire :

Dans le secondaire, c'est l'inverse. Ce n'est plus l'enseignant qui se déplace mais l'enfant qui se déplace, à certaines heures et à certains jours de la semaine dans un collège d'accueil pour aller dans la « classe d'accueil ». Le problème c'est que ces classes d'accueil sont dites un peu vulgairement « poubelles » c'est-à-dire que les enfants en échec scolaire, on va les mettre là. On considère que s'ils ne parlent pas bien leur langue, le français, c'est comme s'ils étaient non francophones, alors que dans les classes de non francophones, il y a des élèves qui ne sont pas « en échec scolaire », cela fait un mélange qui ajoute à la difficulté.

Sur Montélimar, il y a un collège qui a mis cela en place C'est le collège du même recrutement scolaire que mon école, même secteur. Presque tous les enfants habitent donc ce secteur, et il y a un enfant d'un autre

collège qui devrait rejoindre ce collège, mais faute de moyen de transport, il ne peut pas. Il ne bénéficie pas de l'aide que pourrait lui apporter les enseignants formés pour cela.

En plus, au niveau des postes, le ministre de l'Education Nationale ferme tellement de postes dans le secondaire, que les premiers postes fermés seront ceux-là. C'est-à-dire que l'année prochaine, il n'existera plus de classe d'accueil pour accueillir les enfants non francophones qui seront mis directement dans des classes en fonction de leur âge.

A côté de l'école :

— On s'est aperçu, entre enseignants, que les Cours de Rattrapage ne suffisaient pas, et que les enfants ayant subis tellement de traumatismes, on s'est aperçu qu'il fallait créer autre chose. On a une structure qui s'appelle Faciliter le Langage aux Enfants (on a pris le même sigle que « Français Langue Etrangère »). Ce sont les enfants qui sont pris dans les Cours de Rattrapage Intégrés des écoles concernées de Montélimar. Il y en a 5. Ces enfants sont pris le soir par des personnes bénévoles, anciens enseignants, bibliothécaires, plusieurs personnes. Ils prennent les élèves le soir, pour reprendre les cours donnés dans la journée. La maîtresse des cours de rattrapage intégrés fait le tour de ces 5 petites associations qui prennent les enfants.

C'est une aide très importante, non seulement du point de vue des apprentissages (les enfants ont une aide particulière qu'ils n'auraient nulle part ailleurs), mais aussi du point de vue relationnel. S'il y a des problèmes, c'est souvent là qu'ils émergent.

— Association : Accompagnement Parents Enfants Migrants

Quand une famille arrive, et que l'enfant est en grande difficulté psychologique, du fait de son vécu récent ou passé, du fait de l'histoire migratoire de la famille, quand il y a eu des grosses blessures familiales, on a ressenti le besoin d'avoir une équipe psychologique d'aide. Donc on a structuré ça. Ce n'est pas du tout gouvernemental, c'est complètement spontané sur Montélimar, c'est né dans mon école. C'est une structure qui réunit un ethno-psychologue, d'une psychologue scolaire, d'une enseignante spécialisée auprès des enfants nouvellement arrivés en France (maîtresse Cours de Rattrapage Intégrés).

Niveau secondaire : il n'y a pas d'équipe comme cela.

Sur Montélimar un système lié au Contrat Ville, contrat d'Etat qui subventionne des projets, dans ces projets il y avait un projet d'aide aux enfants non francophones. A la sortie du collège, le soir, ils assistent à des aides aux devoirs. Cette aide n'existe plus. Et le contrat ville qui subventionnait ces actions s'éteindra en septembre 2009.

ENGLISH VERSION

THE RECEPTION OF NON FRENCH-SPEAKING CHILDREN IN FRENCH SCHOOLS

By Mrs Sonia Colin, Corali representative (France)

The speech I am about to present is mainly dedicated to children who arrive in France without being able to speak French and whose arrival was not a consequence of the will of their families, following a natural will of immigration. Their case is usually the one of forced immigration as the consequence of events such as wars. Therefore I will be speaking about these children and their difficulties.

French school is the first place of socialization for French and foreigners, due to the present view of the knowledge of the French language as a mean of integration. Before reaching the final goal of a complete and therefore successful scholar integration, for the children I am referring to, the path is particularly hard to follow, with a good number of both psychological and domestic factors entering the picture.

The scholar community I am referring to still has a great deal of troubles in managing linguistic and cultural differences, something that is actually true all around France.

Today the school is forced to receive children who might have never had any kind of schooling, or, if they were indeed educated, children coming from very different educational horizons. There are many answers to the problem of taking care of these diversities, but not a single one is completely efficient (especially in the

case of children arriving against their will) unless it takes into consideration the psychological phenomena brought on by a cultural and linguistic uprooting and the more or less traumatizing history that led to said uprooting.

If the reception of a child begins through the town hall, the municipal services, the social assistant and the headmaster, at the educational level, in the case of a child newly arrived in France, or first-arrived, what allows for a first contact and the comprehension of important elements characterising the family, its personal history, and the personal history of the child, is the attendance at the introductory class and a specific teaching which will be crucial for a successful integration. Other factors to be considered for said integration are the cohesion of the pedagogical team, enriching relationships between schools, social services and organisations dedicated to helping foreigners.

The problem we are facing today is the very short-term kind of future these children have. This future is completely uncertain due to the expulsion policy at present strongly enforced by the government, which obviously troubles deeply both the child and his family, but which is also a nuisance for all the people involved in this integration. The contradiction between the government's policy and the school's investment often leads to asking a question: How is it possible to integrate somebody we do not want to integrate? (With "We" indicating the French State).

Reception structures, initiation class (this being the actual name) at elementary level, with teachers ensuring the "integrated recovery course", and a reception class at the secondary level are the institutional means of answering for the teaching of the language and the integration of the involved students. We used to have a Centre for Education and Information for the Schooling of Immigrant's Children that has now become the Academic Centre for the Schooling of Newly Arrived and Children of the Journey (therefore mixing the non French-speaking children and the children of the journey that speak the language fluently).

At present, two of the many missions of this Centre are:

- the education of examiners for the Diplôme d'Etude en Langue Française (Diploma of French Language Study)

- the organisation of said diploma

This diploma is a qualification produced by non French students learning the language; it corresponds to the language competence levels defined by the European Common Outline for Language Reference.

Reception structures at the institutional level:

History:

Foreign children come up quite early in the Official Instructions, not for a particular teaching or consideration but just to state that schooling is an obligation for them as well; we state that "Official instructions apply to both french and foreign children". That's all. There's nothing more for them. Up until 1968 (meaning it is not something so ancient) no official text ever mentions the need of setting up a special reception for the education of these children (Children Newly Arrived in France). One clarification: we define as Newly Arrived in France a child whose arrival dates back to less than 18 months. Then comes the circular of the 3rd of January 1970, a ministerial circular, authorises the creation of Initiation Classes and Integrated Recovery Courses.

The initiation class allows to dispense a fine-tuned teaching in French to small groups of non French-speaking foreign children, while the Integrated Recovery Courses are single child classes for a few hours per week.

Both apply only to the elementary level.

It is only later, (possibly 1975-1976) that we see the appearance of reception classes.

At present, the goals for the reception of non French-speaking children are defined by the ministerial circular of April 2002. This document somehow mixes children suffering from a great non-linguistic handicap, and children unable to speak French. The means used for both are almost the same.

In addition, upon request from the families, an inter-ministerial system for Teaching of Languages and Cultures of Origin (E.L.C.O.) has been set up. It is not mandatory and takes place only if there is an existing agreement between France and the interested countries. This measure regarding the Teaching of Languages and Cultures of Origin reflects a directive of the European Council from the 25th of July 1977, which forces Member States to set up such a schooling. I won't go into further detail since it doesn't directly affect the integration inside France's schooling system.

Role of specific classes:

The role described hereafter is characteristic of the school where I work.

I think that in many places the exact same thing is done, but what mine has that is worth of notice is that it is a school that receives many children coming from completely different regions of the world who had to endure harsh traumas.

The teacher of the integrated recovery course travels from school to school (she often is at mine because we have many of these children, but there are others divided between different schools). This leads to a remarkable waste of time and energy for results that may be somehow limited, but at least it's something.

The teacher of the integrated recovery course might be called to intervene in places whose distance from Montélimar is more than 30 kilometers. In my school we manage to group together students of a same origin or of the same age. Due to language differences this is not always easy.

This year in the Montélimar sector we have 21 students, 20 in Montélimar and 1 at a distance of 10 kilometers. In our case this equals to a number of 10 different schools.

For Montélimar, in order to "enhance profit", we, and by "we" I mean the Mayor's aide, the National Education Inspector and the headmasters of the concerned schools, tried to have less stringent borders to avoid spreading the help too much. We therefore have reduced the number of schools to 5. The teacher responsible for the assignment is quite pleased with the way this system works, but the language barrier still causes some issues.

