

# EDUCATIONAL COMMUNITY AND SCHOOL SYSTEMS: COMPARATIVE REPORT

## Migrant children and communities in a transforming Europe



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The project Migrant Children and Communities in a Transforming Europe (MiCreate) aims to stimulate inclusion of diverse groups of migrant children by adopting child-centered approach to migrant children integration on educational and policy level.

[www.micreate.eu](http://www.micreate.eu)

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## Summary

This MiCreate report highlights, summarises and establishes a comparative dialogue with the main results emerging from research on educational communities and school systems in six European countries: Slovenia, Poland, Austria, Denmark, United Kingdom and Spain. The aims of this study were 1) to explore how the educational community perceives migrant children's integration and cultural and religious diversity, and 2) to examine the strengths and weaknesses of the policies and (best) practices adopted by the educational community to address the challenges related to migrant children's integration and cultural and religious diversity. The fieldwork was carried out from April 2019 to January 2020. Fifteen schools with high levels of cultural, religious and linguistic diversity were selected in each country, where 15 interviews were carried out with each school's managerial teams. Later, in six of these schools (per country) 6 additional interviews and 2 focus groups (per school) with key stakeholders, were also implemented. These interviews and focus groups allowed for an in-depth exploration of their knowledge, perceptions, attitudes and opinions on issues related to the dynamics and processes of migrant children integration. Besides, school practices and teaching materials used in the school system -to support the integration of migrant children and attention to the cultural, religious and linguistic diversity of students-, were identified and analysed. Three are the main contributions of this study: 1) The lack of a comprehensive approach to integration can be seen as the most prominent problem of European educational systems. At present, the whole process of reception, inclusion, and integration of migrant children is practically left to the individual school, individual principal and individual teacher, their sensitivity, awareness, goodwill, and ingenuity; 2) Many of the interviewees criticized the focus of integration policies on local language and culture while ignoring other structural factors such as families housing and working conditions, marginalization and so on, and 3) Integration cannot be done without material and human resources, a cosmopolitan approach to the curriculum and teacher professional development to help address the richness and complexity of a school where diversity is its hallmark.

**Keywords:** multiculturalism, holistic approach, non-colonizing integration, structural change, teacher professional development, social inclusion, social justice, cosmopolitan curriculum.

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## 1. Introduction

This MiCreate report highlights, summarises and establishes a comparative dialogue with the main results emerging from research on educational communities and school systems in six different European countries: Slovenia, Poland, Austria, Denmark, United Kingdom and Spain. The fieldwork was carried out from April 2019 to January 2020.

The overall objectives of this WP4 are:

- To analyse the relationships between members in the educational community and migrant children, including educational staff attitudes, their knowledge, perceptions, attitudes and opinions regarding the topics related to the dynamics and processes of the integration of migrant children.
- To evaluate the practices that they implement to integrate migrant children in educational systems - how they apply intercultural education, address the issues of intercultural co-existence, organize everyday school life.
- To build on capacity and awareness raising of teachers and educational staff, and of professionals and other adults who come into regular contact with children, to better assess risks and meet the specific needs of migrant children in host societies.
- To contribute to the mutual learning and capacity building of teachers who will then be better equipped with knowledge about their students that is necessary for further development of good solutions and best practices in line with children's needs when it comes to managing ethnic diversity in schools

Being the specific ones:

- To map the socio-demographic distribution of migrant children and educational staff in the school system (primary and secondary schools).
- To analyse how topics such as cultural plurality, interculturality, cultural integration and intercultural co-existence are implemented in schools' existing visual displays, curricula and teaching material.
- To identify driving and hindering factors in the strategies used by the educational staff to address cultural and religious diversity and promote resilience, avoid segregation and to enhance children's skills and well-being.
- To observe and assess educational staff approaches and educational community work on migrant children integration and assess how they comply with the principles of child-centred education. To provide evidence-based data to inform the design of the tools of the Integration Lab and policy recommendations, previewed to be developed in others.

The six countries' reports have been examined to identify their main characteristics, similarities and differences, as well as their strengths and weaknesses, in order to provide an overview and suggest policy recommendations to promote better ways of fostering the



inclusion of migrant students in educational communities and school systems. This comparative approach takes into account that these reports describe different realities linked to different national migration histories, different educational systems, different educational policies for the migrant population and a variety of country-specific actions.

Therefore, it is important to remember, as was argued at Müller et al. (2007: 12–14), that comparison itself can serve quite different goals, such as to explore educational phenomena, to explain similarities and differences, to support or justify certain argument, to predict the future development of an educational system, to develop new recommendations and determine directions of change, or to develop theory (Fairbrother, 2005).

As it was mentioned at WP3 final report (Jalušič & Bajt, 2019) and it will be shown in this one, what makes comparisons complex is that data are not always available in sufficient detail. This leads to a related problem ingrained in comparative research: how to reconcile the particular with the general (Schriewer, 2006). A fundamental problem of the comparative method is the gap “between the variety of culturally defined phenomena and the ascertainment of regular relationships; in other words, between evidence-borne documentations and theory-related analyses of a virtually global data and information basis” (Schriewer, 2006: 307). Searching for commonalities and differences inevitably reduces the wealth of empirical detail in favour of some homogenizing, comparable features. As an example, in the MiCreate project, Spain and the UK have more than six or seven million foreign-born inhabitants, more than the population of Denmark and three times more than the population of Slovenia. This is also connected to the deeper antagonism between history and comparison. To understand the present situation means to appreciate how it has come to be what it is. This historical approach establishes each situation as unique because it conceives it as consisting of a series of events and contexts different, none of which are identical to those of other situations. A comparison, by contrast, seeks to find commonalities or differences between those singular paths. As Schriewer (2006: 316) indicates, this gap between history and comparison is far from being closed, however. The working solution adopted in this report takes its inspiration from Charles Ragins approach of diversity-oriented research (Ragins, 1989). Rather than assuming false homogeneity between cases based on phenomena described (e.g., main approach to educational migration policies) or causes mentioned (e.g., lack of teachers’ education on emigrant children cultural diversity), the diversity-oriented view works with qualitative differences. In a comparison of six countries, the nation is the most obvious level at which to detect and explain similarities and differences. The nation acquires a quasi-natural status as the most appropriate boundary of social action. But -as we could see in WP3 final report- the variety of political maps of the countries involved in MiCreate in the question of emigrations, make evident that comparing international levels is challenging.

In order to face the challenge of moving from the particular to the general and the difficulty of putting into dialogue this evidence and stories that respond to different realities, the following methodological approach has been adopted.

## 2. Methodological approach

We organize this WP from a naturalist and narrative positionality as ways of holding the complexity of school communities' experiences by using non-totalitarian narrative strategies (Conle, 2000). These strategies enable reflecting on the different sources and references collected through different research methods (interviews, discussion groups, school materials analysis) to configure the narrative accounts (Kincheloe & Berry, 2004) which give us insights on the participants' perceptions about the schools' responses to the emigrant child population.

The aim is to give an account of how narratives derived from the experiences of the collaborators in the MiCreate project can generate new knowledge and promote greater understanding (Sancho & Hernández-Hernández, 2013) about the situation of migrant children at schools. Particularly in our attempt to shed light on the complexity of the actions, stories and representations generated.

The ontological, epistemological and methodological positioning is scaffolded on the constructionist approach (Gergen & Gergen 2004; Holstein & Gubrium, 2008) that guided the analysis and understanding of "the social bases of knowledge and the symbolic origins of reality" (Ema & Sandoval, 2003: 7-8).

We pay attention to MiCreate objectives and questions, and how to raise them to shape the very nature of the studied phenomena; and in deciding the methodological approach and the research methods, we looked for coherent ways to undertake the type of research where collaborators (teachers, families and other school personnel) are not reduced to the category of data. This positionality takes us to sustain a research ethic founded on a reciprocal relationship with the 'Other' who gives us their time and experience "without recourse to arrogance but with openness and humility" (Back, 2007: 4).

Further, as far as our academic tradition, working conditions and educational culture allow, we seek to evolve from the notion of participatory research as "a research process which involves those being researched in the decision-making and conduct of the research" (Bourke, 2009: 458), to a more inclusive perspective (Nind, 2014), in which research problems are owned by people and participants. In this way, "there is a collective ability to exert control over the research process and outcomes, making them accessible to participants" (Nind, 2014: 4).