At times the language barrier keeps being a problem because we cannot find a likely translator. Every newly arrived child benefits of 3 sessions (duration of a session: 45 minutes) per week during the first period and then either two or a single session. The number also depends from the time of the school-year in which the child arrives.

In the Drôme area there are only 5 and a half places for integrated recovery course; there are no initiation classes.

Reception of Newly Arrived Children at the secondary school:

What happens in secondary school is the contrary. It is not the teacher who travels anymore, it is the student who has to move, at fixed times and days of the week, in a reception junior school, to attend the "reception class". The problem is that these reception classes are somehow vulgarly described as "wastebins" meaning they are the place in which to place the children that fail at school. It is therefore thought that if they cannot properly master their language, French, it's the same as if they were non French speaking, while in the classes for non French speaking students there are pupils who have no record of failure at school. Such a mixture only adds to the difficulty.

In Montélimar there is one junior school that set up such a system. It is the junior school of the same school recruitment area, the same district, of my school. Almost all children live in this area, and there is one child of another junior school who should shift to this one but cannot for lack of means of transportation. He is therefore unable to benefit from the help the teachers specially trained for the reception could give him.

Moreover, regarding the number of places, the minister for National Education has been reducing it in such a way that those will be the first places to be taken away. This means that next year there won't be any kind of class for receiving the children that cannot speak French, who will end up being directly placed in regular classes based on their age.

Besides school:

Confronting our teaching experiences we noticed that the integrated recovery courses were not enough since the children had suffered such deep traumas, and we realized there was the need to create something else.

We have a structure called Making Language Easy for Children (Faciliter le Langage aux Enfants, FLE, the same acronym used to indicate French as a foreign language, Français Langue Etrangère). The children are those following the integrated recovery course in the schools of Montélimar. There are 5 of these structures. In the evening these children are received by voluntary workers, old teachers, librarians and many others. These voluntary workers receive the students in the evening to go over the lessons they were taught during the day. The teacher of the integrated recovery course visits all the 5 small associations that receive the children.

This is a remarkably important aid, not only from the learning point of view (since the children receive a kind of help that they would not be able to find anywhere else) but also from the viewpoint that has to do with relationships. If there are any problems, this is the place where they come to the surface.

Association: Support for Parents of Immigrant Children

When a family arrives and the child is facing huge psychological difficulties, caused by his recent or distant life experiences or by his family's history of migration, as it is the case when deep separations inside the family have occurred, we felt the need for the help of a psychological team. We therefore proceeded in setting one up. There are no links whatsoever with the government, it is something completely spontaneous and Montélimar-based. It started in the school where I work. The team is comprised of an ethno-psychologist, a scholar psychologist and a teacher specialised in working with children whose arrive in France is recent (she is a teacher of the integrated recovery course).

Secondary level: No such team exists.

In Montélimar there is a system connected to the Contrat Ville, the state funding for projects. Among these projects there was one for offering help to non French-speaking children. They received help for their homework in the evening, after school hours. This aid is not given anymore, and the Contrat Ville that funded these actions is going to end in september 2009.

MIGRANTES

Mrs. Lucía Benítez Eyzaguirre EMA RTV representative (Spain)

La velocidad con que se suceden los cambios, impulsados por el desarrollo de las tecnologías y el transporte permite que circulen flujos y discursos en todos los sentidos y direcciones. Una realidad a menudo tan incesante que nos aferramos a las certezas para evitar el vértigo y el miedo y, todo ello, nos lleva al pasado y a la antigua realidad de lo inmutable como si allí estuvieran las respuestas. Son las experiencias de resistencia que en ocasiones nos amarran. Pero, frente a ellas, hay siempre un verdadero torbellino de realidad y fuerza que viene con sangre joven, porque se trata precisamente de una fuerza de transformación.

La formación intercultural y de migraciones que he recibido me permite trasladar un punto de vista amplio sobre las situaciones a los alumnos que, gracias a los programas europeos como el Erasmus, son de diferente nacionalidad y procedencia. De hecho, una buena parte de los estudiantes de otros países europeos que llegan a la Universidad de Cádiz tienen orígenes magrebíes o del resto del continente africano. Pero además, la UCA participa en programas de intercambio y enseñanza de postgrado especialmente de Marruecos gracias a la labor del Aula del Estrecho. En total, la Universidad de Cádiz tiene unos mil estudiantes extranjeros en su gran mayoría procedentes del intercambio del programa Erasmus. Sin embargo, la cifra de profesores de diferente procedencia es mucho más limitada, a penas testimonial.

Así las cosas, la relación de los estudiantes se apoya en realidades diversas y puntos de vista más ricos y plurales. Sin embargo, todavía se mantienen limitaciones que son fruto de la composición de la propia sociedad andaluza o española en que la integración de los migrantes se registra en función de su aportación a la realidad económica y su capacidad productiva. Del análisis de esta realidad tenemos cumplida cuenta no sólo en su reflejo en los medios de comunicación sino también en su inserción en la sociedad de consumo en la que nos encontramos inmersos, cuando su participación se mide ya no sólo como fuerza productiva sino también como estímulo de la economía de mercado.

Para tratar de contribuir al espacio común construido por todos, no basta, a pesar de mi empeño, en tener una visión amplia de la realidad global, ni de aportar puntos de vista lejanos o diferentes que se conviertan en elementos transversales del programa académico. Eso sólo es posible a través del diálogo intercultural real, es decir, de una convivencia de situaciones entre bagajes culturales diferentes. Ahora que ese espacio de lo social se ha ampliado y se repite en muchas ciudades españolas, queda pendiente todavía que los actores que promuevan el diálogo sean en sí mismos también interculturales. El resultado de la migración llegada a España de momento no lo favorece porque si los inmigrantes aportan a la economía española un diez por ciento de su valor, este porcentaje no se encuentra entre los puestos de decisión ni entre los actores de las transformaciones en ejes como la educación, la cultura, la justicia o los medios de comunicación.

A pesar de este panorama, hay experiencias interesantes porque la actitud de quienes la promueven facilita las condiciones del intercambio en condiciones de igualdad necesario para ello. Se trata de una de las iniciativas más interesantes que he conocido en los últimos tiempos, y que logra superar las limitaciones de un equipo técnico formado íntegramente por españoles. Citaré para ello la experiencia sencilla y eficaz que se realiza en Murcia, en Molina de Segura, en el Instituto Francisco de Goya. Allí, los alumnos del aula de español de educación compensatoria recogen en un blog sus puntos de vista, recuerdos y experiencias en diferentes lenguas y recordando su vida en sus países de procedencia.

Aula 111 es el nombre del blog que publican los alumnos desde hace tres años y en el que plasman no sólo las actividades que realizan en clase sino también muchas aportaciones de su cultura originaria. Así es posible encontrar recetas, comparar peinados, mantener conversaciones en varios idiomas, contar historias, recordar las fiestas de cada lugar de origen, ver cine para interpretar la realidad de las personas en diferentes contextos, comparar las familias, los dormitorios de los estudiantes, recoger datos sobre la economía de diferentes países, redactar noticias que preocupan a cada uno de los estudiantes.

En definitiva es un ejemplo que se apoya en uno de los principios del liberalismo radical intercultural en el que la autonomía de las personas es irrenunciable porque son ellos mismos los protagonistas de su historia y su reconocimiento. Todos debemos conocer las diferentes posibilidades y ofertas culturales para elegir libremente y escapar a los intereses que promueven el enfrentamiento cultural como una forma de poder. Esta experiencia sencilla y aparentemente modesta tiene una gran fuerza de transformación; está promovida por la psicopedagoga María Muñoz Clares que lleva tras de sí una larga experiencia en la alfabetización creativa y participativa, es decir, que sólo desde la acción se aprende la creatividad. Si aprendemos a leer y escribir copiando y reproduciendo, será ésta nuestra pauta de comportamiento a lo largo de nuestra vida de escritores y lectores. Con este bagaje, y con una mente abierta, pudo trasladar esta experiencia al campo de la interculturalidad.

Las claves del éxito de esta iniciativa están además en el respeto a las culturas en las que se identifican los individuos y un diálogo permanente sobre las prácticas cotidianas en el que se esclarecen los valores y costumbres que merecen la pena reforzar. El escenario es perfecto porque este diálogo debe tener voz propia y trascendencia, algo que en este caso se alcanza porque son los propios estudiantes quienes se encargan de reflejar sus gustos y realidades, lo difunden a través de las nuevas tecnologías y a disposición de ciudadanos de muchos lugares diferentes, y mantiene el contacto entre lo global y lo local. El escenario promueve el entendimiento y el aprendizaje mutuo, la idea de que cada uno de nosotros es intercultural.