The categorisation was made following principles of the second generation of the grounded theory (Saldaña, 2015) and thematic analysis (Braun & Clarke, 2006). It is founded on the analysis of the national reports, drawing on the compilation of the differentiating keywords used around the concept of integration. Although these key words emerge in the speech, they are not always defined by the speakers. It is difficult to pinpoint their meaning precisely from the reports. However, it is a meaningful categorization that emerges on the surface of discourse and allows for further exploration of the nuances and subjectivity



surrounding the meaning of integration.

## 2.1 Work plan

The fieldwork was divided into two stages. The first one involved the selection of 15 schools with high levels of cultural, religious and linguistic diversity, where we carried out 15 interviews with each school's managerial teams. In the second, 6 of these schools were chosen for a more in-depth analysis, where additional interviews (at least 6 per school and country) and focus groups (2 per school) with key stakeholders, have been implemented. These include principals, counsellors, school psychologists, teachers, school custodians, external advisors, members of the parents' association, instructors, etc. These interviews and focus groups allowed for an in-depth exploration of their knowledge, perceptions, attitudes and opinions regarding the topics related to the dynamics and processes of the integration of migrant children (see table 8). In addition, school practices and teaching materials used in the school system to support the integration of migrant children and attention to the cultural, religious and linguistic diversity of their students were identified and analysed.

The work plan for the **first stage** was:

1. Identify at least 15 schools that met the below criteria.
2. Contact with school principals through email or phone call, introducing the project and asking for participation.
3. In case of acceptance, send to them an official letter, agreed for all partners involved (annex 1), explaining more thoroughly the aims and description of the project, as well as the fieldwork we were going to carry out with schools in that phase.
4. Conduct the interviews with schools' managerial teams after having the informants' consent.
5. Send the transcriptions of interviews to be reviewed and validated by interviewees.
6. Use the validated transcriptions as gathered data for research.

The work plan for the **second phase** was:

1. After analysing schools' characteristics and the first round of interviews, identify mostly, with the help of the school principals, teachers, parents and other members of the educational community to schedule six in-depth interview appointments and one or two focus groups.
2. Once having the sample selected, send to each participant an official letter, agreed for all partners involved, explaining more thoroughly the aims and description of the project, as well as the fieldwork we were going to carry out with them in that phase.
3. Conduct the interviews and focus groups with members of the educational community after having their consent.
4. Send the transcribed interviews to each of them to be reviewed and validated by the interviewees.

5. Use the validated transcriptions as gathered data for research.

### 3. School Sample

According to the project's objectives, and given the importance of gathering accurate, comprehensive and representative information from each country, the selection criteria for the schools were:

- For the first phase (15), they had to be schools with high level of cultural, religious and linguistic diversity (at least 50 percent of migrant children<sup>1</sup>), trying to balance:
  1. Public / Private / Semi-private schools.
  2. Primary / High Schools.
  3. Schools in cities with higher migration rates.
  4. In different parts of the country.
- For selecting the 6 schools for more in-depth analysis:
  1. Based on the previous school's characteristics and the content of the interviews, the schools that could best inform the chosen research topics were selected.
  2. The geographical proximity to the partner institution carrying out the research.

A total of 88 primary and secondary schools have participated in the research. The sizes of the participating schools range from approximately 35 students, the smallest, to 1069 students, the largest. The ranges of the migration ratio in the schools were from 1 percent to 100 percent. See Table 1 for more details.

**Table 1. Schools and community characteristics by country in MiCreate.**

Country	Publics schools	Private Schools	Schools Types	Schools size range <sup>2</sup>	Migration rate range
Austria	14	1	7 NMS <sup>3</sup> 8 AHS <sup>4</sup>	232 to 749	29% to 92%
Denmark	15	0	11 Primary and secondary 4 Secondary	35 to 800	5% to 100%
Poland	13	2	9 Primary 1 Primary and secondary 2 Secondary	88 to 936	1% to 50%

<sup>1</sup> In many schools this rate of migrant children could not be accomplished. The justification is detailed in each country selection criteria and at the end of this subsection.

<sup>2</sup> Number of students.

<sup>3</sup> *Neue Mittelschule* (New Middle School), short *NMS*, that is a lower 'practical' secondary school.

<sup>4</sup> *Allgemein Bildende Höhere Schulen* (General Secondary School). The diploma of this school allows access to university.

			1 Secondary boarding school 1 Consultation Centre 1 Dormitory house/boarding school		
Slovenia	15	1	8 Primary 7 Secondary	235 to 1000	4% to 90%
Spain	15	0	9 Primary 1 Primary and secondary 5 Secondary	170 to 950	13% to 99%
United Kingdom	10	2	7 Primary 6 Secondary	207 to 1069	8% to 90%

Source: Own elaboration.

In the following subsections a more detailed summary of the schools' sample of each country is given. For doing so, the socioeconomic context, neighbourhood, number of languages spoken, percentage of migrant students, and other information are considered. In addition, some references of each education system and the circumstances of the negotiation with the schools in each country are presented.

In some cases, it was not possible to gather all this information due to the fact that schools did not always collect it. For example, in Spain, schools within the framework of secular public education do not systematically collect information on religion, because it is considered a private matter, only expressed by those who want to receive Catholic religion considered as an optional subject. Then the information available is based on interviewees' perception.

### *Austria*

After facing some difficulties in accessing schools, Austrian research team contacted in particular those schools that had a partnership agreement with their institution in order to facilitate their access to the field. Further criteria of selection were the neighbourhoods and districts in Vienna. There were selected neighbourhoods characterized by a high number of migrants and their descendants, and as socio-economically disadvantaged areas. In addition, those that were dominantly inhabited by people and families without any migration backgrounds. Moreover, Austria is characterised by a 'two-track' education system for children from 10 to 14 years old, in which pupils can choose between the *Allgemein Bildende Höhere Schulen* (General Secondary School), which represents the academic secondary school, short AHS, or *Neue Mittelschule* (New Middle School), short NMS, that is a lower 'practical' secondary school. Against this background, the sample covered a balanced number of both types of schools. Thus, they were involved: fourteen public schools and one private school; seven of them were NMS and eight AHS.

Regarding the migration rate, there was possible gathering data from seven schools. In five of them the ratio is more than 60%, while the ratio of the other two is less than 35

percent. Also, there is a big diversity in languages spoken and religions, though these data were available only in six schools. In some schools there are more than twenty different languages spoken by children, in addition to German. However, the main languages spoken are Turkish, Kurdish, Bosnian, Croatian, Serbian, Arabic, Farsi, Ukraine and Russian. The predominant religions are Catholic, Muslim, Protestant and Orthodox, although many other less prevalent religions are also present in Austrian schools.

**Table 2. Schools and community characteristics in Austria.**

School	Typology	School type	Location	Number of total students	Migration rate	Languages	Religions
S1	Private	NMS	City	-	-	-	-
S2	Public	NMS	City	310	92%	-	Catholic, Islam, Orthodox, Coptic
S3	Public	NMS	City	320	34%	more than 20	Without confession, Catholic, Protestant, Buddhist, Islamic, Jehovah's Witnesses, Church of the Seventh-day Adventists, Russian Orth, Serbian Orth, Romanian Orthodox, other African or Asian religions.
S4	Public	AHS	City	626	80%	more than 10	Islam, Roman, Catholic, Serbian Orthodox, among others.
S5	Public	AHS	City	505	65%	more than 20	Islam, Catholic, Protestant.
S6	Public	AHS	City	-	-	-	-
S7	Public	AHS	City	749	75%	more than 20	Islamic, Catholic, Serbian Orthodox, Protestant, Alevi, Free church.
S8	Public	NMS	City	-	-	-	-
S9	Public	AHS	City	-	-	-	-
S10	Public	AHS	City	-	-	-	-
S11	Public	NMS	City	-	-	-	-
S12	Public	AHS	City	-	-	-	-
S13	Public	AHS	City	544	29%	more than 5	Buddhist, Bulgarian-Orthodox, Protestant, Greek-Orthodox, Hindu, Muslim, Israelite, Coptic-Orthodox, Without confession, Pentecostal ( <i>Pfingstkirche</i> ), Catholic, Rumanian-Orthodox, Russian-Orthodox, Serbian-Orthodox

S14	Public	NMS	City	232	87%	more than 20	Alevi, Protestant, Muslim, Orthodox, Catholic, Sikh, others.
S15	Public	NMS	Countryside	360	-	-	-

Source: Own elaboration

### Denmark

In the sample of this country fifteen schools were involved. Eleven primary and lower secondary schools, three lower secondary schools, and one upper secondary school, all of them public. The criteria for the sample include schools from different types of areas (large city, large town and small town) and with different numbers of students (from 700 to 35). In addition, two of them (S3 and S6) were selected for their special interest in migrant children integration and promoting inclusive education.