En definitiva, es una muestra del mosaico y de la realidad caleidoscópica promovida desde el contacto que evita los mimetismos empobrecedores, que sitúa el eje transformador en sus protagonistas, que son los jóvenes y en la fuerza de las nuevas tecnologías para el diálogo interactivo. La comunicación es también un campo esencial como agente de cambio y desarrollo ya que lo transnacional, la visión desde fuera de las propias fronteras hacia otras realidades culturales, debe promoverse no sólo desde los medios sino desde las relaciones interpersonales. La comunicación y el contrato cultural son agentes de cambio y desarrollo, por lo que me atrevo a proponer acciones formativas que se apoyen en el viaje y el cruce de fronteras como eje de transformación, como campo de la investigación-acción necesaria para trascender las experiencias propuestas desde los líderes, y que se plasme en la vida colectiva y la realidad cotidiana.

Porque el diálogo intercultural debe comenzar en las escuelas, en lo cotidiano, en los lugares de trabajo, en los barrios. Los espacios que se abren a otras lenguas y culturas evitan la homogeneidad que fruto de la competencia ha dominado en la mayor parte de los países que ahora acogen a la inmigración.

Si no es a través de la realidad intercultural seguiremos fomentando los clichés del pasado, la idea de que existe un abismo entre culturas, que la forma de interpretar otras realidades es siempre el desprecio y el miedo. La vida cotidiana es el mejor escenario para entender que cada cultura es una riqueza que merece integrar en la ciudadanía y que el diálogo intercultural es necesario en la vida del día a día.

ENGLISH VERSION

MIGRANTS

Lucía Benítez Eyzaguirre

Fundación Tres Culturas

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Prompted by the development of technologies and transport, changes take place one after the other at such a rate that there is a constant flow of people and communication everywhere. Often it is so unrelenting that we cling onto certainty to escape vertigo and fear and we are taken back to the past and the old unchanging reality, as if *there* was the answer. Sometimes we are tied to this resistance. But in these very circumstances the whirling reality and force of young people, because it is precisely a force of transformation, come into action.

The intercultural and migrant education I was given allows me to convey a far-reaching viewpoint to students of different nationalities and origins attending courses abroad thanks to programmes such as Erasmus. As a matter of fact, most incoming students from other European countries to the Universidad de Cádiz (UCA) have Maghrebi or, more generally, African origins. But UCA also takes part in exchange and postgraduate programmes, especially with Morocco, thanks to the effort of Aula del Estrecho. In all, UCA receives some thousands of foreign students, mostly benefitting from Erasmus scholarships. However, the number of foreign teachers is far smaller, just a symbolic amount.

In this context the relations of students are based on diverse, multiple and richer realities and viewpoints. However, there are still limitations, which are the result of the Andalusian or Spanish social structure, where immigrants are integrated correspondingly to their contribution to the Spanish economy and their productive capacity. The results of this analysis have a clear and practical reflection not only in the media, but also in the pervasive consumer society, when migrant participation is measured as a productive force but also as a spur to market economy.

In the attempt to have a part in building a joint space, despite my commitment, neither a wide-ranging perspective on globality nor diverse viewpoints which could possibly become cross-subject curricular elements are enough. That is possible only by means of true intercultural dialogue, that is, the coexistence of different cultural experiences. Now that there is more room for social issues in increasingly more Spanish cities, what still needs to be done is that dialogue promoters are intercultural themselves. Currently, the result of migration to Spain does not make this task easier because immigrants contribute 10% of the Spanish economy's whole value, but such percentage does not include them as transformation agents in core areas such as education, culture, justice or the media.

Despite this prospect, some experiences are interesting because their promoters also facilitate the exchanges under the necessary conditions of equality. It is one of the most interesting initiatives I have seen lately. It successfully overcomes the limitations of a totally Spanish technical team. I will mention the simple and effective experience of the Instituto Francisco de Goya in Molina de Segura, Murcia. The immigrant students of back-up classes of Spanish keep a blog where they collect their opinions, memories and experiences in different languages and recall the way they lived in their countries of origin.

Their blog is called Aula 111 and was created three years ago; since then students have reported not only class activities, but have also given an important contribution from their original culture. In the blog

students from various countries post recipes, talk in various languages, tell stories, recall traditional feasts, watch videos to interpret different contexts, compare holidays, family traditions and halls of residence, collect facts on their countries' economy, report the news which most concern them.

It is basically an example hinging on one of the principles of intercultural radical liberalism, for which people's autonomy is essential because *they* are the very protagonists of their history and identification. We all should know the different cultural opportunities in order to have the freedom to choose and shun the interests which instigate cultural clash as a form of power. This simple and apparently modest experience is very powerful in terms of transformation: it is promoted by educational psychologist María Muñoz Clares, who has worked for long on creative and participative teaching, i.e. learning creativity only through actions. If we learn to read and write by copying and reproducing, that will be our behaviour pattern throughout our lives as writers and readers. Thanks to this background and her openmindedness, she has managed to transfer this experience to interculturalism.

The key to success of this initiative is also the respect for the cultures in which people identify and a constant dialogue on everyday activities, where the values and traditions which are worth strengthening stand out. This dialogue should be autonomous and this is the perfect scenario because students spontaneously tell their preferences and their stories by means of new technologies and make them available worldwide. They manage to keep global and local into contact. This scenario helps mutual understanding and learning, the idea that each one of us is intercultural.

It is a sample of the multi-faceted patchwork which is based on contact and refuses empty mimicry. Here the main transformation agents are its young protagonists and the new technologies for an interactive dialogue. Communication is also vital as a change and development agent, since transnationalism -an insight into your country from the outside with a view towards other cultures- should be furthered not only through your means, but also with interpersonal relations. Communication and culture are change and development agents, therefore my challenging proposal is to travel and cross the boundaries as training measures and transformation agents, a necessary research-intervention to go beyond the leaders' experiences and take form into collective life and daily activities.

Intercultural dialogue should begin day after day at school, in the workplace, in the neighbourhood. The opportunities which open up to other languages and cultures escape uniformity, which is the result of competition that has prevailed in most immigration-receiving countries.

If there is no interculturalism, we will be feeding past clichés, the idea that there is a gulf between cultures, that the only form to interpret other realities is always disrespect and fear. Everyday life is the best scenario to understand that each culture is a resource which is worth integrating and that intercultural dialogue is necessary.

LE PROBLÈME DE L'ÉDUCATION MULTICULTURELLE EN HONGRIE

Mrs. Katalin Molnár Kelecsényiné Klubradio representative (Hungary)

Pour le monde moderne le vingt et unième siècle est l'époque des sociétés multiculturelles. Les événements de migration commencés dans la deuxième partie du vingtième siècle se sont multipliés à la fin des années 80 et 90 à cause des conflits entre les pays et à cause des changements politiques aussi.

Les effets culturels réciproques font partie de notre vie de tous les jours. Notre avenir est une société multiculturelle, multiethnique, multilingue, par conséquent le respect des sociétés multicolores, l'admission de la diversité devraient être mis de plus en plus en priorité dans l'enseignement aussi. L'enseignement joue un rôle primordial dans la connaissance de la culture du pays accueillant et dans la création de ponts entre les cultures des pays.

Bien que l'éducation multiculturelle soit une notion de plus en plus employée dans la pédagogie hongroise, il y a encore très peu de professeurs qui se sont déjà familiarisés avec cette nouvelle expression. Le problème social des minorités se trouve au centre de l'attention générale surtout sur le plan de l'enseignement et sur celui de la gestion des ressources humaines.

Sur Internet on peut trouver un grand nombre de matériels, de recommandations de films, de paroles de chansons qui s'occupent de ces problèmes. Cependant, en Hongrie, la politique d'enseignement de cette méthode n'est pas encore tout à fait mise au point et surtout pas bien mise en pratique malgré les documents et les écrits théoriques récemment parus.

La diversité humaine peut être saisie à de nombreux niveaux (ethnique, religieux, géographique, politique...etc). Au final, cette diversité est source de conflits, de discriminations, mais elle peut aussi nous pousser à trouver la solution adéquate face à ces situations conflictuelles.

Depuis une vingtaine d'années, le nombre d'élèves d'origine étrangère a sensiblement augmenté en Hongrie aussi. Il est intéressant de voir comment les changements liés à la nationalisation, à la globalisation (et au changement de système politique spécialement en Hongrie) se reflètent dans l'éducation publique, quelles sont les caractéristiques d'un établissement multiculturel, comment les enseignants perçoivent la gestion de la diversité dans les lycées, quelle est l'opinion des lycéens sur l'égalité et la diversité dans l'enseignement secondaire.

D'une part, les tendances de la globalisation accentuent l'exigence de l'autonomie nationale, d'autre part, il faut répondre aux besoins culturels d'autres pays aussi. Il est donc inévitable que l'enseignement multiculturel soit un moyen de cohésion dans la pédagogie.

La discrimination et les préjugés existent encore dans la société hongroise, parmi les enfants et au sein même du corps professoral. Certains pensent qu'il y a des personnes qui ne méritent pas d'être traités de la même manière que les autres.

Il y a deux questions importantes à résoudre, comme dans beaucoup de pays en Europe: aider l'intégration des Rom et lutter contre le racisme.

Les objectifs principaux et les caractéristiques d'un établissement multiculturel

- Assurer l'égalité des chances et la défense des droits humains dans l'éducation pour tout le monde.
- Aider les élèves à pouvoir acquérir les connaissances, les attitudes et les aptitudes nécessaires pour pouvoir vivre dans une société plurielle et démocratique.
- Admettre les mentalités différentes comme des valeurs spirituelles.
- Accueillir la diversité d'une manière naturelle.
- Initier les relations intergroupes dans le travail de tous les jours.
- Orienter les élèves vers la vie publique avec des activités communes à l'école.
- Développer des stratégies d'apprentissage coopératives.
- Trouver les moyens pour mettre en place chez les enseignants, tout comme chez les apprenants les capacités de la tolérance et la diversité multiculturelle.
- Aider l'enseignement des langues qui tient une place importante au sein du système éducatif, car la diversité des langues reste également un des plus grands défis de l'Union Européenne.

Au-delà des exigences communes, il y a d'autres facteurs. La personnalité du professeur joue un rôle très important dans les classes, en particulier dans le domaine de l'accueil des élèves venus d'autres pays. S'il favorise l'intégration et la participation de tous, il a déjà aidé les enfants les plus en difficultés.

Si l'enseignant apprend à ses élèves à accepter, à comprendre les points de vue différents des cultures, on peut éviter les conflits entre les élèves qui se présentent surtout à cause du manque d'information. Si

ceux-ci reçoivent les informations sur la culture et la civilisation dans leurs aspects sociologiques, l'origine de la personne n'a plus d'importance, ce qui compte, c'est l'individu lui-même, son attitude générale et les résultats qu'il obtient.

Bien sûr, les professeurs seuls ne peuvent pas régler ces problèmes, c'est déjà le devoir des politiques nationales.

Ce qui est important, c'est que les jeunes comprennent dès le début qu'il faut faire preuve de tolérance à l'égard des autres, que la diversité a plus d'avantages que d'inconvénients, qu'il est mieux de connaître plusieurs cultures, car elles enrichissent et élargissent nos connaissances. Les jeunes doivent également comprendre que les échanges des peuples différents et la connaissance de la variété des habitudes, des traditions et des coutumes représentent des valeurs dont ils peuvent profiter plus tard.

L'ambiance de l'établissement, le comportement des enseignants contribuent à ce que les élèves s'expriment et se comprennent, de sorte qu'ils puissent étudier dans des conditions satisfaisantes.

La question de la diversité dans un établissement de Budapest

Dans notre établissement, qui compte à peu près mille personnes, il y a une centaine d'élèves qui sont nés à l'étranger ou qui sont d'origine étrangère. (Ils sont venus en grand nombre de Chine, du Vietnam, de Roumanie, de Serbie, de Grèce, d'Afrique, mais il y a des élèves du Royaume-Uni et des États-Unis aussi.) La diversité, la pluralité, la multiplicité existe à plusieurs niveaux dans notre lycée: nous avons des handicapés physiques ou des lycéens venus de foyers éducatifs aussi.

Lors de l'examen d'entrée il n'y a aucune discrimination qui touche ces élèves. Notre école est très ouverte: elle accueille ceux qui ont un esprit ouvert et souple. Ce qui compte c'est leur savoir, leurs connaissances et compétences, leur intelligence et leurs aptitudes. Tout au long de leurs études ils ont les mêmes chances de réussir dans une ambiance amicale.

En entrant dans notre établissement ils n'ont pas de difficultés, ils sont bien armés pour suivre efficacement un enseignement de niveau très élevé. Ils sont assidus dans leur travail, ils ont de grandes capacités intellectuelles. Ces élèves connaissent bien la langue, la culture hongroise leur est familière, puisque la plupart d'entre eux sont déjà nés en Hongrie.

D'autre part, ils sont bien sûr fidèles à leurs habitudes, à leur culture originelle car leurs parents sont encore très attachés à leur identité. Pourtant, leurs enfants veulent s'assimiler, veulent devenir hongrois à 100%. Ils ont la volonté et ils sont capables d'accepter, à part les nouvelles exigences, la culture et les traditions hongroises parce que dans la plupart des cas c'est en Hongrie qu'ils veulent continuer leurs études supérieures et plus tard leur vie. C'est déjà leur pays.

Par conséquent, ils exercent leurs droits civils à l'école, ils travaillent, ils participent aux activités scolaires de l'après-midi, à des spectacles, aux fêtes nationales et familiales, ils s'identifient complètement à l'esprit de l'école.

Ils aiment participer à des spectacles et à des activités communes, quelquefois en jouant les rôles principaux dans des programmes attachés aux traditions de l'école. (On avait récemment une Chinoise qui a récité à la fête nationale le Chant national de Petőfi qui est le poète national le plus connu en Hongrie et une Noire qui jouait le seigneur terrien d'une ancienne poésie épique folklorique hongroise. L'année dernière c'était un élève handicapé qui a réalisé le meilleur spectacle de notre école).

Les enseignants organisent plusieurs programmes interactifs pour élargir les connaissances des jeunes sur le monde: des camps pour les lycéens de première année avant la rentrée, des camps de sport d'été et d'hiver, des activités de loisirs, des spectacles de cinéma et de théâtre, des présentations, des expositions communes.

De temps en temps il y a des activités communes qui sont élaborées par les élèves. (Parmi celles-ci il faut mentionner la dernière qui était un travail commun de quatre classes pendant les trois premiers mois de cette année scolaire sur les pays d'Asie. Les participants ont présenté à trois étapes la géographie, la culture, les habitudes culinaires de la Chine, du Japon et de l'Inde. Leur futur projet est de faire connaître les pays du sud de l'Europe à toutes les classes de l'école.)

Dans les classes spécialisées pour les mathématiques, les jeunes d'origine étrangère sont très nombreux. Ils peuvent facilement appliquer leurs compétences. Selon les exigences de la nouvelle pédagogie hongroise, les connaissances lexiques et narratives sont reléguées au second plan, ce qui convient bien à ces élèves. Néanmoins, ils sont très forts en grammaire hongroise, il se peut souvent que les meilleurs élèves de la classe en grammaire hongroise soient des Chinois et non pas des Hongrois. Tout dernièrement, c'était une Vietnamiennne qui a gagné pendant trois ans tous les concours d'orthographe hongroise au lycée.

À la fin de leurs études ils finissent souvent en tête de leur classe, ils participent à des concours nationaux avec de très bons résultats, ils sont tous admis à l'université.

Il reste un problème spécifique dont je dois vous parler brièvement:

Depuis 1989 (l'année du changement de régime) le nombre d'apprenants hongrois venus de l'autre côté des frontières a également augmenté. Des milliers de familles hongroises ont quitté la Roumanie et l'ancienne Yougoslavie pour vivre en Hongrie.

L'État hongrois subventionne également l'éducation de la population frontalière dans l'enseignement secondaire et supérieur aussi. Selon les statistiques, chaque année il y a plus de 2000 jeunes qui se présentent à l'université. Le Ministère de l'Éducation et de la Culture organise chaque été des stages pédagogiques pour les professeurs qui vivent au-delà des frontières hongroises.

Dans l'enseignement secondaire, les jeunes qui sont citoyens des pays voisins sont aussi nombreux. Leur langue maternelle est le hongrois, donc ils n'ont pas de problèmes de langue. Notre culture et nos connaissances littéraires sont communes. Pourtant, il y a une différence marquée et accentuée dans l'usage et l'emploi de notre langue, surtout dans le domaine du vocabulaire entre les gens parlant hongrois en Hongrie et qui habitent au-delà des frontières. On espère bien que ces différences vont disparaître dans quelques années.

Il peut arriver que ces apprenants viennent de familles plus pauvres, mais la direction des établissements fait tout pour améliorer leur situation. Les enfants vivent dans des foyers, ainsi ils ont la possibilité de participer à des cours spéciaux, d'utiliser la bibliothèque et les ordinateurs aussi.

À la fin de leurs études, un problème final se présente: ils ne peuvent pas toujours satisfaire aux attentes, car la plupart de ces personnes (au lieu de se rendre utile dans leur pays natal) préfèrent rester dans le pays de leurs études.

Conclusion

Les enseignants n'ont pas encore tous les moyens d'une réussite rapide, mais il faut prétendre à essayer de faire le mieux pour pouvoir améliorer la situation dans très peu de temps.

Le devoir des enseignants est d'accepter la situation et de faire connaître aux élèves l'Europe multicolore avec sa riche palette. Cette volonté nous oblige à déclencher des changements autant que possible dans le domaine de l'ouverture d'esprit, et dans celui de la tolérance. Nous devons créer les circonstances de la possibilité de s'entendre, de se comprendre, de lutter contre les discriminations, pour la solidarité et le dialogue interculturel. Nous devons changer les mentalités, modifier le regard porté sur les personnes issues de minorités. Le but final c'est de favoriser l'égalité .

ENGLISH VERSION

THE ISSUE OF MULTICULTURAL EDUCATION IN HUNGARY

By Mrs Katalin Molnár Kelecsényiné, Klubradio representative (Hungary)

For the modern world the twenty-first century is the age of multicultural societies. The immigration events that firstly appeared in the second half of the twentieth century multiplied themselves at the end of the 1980's and 1990's due to both political changes and war between countries.

The reciprocal cultural effects are now part of our everyday life. Our future is the one of a multicultural, multiethnic, multilingual society. As a consequence the respect for multicoloured societies and the acceptance of diversity should be placed higher and higher in the priority scale of education. Schooling plays a primordial role in the knowledge of the host country's culture and in the building of bridges between the cultures of countries.

Even if multicultural education is a notion ever more present in Hungarian pedagogy, there are still very few teachers that are already familiar with this new expression. The social issue of minorities is still mainly at the centre of attention only on the level of teaching and of human resources management.

On the internet we can find a great number of materials, such as movie advices and song lyrics, that deal with these issues. In Hungary, nevertheless, the teaching policy of this method is not fully set up and most importantly not well enforced in spite of the documents and theoretical papers of recent publication.

Human diversity can be appreciated at many levels (ethnic, religious, geographical, political, etc). In the end this diversity is the source of conflicts, of discriminations, but it also is what can lead us to finding the adequate solution for these situations of conflict.

In the last twenty years or so in Hungary the number of students of foreign origins has grown sensibly as well. It is interesting to see how the changes connected to nationalisation, globalisation (and especially in Hungary the change in the political system), are reflected in public education: which are the features of a multicultural school, how teachers perceive the handling of diversity in high schools, which opinion high school students have regarding equality and diversity in secondary education.

On one side the tendencies of globalisation increase the need for national autonomy, on the other hand it is also necessary to give an answer to the cultural needs of other countries. It is therefore inevitable for multicultural teaching to be a mean for obtaining cohesion in pedagogy.

In the Hungarian society discrimination and prejudices still exist, among children but also inside the teaching body. Some believe that there are people who do not deserve to be treated the same as others.

There are two important issues to resolve, as it is in many European countries: helping Rom integration and fighting racism.

The main goals and features of a multicultural school

Ensuring the equality of chances and the defence of human rights in everybody's education.

Assisting the students in their possibility of acquiring the necessary knowledge, attitude and aptitude for being able to live in a plural and democratic society.

Recognizing different mentalities as spiritual values.

Receiving diversity in a natural way.

Starting inter-group relations in every-day's work life.

Orienting students towards the public life through shared activities at school.

Developing co-operational learning strategies.

Finding the means for setting up, among the teachers as well as the pupils, the abilities of tolerance and multicultural diversity.

Helping the learning of languages, which occupies a key place inside the educational system, since language diversity still remains one of the European Union's biggest challenges.

Alongside the shared needs, there are other factors to consider. In the class the personality of the teacher plays an important role, especially regarding the reception of students coming from different countries. If he facilitates the integration and participation of every student, he has already helped the children most in need.

If the teacher teaches his students to accept, to understand the different points of view of cultures, we can then avoid those conflicts that mainly arise between students due to lack of information. If they receive information about culture and civilisation in their sociological aspects, the origin of a person ceases to matter, and what begins to matter is the individual himself, his general attitude and the results he obtains.

Teachers, of course, can not manage such problems alone, this is also the duty of national politicians.

What is important is that the young must understand right from the start that it is necessary to show tolerance towards the others, that diversity has more advantages than inconveniences and that it is preferable to know more than just one culture, because they enrich and widen our knowledge. The young must also understand

that the exchanges between different populations and the knowledge of a variety of habits, traditions and customs represent values from which they may profit later on.

The atmosphere in the school and the behaviour of teachers contribute to mutual understanding and communication among students, which make it possible for them to study in satisfying conditions.

The issue of diversity in one Budapest school.

In our school, which counts more or less one thousand students, there are some one-hundred students that were either born abroad or are of foreign origins. (They mostly come from China, Vietnam, Romania, Serbia, Greece, Africa, but we also have students from the United Kingdom and the United States.) Diversity, plurality and multiplicity also exist at different levels in our high school: we have students with physical handicaps but also students arriving from student hostels.

At the admission test no discrimination whatsoever is applied to students. Our school is very open: it receives those with an open and nimble spirit. What matters is their knowledge, their learning and competences, their intelligence and their aptitudes. For the whole of their studies they share the same chances of success in a friendly environment.

Upon entering our school they face no difficulties, they are well prepared to effectively follow a very high-level teaching. They are consistent in their work schedule and have rich intellectual capabilities. These are students that already have a good knowledge of the language. For them Hungarian culture is something familiar because most of them have been in the country since their birth.

On the other hand they surely are faithful to their habits and original culture because their parents are still attached to their identity. Nevertheless, the children of these parents want to be assimilated and wish to become 100% Hungarians. They have the needed will and, alongside the new needs, they are able to accept the culture and traditions of Hungary because for most of them that is the place in which they want to continue their higher studies and live their life later on. Hungary is already their country.

As a consequence they exercise their own civil rights at school, they work, they take part in afternoon activities, they participate to performances, and to national and family celebrations. They completely identify themselves with the spirit of the school.

They greatly enjoy taking part in performances and common activities, at times they play key characters in programs that are linked with the school's tradition. (We recently had a Chinese student who recited the National Chant by Petofi - Hungary's best known national poet - on National Holiday and a black student playing the role of a landlord from an ancient folk epic poem. Last year it was an handicapped student who was responsible for the direction of our school's best performance.)

Teachers organize many interactive programs for enlarging the young's knowledge about the world: holiday camps for first-year students before the reopening, sport camps for both summer and winter, leisure activities, cinema and theatre performances, presentations and group exhibitions.

From time to time there are activities that are planned by the students. (Among these, we must quote the most recent, that took place during the first three months of this school year, which was a joint work on Asia's countries done by four classes. In three stages, participants presented the geography, culture and cooking habits of China, Japan and India. Their future project is to give to all of the school's classes a good knowledge of the southern countries of Europe.)

In the math-oriented classes students of foreign origins are quite numerous. For them it is easy to apply their competences. In accordance with new Hungarian pedagogy, lexical and narrative knowledge are ranked

second in importance, something that suits these students just fine. Yet, they are quite good in grammar, and it often happens for the best Hungarian grammar students to be from China instead of Hungary. Very recently it was a Vietnamese girl who won every high-school orthography competition for three years in a row.

At the end of their studies they often find themselves as being the best students, they participate to national contests with very good results and they all manage to be admitted in the university.

There is still one specific problem I have to briefly expose:

Since 1989 (the year of the regime change), the number of Hungarian learners coming from the other side of the border has risen as well. Thousands of Hungarian families have left Romania and former Yugoslavia to live in Hungary.

The Hungarian State funds frontier population's education in the same manner in secondary school and in higher learning as well. According to available statistics every year there are more than 2000 young that attend university. The Minister for Education and Culture organizes pedagogical stages every summer for teachers living on the other side of Hungarian borders.

The young from nearby countries are quite numerous in secondary education as well. Their mother tongue being Hungarian they face no language issues. Our culture and literary knowledge are common. However there is a strong and clear difference in the use of our language, especially regarding the vocabulary of those speaking Hungarian in Hungary and those living outside the borders. We surely hope that in few year's time those difference will disappear.

It may happen for these learners to be coming from poorer families, but the managerial staff of the schools does everything it can to better their situation. Children live in hostels so that they have the chance to attend special classes, as well as making use of the library and of the computers.

At the end of their studies there is a final problem that presents itself: they cannot always satisfy the expectations that were placed on them because their majority (instead of making itself useful in the native country) prefers to stay in the country of its studies.

Conclusions

Teachers still do not have all the means for a quick success, but we must be willing to try our best to ameliorate the situation over a short period of time.

For the teachers the task is the one of accepting the present situation and having students know multicoloured Europe and its rich palette. It is this will that forces us to spark as many changes as possible in the field of open-mindedness and tolerance. We must create the conditions for mutual understanding and comprehension, for fighting against discrimination, for solidarity and intercultural dialogue. We must change mentalities, modify the way we look at the people coming from minorities. The end goal is the one of helping equality.

EXPERIENCES OF AN IMMIGRANT

Mrs. Leticia Agudo Near fm representative (Ireland)

Hello my name is Leticia Agudo and although I'm representing Ireland at the conference I'm actually an expatriate from Seville, since I've been living away for a long time and in Ireland for 11 years.

I can speak about multiculturalism from a personal perspective and from having been in both sides, as a foreign student in England and now as a college teacher in Ireland teaching to both Irish and foreign students from different nationalities.

I represent the other side of the coin of what my colleague from the University of Cadiz was talking about when she mentioned that it's difficult to have non-Spanish lecturers teaching Media. I work in Film and TV and teach Film and Communications at a college, I'm not teaching Spanish language or anything else related to where I come from, but teaching a subject where it is normally difficult to find practising professionals in a foreign country, since culture is the last bastion of a nation.

I left Seville at 17 years of age to go to England to study and I had a baptism of fire there regarding integration, since, when I arrived at the beginning of the Nineties, the Spanish were still seen as quite foreign. The key about cultural integration is to be able to merge into the new culture without eradicating your own and, at the time, eager to be accepted and not to be seen as a stranger, I almost eradicated my own. I didn't want to be seen as "The Spanish girl" and be treated according to all the stereotypes associated with that at the time; since it was easy for me to fit in physically, as I don't look particularly Spanish, and I made an effort to pick up the accent, I managed to hide where I was from. I was studying theatre and wanted to stay in the UK and work there, but I didn't want to be given work or parts related to where I was from, I just wanted to be taken into consideration as "one more" and not an "other" but I did it at the expense of not showing my own origins.

In Ireland I started to include my nationality at the same time as I tried to integrate successfully. I arrive in there at a time when they're trying to find their own cultural identity, separate from the English one and from the one associated to them through the occupation and beyond: the harsh catholic upbringing, the repression, the drinking, etc, and they're trying to do that through new popular culture too: TV, film, pop music. In that situation it's difficult for a foreigner to be allowed to represent the nascent adoptive culture, since I couldn't speak with a local voice and there was a need to see the Irish represented internationally in a new modern positive, unique light.

Also, in Ireland in '97 I found a culture where part of their identity in the past had come out of oppression and migration, but now, after becoming when wealth had entered the country there was a blunt rejection of other migrants. Again, I passed unnoticed due to the colour of my skin and was not seen as a threat to their newfound stability. We have to also understand that rejection of the "host" country as fear and as a need for protection, and it also happens on both sides: the migrant rejects the new culture and the nationals reject the migrants as a form of protection before the unknown.

On the other hand, migrants, be it voluntary and privileged exiles like me, or those who need to leave their countries for political or economic necessities, also need to want to integrate into the new culture. At the beginning you're going to have to put more of an effort than they're going to do for you and that's just the way it is; you cannot expect your new country to adapt to you, you have to trace the longer part of that path first and then let them get used to you, to avoid clashing with your adoptive culture. Of course if straight away there is animosity from the way you look and the unwillingness to see the newcomer as an individual, the immigrant is going to react and reject as well, so there needs to be a willingness to accept and understand from both parts.

Personally, I feel that I can't say I'm just Spanish or Andalusian, there is a bit of every country where I have lived in me: I'm a bit English, a bit Mexican, due to contact with that country and a lot Irish too, since it's my new home and I've been willing to absorb their culture and make it part of who I am. Now I don't need to hide where I'm from, but I don't need to wave a flag either, my own culture will be inherent in what I do, in my work and in who I am without the need to campaign about it.

In my work, the question of cultural identity and representation is a crucial one, particularly, as I said earlier, in a country like Ireland where their newfound, relatively young identity, away from the old connections and stereotypes, needs to be identified and expressed through new cultural mediums too: film, TV and Media. In class, we speak about all these subjects and they become very important in the creative process; the discussion is enriched in one particular course where, as well as the Irish students there are also others from

Nigeria, Finland, Japan and Bulgaria. They have to directly deal with and understand issues of representation, stereotyping, symbolism and making meaning through the screen about their new host culture and their own and they open up a new way for the Irish students to look at themselves from the outside.

As a producer of Media content myself, I have recently finished a documentary about Mexican Mayan women who are fighting to get acceptance and respect for their culture while trying to get rid of own traditions that harm them, such as being sold into marriage at an early age and being the property of the men. They want rights and liberation without having to get rid off their traditional dress, their language, their way of making tortillas, although when I asked them whether if they couldn't do those things any more, whether they still felt they could say they belonged to a particular group and they said they did. I compared them to myself, leaving in a country that isn't my own, speaking a new language and having long left behind traditional Andalusian attire; yet I can still say I'm from here as well as embracing the new.

I think as far as successful acceptance of different cultures goes, if people could look at each person as a "one" and not an "other" we will quickly advanced towards integration and a working multiculturalism.

EXPERIENCES OF A MULTIETHNIC SCHOOL

Mr. Francesco Cappelli Radio Popolar representative (Italy)

The phenomenon of migration in Italy, for several years, and especially since the ascension of rightwing parties in government, has caught the attention of media almost exclusively in terms of public security and of the necessity of “controlling migratory flows”.

The questions concerning cohabitation and integration through the existence of an educational system that promotes a positive future for the young generations of migrants are still dependent upon the already mentioned framework.

In a way unfortunately congruent with the most recent national and local policies, it seems also that ordinary people, including parents of some Italian pupils, express a feeling never explicit but easily understood such as “we can accept them at school...but only if they are not too many, if their parents work, if they are not illegal and better if they know already some Italian (??)”.

There are even colleague school directors who boast a policy of school integration structured as such: “not more than three each class to let them learn Italian more easily, to let them reach the skills level of the Italian pupils without weighing down on the latter’s learning process and....finally, in this way, they are definitely more controllable!”.

On the contrary I state – together fortunately with many others – that pupils of non-Italian nationalities should be welcomed in the same consideration as Italian ones, thus fulfilling simply one of the most unalienable and universal rights: the right to school.

I believe, in fact, that any democracy aspiring to define itself civilised, should primarily ensure the right to school alongside with the right to access food and employment.

Only considering these preliminary remarks it is possible to start discussing the problems concerning integration in Italian schools of non-Italian pupils. Keeping in mind the inalienability of these universal rights, it might be possible to equally distribute pupils in all public schools of the municipal territory, guaranteeing this access without discrimination in the philosophy of integration.

However, discriminations and differences especially in Milan still occur and make some schools overcrowded while others can choose to select or discourage non-Italian pupils’ registration, despite the several wise provisions to facilitate integration that recently have been issued by the Public Education Ministry (the Italian way).

This picture clarifies the fact that Italian society – even the upper-middle classes – can hardly accept “other” presences yet. In fact, it is not self-evident that effective integration within the school environment might work also within the wider social networks. What certain schools are able to do and know how to do, can scarcely be applied in the society, where free association among Italian and non-Italian people is still restrained by difficult conditions of life, necessarily aimed to the survival, even when there is a legal employment.

Additionally, the common assumption that non-Italians are more likely to commit crimes is often emphasised by the media without a careful analysis of actual data, thus generating an unjustified non-welcoming atmosphere, which sometimes flows into a subtle, insidious racism.

Let’s talk now of my experience.

I am the director of the school “House of the Sun” (Casa del Sole) which includes a primary and secondary school, for children aged from 6 to 13. This scholastic complex has a long historical tradition. Until 1922 it served especially pupils with health problems, needing fresh air and sun to grow healthier. The House of the Sun was the answer to these problems, with each classroom and school offices being unique small buildings within a park of 130000 square metres. Therefore, alongside curricular teaching it was possible to organise many extra-curricular activities in the park itself, to strengthen the physical development of the children. Especially from the end of World War 2, this wonderful space hosted several pioneering school projects, all based on the active participation of the pupil who was subject of the learning process instead of being simply object of it.

I would say that nowadays, our pupils with health problems are the children of migrant parents, needing a positive and warm reception as the pupils of 1920s needed fresh air and sun.

As I stated above, in Milan there are huge differences between public schools. The “House of the Sun” is one of those with an exceptional high rate of foreign pupils.

However, my experience can show that it is possible to achieve a positive integration, employing all the resources available to promote a societal model respectful of the differences and caring for the equal development of each member.

Just to give some concrete examples, I can say that:

- * The Italian parents are aware of the peculiar environment their children join at the House of the Sun, full of integration problems connected to the high figures and to the high frequency of admission of foreign children. They know this and they choose my school for its multicultural character, believing in its high educational value, although this might imply didactic problems, sometimes not easy to solve.

The non-Italian parents show still difficulties in accessing the school services because of incompatibility between their working timetable and the scholastic daily routine or because of their condition of life. However, I have recently registered a higher participation to parties with children, to the school open days and to a variety of extra-curricular activities organised by the school staff in order to promote integration and socialisation within the community.

- * The positive and constructive relationship between the school and the local government allowed our experience to become a model in Milan for many other schools with high foreign pupils' rate.
- * The schoolteachers are highly motivated and the majority of them choose to come to teach at the House of Sun. The didactics within this peculiar environment can become an occasion for experiments such as targeting the activities on the cultural and learning needs of everybody and each one.
- * The integration among the pupils occurs in a natural way. From the behavioural point of view I did not find any relevant difference. Every child is attracted by the social behaviours and consumption models typical of the same age fellows. Anti-social behaviours, especially for 11-14 years old, follow dynamics usual for that range, flowing into degenerations with ethnic characteristics such as gangs only sporadically and in a controllable way.
- * The phenomenon that, as the school director I daily face is simply the wonderful encounter with migrants looking for school access. Being entitled and able to respond to this need is one of my biggest satisfactions. What somewhere else has been often considered a problem, for me and my school officers, this has meant fulfilling a civic duty.

I present now a synthetic table, which describes the House of Sun situation and its admissions trends:

Total number of pupils	Non-Italian pupils number	Percentage of Non-Italian pupils	Number of Ethnicities	Pupils of non-Italian communities but born in Italy	Non-Italian new-entries (scholastic year 2008-09)	Percentage of new-entries on the total of non-Italian pupils	
467	241	51,6%	28	143	21	8,7%	Primary school 6-10 years old
260	129	49,6%	23	38	22	17%	Secondary school 11-13 years old
727	370	50,9%	28	181	43	11,6%	TOTAL and/or arithmetic mean

To help the interpretation of the table, I would like to emphasise the following points:

- * Non-Italian pupils make 50%, a figure that reflects the ethnic composition of the population in the neighbourhood of the school, such as Via Padova and Viale Monza.
- * The nationalities are numerous and the most represented, both in the primary and secondary schools, are the Philippine, Chinese, Egyptian, Peruvian, Brazilian, Ecuadorian, Rumanian and Bolivian.
- * The figure on children of non-Italian communities born in Italy is high especially (and obviously) in primary school and especially in the first classes. Although the nationalities of origin are highly differentiated, the pupils born in Italy are more than 90% of the total number of foreign student. Can we still call them non-Italian pupils?
- * With the term "newcomers" I meant those children arrived to our school during the 2008 scholastic year. The highest rate is among those attending secondary school classes. This means that family reunions have been frequent, thanks to the settlement of the parents who have been able to find employment and housing.

Thus, how "the House of the Sun" has dealt with such a situation?

Reception of newcomers during the scholastic year is guaranteed by the following protocol:

- * The pupil meets the facilitator teacher who is employed with this special task. During this meeting, the child's skills and learning needs are tested, such as linguistic abilities as well as general competencies (literacy and numeracy) acquired in the former school career.

- * On this basis, the facilitator together with the School director choose which class is more appropriate for the newcomer learning process. Usually we promote the admission in a class with children of the same age or at most 1 year younger.
- * During this “reception period”, the child participates to a group of Italian learning for 6 hours out of 40 weekly hours of the didactics. The linguistic workshop is run by a special tutor who facilitates the tutelage of Italian.
- * During the rest of the scholastic hours, the newcomer is part of the class, attending all the activities scheduled and improving his/her integration through simple but invaluable social interaction.

I conclude with a final remark:

The key to achieve an effective integration, not only in the scholastic environment, is believing that the encounter among different cultures is an amazing enrichment. I believe that the migration experience is an invaluable occasion of growth not only for those arriving but also for those welcoming.

The school system, in particular, can develop its didactic proposals to be wider and richer, and can train students to feel like citizens of a world, which is still unjust, but one that can grow upon their hope of the future. This hope, is the fruit of cultural understanding, built through daily interaction, and therefore powerful. Only through this process, this hope in the future can be foundation of peace, justice, freedom and employment.

PROBLEMS AND CHANCES OF INTER-CULTURAL DIALOGUE AMONG STUDENTS OF PRIMARY AND MIDDLE SCHOOLS

Mrs. Jožica Ambrožič Radio Student representative (Slovenia)

1. Primary School Nove Fužine, Ljubljana, Slovenia – basic characteristics

- Our school is located in Slovene capital, Ljubljana.
- It is quite a small school as there are only 237 pupils visiting it.
- Our pupils are from 6 to 15 years old - in Slovenia we have a nine year primary educational system.
- The school is situated in the very ethnic-mixed part of Ljubljana called Nove Fužine, where a lot of migrants from the countries of ex-Yugoslavian live.

2. A multiethnic environment

- Nove Fužine is around 30 years old settlement and has around 20.000 inhabitants, mainly migrants from the countries of ex-Yugoslavia - Bosnia and Herzegovina, Croatia, Serbia, Macedonia and Kosovo.
- In our primary school there are 50% of children, who have background in those countries.
- One of major problems of educational process we have to deal with is Slovene language – pupils do not speak Slovene language in their home environment and having a conversation with pupils parents might also present a problem.
- Another factor of multiethnic environment are different religious backgrounds – cristian, orthodox, muslim.
- Cultural habits of many children are also different than Slovene and should be taken into consideration.

3. Special education teachers - work description

- work with children and youth who have a variety of disabilities – in the case of Nove Fužine – language disabilities, lack of basic knowledge, lack of motivation and future life prospects / parental example, social knowledge deficit
- try to mild disabilities by using the general education curriculum and some special methods
- instruct students to learn to live with those special needs and be successful in life
- use various techniques to promote learning
- when students need special accommodations to take a test, special education teachers take care that appropriate ones are provided, such as having questions read orally or lengthening the time allowed to take the test etc.
- help to develop an Individualized Education Program (IEP) for each student in cooperation with parents, teachers of different school subjects and school master
- are involved in the students` behavioral, social and academic development
- work mostly in a “resource room”, separated from pupils general education classroom

4. Issues in multicultural-multiethnic school

- pupils need to learn to cope with cultural differences – many times cultural dispute is a problem of lack of respect
- specifics of multiethnic environment that require special attention:
 - rules and habits at home, eating habits, religious festivities etc.
- many problems and differences also come from difficult economic situation of pupils` parents – a lot of them are unemployed
- pupils in multiethnic environment with a lack of knowledge of Slovene need special attention and can disturb regular work in class – here is where the need for a special teacher arises
- dealing with “culture-clash” problems successfully early on provides good foundation for further social development of pupils
- inclusion of pupils in programmes they really like and have a common interest in provides a good environment for their “intercultural dialogue” – musical classes, sport activities, drama classes etc.

RISVOLTI DIDATTICO – EDUCATIVI DEI PERCORSI TATAPUME

A cura di Francesco Cappelli - Dirigente Scolastico

L'ascolto delle trasmissioni conduce a confrontarsi, necessariamente, con le proprie consolidate attitudini mentali nei confronti dell'altro, del diverso, del diverso luogo e del diverso tempo, della faccia e della lingua, degli odori e dei sapori, delle figure e dei segni.....

L'esito di tale confronto, nella fase attuale di una società mai così aperta e al contempo, mai così a rischio di esclusioni preconcepite, non è scontato. Tutti possiamo scoprire nel nostro profondo, pur ritenendoci modernamente cosmopoliti e superiori ad ogni grettezza e chiusura, stereotipi ai quali rischiamo di essere più o meno fedeli, più o meno consapevolmente legati.

Se riflettiamo al mondo di oggi, fondato sulla comunicazione come mai prima d'ora, e ai giovani che di questo mondo sono i più recenti e...diretti abitanti, non possiamo non scorgere il segno forte del **consumo**, inteso come fruizione concessa, data, di montagne di prodotti disponibili alla vita quotidiana senza nulla conoscere del processo che ha portato a tali disponibilità.

Ne consegue una visione del mondo radicata su abitudini, usi, modalità di incontro e di consuetudine che mal tollera la diversità, comunque si manifesti, e soprattutto quando viene a turbare il tranquillo scorrere della quotidianità. Le nostre società occidentali, e in esse in modo drammatico le giovani generazioni, sono di fatto **espropriate** delle loro origini e **defraudate** della ricchezza che solo la memoria reale può dare. Una memoria legata non a nozioni, ma alla consapevolezza dei processi storici in ogni ambito del vivere umano.

Paradossalmente proprio **la scuola** - luogo di per sé pensato come ambito privilegiato di ricerca di conoscenze per i giovani - rischia di essere luogo di mera trasmissione delle medesime conoscenze, perché spesso non dà luogo a quelle domande che una certa pedagogia definisce **legittime**, cioè con risposte **non** preconfezionate o precatalogate.

Per tutto questo, l'utilizzo di alcune o tutte le trasmissioni si pone come una delle risorse possibili per aprire l'orizzonte dei giovani alla comprensione della realtà nella quale sono immersi. Uno strumento per svelare i processi storici che hanno determinato il presente. Infatti questi altro non è che il risultato di densa, ricca, continua contaminazione tra genti, costumi, prodotti, arnesi, tecniche, lingue e linguaggi....

Provo ad abbozzare una serie di suggerimenti metodologici relativi all'utilizzo dei contenuti di ogni singola trasmissione:

- 1) l'ascolto in classe può essere un inizio di percorso (penso ad una classe di scuola media, una 2° o una 3° ad esempio e certamente ad una qualunque classe della scuola media superiore), anche **molto informale**, nel senso che può non essere programmato come una qualunque serie di capitoli. Può essere attivato, infatti, in diversi ambiti disciplinari, come una sorta di provocazione culturale iniziale, senza preventiva presentazione o spiegazione
- 2) dopo l'ascolto può avere luogo una discussione sui contenuti, raccogliendo e organizzando non solo pareri, ma i riscontri sul vissuto di ognuno, docente compreso, o sul già noto
- 3) può poi partire una analisi parallela su altri fronti che la trasmissione o la discussione avessero fatto emergere: se si parla ad esempio della città e della sua nascita e sviluppo storico, si può approfondire la tendenza che oggi ogni città può manifestare, quale continuità, quale futuro dentro quale tendenza riconoscibile. Diversa sarà l'analisi del cittadino rispetto a chi vive in provincia o viene dalla provincia, i valori del vivere in una comunità ristretta o viceversa più ampia
- 4) la discussione può poi condurre a individuare direzioni di ricerca ulteriore, di approfondimenti, con l'obbiettivo sempre chiaro di aumentare la comprensione dell'oggi e quindi a modificare la lettura dei fenomeni al centro dell'attenzione mediatica, mai come oggi capace di orientare giudizi, comportamenti, scelte, esclusioni, voti in sede politica, consumi. Uno sbocco potrebbe essere l'incontro con gli esperti citati nelle trasmissioni o direttamente intervenuti, aumentando ulteriormente l'insieme degli stimoli

I temi dibattuti in Tatapume offrono spunti senza limiti, arricchiscono e possono integrare il cosiddetto curriculum scolastico, supportando e chiarendo ulteriormente, in senso nuovo, contenuti già affrontati.

Soprattutto - e questa, credo sia la valenza più alta - possono dare alla nuova esperienza dell'integrazione, oggi molto presente nelle nostre scuole, un respiro di **consapevolezza culturale** che la scuola fatica a dare. I più piccoli a scuola imparano a stare insieme, a giocare, a scoprirsi uguali nei bisogni e nelle gioie, nelle speranze e nelle scoperte, gli adolescenti tendono invece a **omologarsi in un livello di consumi** che

trascende e travalica le culture diverse, tende anzi a farle dimenticare, a renderle inutili o addirittura di ostacolo al confronto e alla crescita reciproca nello scambio.

Penso davvero che il rischio più grosso che alla fine tutti corriamo sia quello di perdere ogni riferimento alle origini di ciascuno, quale che sia la provenienza, soprattutto di perdere la consapevolezza che in altri tempi **era la realtà del tempo**: ogni cultura nasce dall'incontro di culture diverse e tanto più progredisce, quanti più "altri" conosce, da "altri" impara, ad "altri" insegna e trasmette le proprie competenze.

La nostra scuola oggi potrebbe dare, concretamente, stimoli e percorsi atti a restituire la vera dimensione dell'incontro, delle rispettive ricchezze, delle nuove contaminazioni capaci di dare una direzione nuova, individuandone i primi segni, abituandosi a produrli, a inventarli o a riscoprirli.

In questo senso la scuola può e deve aprirsi a strumenti seri e ricchi di spunti, come si rivelano le trasmissioni "Tatapume", portando se stessa ad essere esperienza, funzionando come stimolo e provocazione non solo per gli studenti, ma soprattutto **per i docenti**, spesso, malgrado impegno e serietà, in difficoltà nel capire l'oggi, le sue tensioni, i processi reali, gli elementi lontani che affiorano, le ragioni più profonde.

ENGLISH VERSION

EDUCATIONAL ASPECTS OF TATAPUME'S ROUTES

by Francesco Cappelli, Headmaster

Listening to the broadcasts inevitably leads to confronting oneself with his own consolidated mental aptitude towards the other, the different, the different place and time, the face and the language, the smells and the tastes, the figures and the signs...

In the present stage of a society never more open and yet, in a recurring way, so exposed to the risk of preconceived exclusions, the outcome of such a confrontation can not be given for granted: even though we think of ourselves as modernly cosmopolitan and superior to any shabbiness and narrow-mindedness, deep inside of us we might all find stereotypes to which we are more or less loyal in our behaviour, more or less consciously tied to.

If we look at today's world, founded more than ever on communication, and to the young that are both the most recent and most direct inhabitants of this world, we cannot but see the strong sign of consumption, seen as the granted or even given fruition of mountain-sized piles of goods available in our everyday life without any knowledge about the process that led to said availability.

What follows is a vision of the world rooted on habits, customs, ways of encounter, that has troubles tolerating diversity, whatever the form it manifests itself into, and most of all when it comes to trouble the quiet horizon of consolidated everyday life. Our western societies, and most dramatically the young generations inside them, are *de facto* **expropriated** of their origins and **deprived** of the richness that only real memory, being tied not to simple notions but to the awareness of historical processes in every aspect of human life, can give.

Paradoxically it is the school, the place especially thought as the privileged field for the young's research of knowledge, faces the risk of just being a place of mere transmission of said knowledge, particularly when the sharing of time and space, of paths and explored disciplines, does not give way to those questions defined as legitimate by a certain pedagogy, that is, answers that are not labeled nor fabricated in advance.

For all these reasons, the use of some or all of the broadcasts presents itself as one of the possible resources for broadening the young's horizon towards research and answer. A resource aimed at knowing the reality whose making they find themselves immersed into, in its being the result of a dense, rich and continuous contamination between people, customs, products, tools, techniques, languages...

Here is my attempt at sketching a serie of method related suggestions regarding the use of the contents of each broadcast:

- 1) in-class listening can be the start of a path (for example I am here referring to second and third year classes of mid-school, or to any high school class), even a very informal one, meaning it can do without being planned in a chapter-like order. As a matter of fact it can be activated in different educational fields, as a sort of initial cultural provocation, without a preliminary presentation or explanation.
- 2) Subsequently to the listening a discussion may take place regarding the broadcast's topics: gathering and organising not only opinions, but also the resonance inside the personal experience of each member of the class, teacher included, or about what is already known.
- 3) Afterwards a parallel analysis can start on other aspects that may have emerged either from the broadcast or the discussion: for example, if the topic is the city, its birth and historical development, it is possible to pay deeper attention to the tendency that any city might manifest. Which continuity, which future inside which recognizable tendency. The analysis given by those living in the city will be different from those living or coming from the province. Differences in the size of a community will be reflected in differences regarding the values of living in said community.
- 4) Discussion can then lead to the definition of directions for further research, for in-depth analysis, with the ever clear goal of enhancing the understanding of today and therefore of modifying the given reading of phenomena at the center of attention of those media that now more than ever are able to orientate judgement, behaviour, choices, exclusions, political voting and consumption. One possible opportunity could be meeting with the experts either quoted or directly featured in the broadcasts, thus augmenting even more the whole of the stimuli.

The topics discussed in Tatapume offer a limitless amount of cues. They enrich, and could integrate, the so-called educational curriculum, supporting and further clarifying, by a new meaning, contents that were already dealt with.

Most of all, as I believe this to be its highest value, they can provide the new experience of integration, today very present in our schools, with a framework of **cultural awareness** that the school is having troubles giving. At school the youngest learn to be together, to play, to discover themselves as equal in their needs and joys, hopes and discoveries, while adolescents tend instead to **standardize themselves in a level of consumptions** which transcends and overcomes different cultures. Such level tends instead to have these differences forgotten, to make them useless or even detrimental to confrontation and reciprocal growth in the context of exchange.

In the end I am really convinced that the biggest risk we're facing is the one of losing every reference to each one's origins, no matter where we come from. Most of all, losing the awareness that in other times was **the reality of the time**: each culture is born from the encounter of different cultures. The more it gets to know, learns from, teaches and transfers its expertises to "others", the more it progresses as a culture.

Today our school could concretely offer stimuli and paths suitable for re-establishing the true dimension of the encounter, of respective richnesses, of new contaminations that could disclose a new direction, by identifying its first signs, and getting used to the production, invention or re-discovery of said signs.

In this regard the school can and must open to serious instruments rich of cues, such as the Tatapume broadcasts proved to be, bringing itself to be an experience in the true sense of the word. Playing the role of

both stimulus and provocation not just for the students, but particularly for teachers who often, in spite of their dedication and seriousness, find themselves at difficulties with understanding the present time, its tensions, the processes of reality, the far elements that emerge from the surface as well as the deeper reasons.