In five of them, migrant children's ratio is 20 percent or less. Only in one lower secondary school the ratio is 100 percent, since it is a school specifically for newly arrived migrant children and for preparing pupils for school-leaving examinations. Regarding the spoken languages, although the data collected are estimates (since there are no official numbers), according to interviewees perceptions and daily experiences in schools, there is a great diversity in all schools. Besides Danish, the most common spoken languages by pupils in almost all schools are Arabic, Kurdish languages, Somali, and Turkish. After these, each school has children speaking other languages from all continents. With respect to pupils' religions, the main ones are different forms of Christianity and Islam. Only one school also has children of Buddhist religion. However, other religions may be represented as well, but there is no data on that.

**Table 3. Schools and community characteristics in Denmark.**

School	Typology	School level	Location <sup>5</sup>	Number of total students	Migration rate (estimated) <sup>6</sup>	Languages	Religions
S1	Public	Primary and lower secondary	Small town	700	15%	More than 10	Different forms of Christianity and Islam.
S2	Public	Primary and lower secondary	Large city	400	20%	More than 10	Different forms of Christianity and Islam.
S3	Public	Lower secondary	Large town	170	20%	More than 10	Different forms of

<sup>5</sup> Small towns: 1.000 - 19.999 inhabitants; Large town: 20.000-99.999 inhabitants; Large city: Capital area and cities with more than 100.000 inhabitants.

<sup>6</sup> At most schools the proportion of students, who are born in the country but have a migration background (as 2nd and 3rd generation migrants) is much larger.

							Christianity and Islam, Buddhism.
S4	Public	Lower secondary	Large town	35	100%	More than 10	Different forms of Christianity and Islam.
S5	Public	Lower secondary	Small town	130	10%	Less than 10	Different forms of Christianity and Islam.
S6	Public	Primary and lower secondary	Large town	550	15%	More than 10	Different forms of Christianity and Islam.
S7	Public	Primary and lower secondary	Large city	320	20%	More than 10	Different forms of Christianity and Islam.
S8	Public	Primary and lower secondary	Large city	370	20%	More than 10	Different forms of Christianity and Islam.
S9	Public	Primary and lower secondary	Large town	500	20%	More than 10	Different forms of Christianity and Islam.
S10	Public	Primary and lower secondary	Large town	370	25%	More than 10	Different forms of Christianity and Islam.
S11	Public	Primary and lower secondary	Large city	760	10%	More than 10	Different forms of Christianity and Islam.
S12	Public	Primary and lower secondary	Large city	680	5%	More than 10	Different forms of Christianity and Islam.
S13	Public	Primary and lower secondary	Small town	50	80%	More than 10	Different forms of Christianity and Islam.
S14	Public	Upper secondary	Large city	800	7%	More than 10	Different forms of Christianity and Islam.
S15	Public	Primary and lower secondary	Large city	740	10%	Less than 10	Different forms of Christianity and Islam.

Source: Own elaboration



## Poland

The schools selected to participate in the study were nine primary, five secondary schools plus one inter-school assessment institution. Except for one primary and one secondary school, the rest of the schools are public. The selection criteria include schools from different types of areas, from large cities to small towns and villages where migrant children reside or transit; with different numbers of students (from more than 900 to less than 100). The aim was to approach schools with an average number of foreigners as it better represents the general situation in Poland in terms of intercultural education. Thus, some schools were selected for its particularity regarding integration of migrant children. For example, one placed in a district where nearly half of the children were refugees, asylum seekers and other migrants with different social backgrounds – from poor to rich neighbourhoods. Another school was selected for being the first one in the country to begin enrolling refugee children. Apart from public schools, private ones have also been included since the number of students per classroom is lower than in public schools, and a greater individualisation of teaching is observed.

Regarding the migration rate, most of them have less than 10 percent of migrant children. This is because schools are generally dominated by local Polish-born students. The model of Polish educational system on the primary level is built around district zones in the residential areas in which its inhabitants have priority in the school enrolment at the institution located in their neighbourhood. This is leading to the dispersion of the foreign-born students among the different schools.

Polish cities hosting large numbers of immigrants do not yet face the problem of forming typical immigrant districts, nor does Krakow (the second most important city of Poland) experience this, where in the school year 2019/2020 there has been only one school with over 50 migrant children present in the facility. Even if a few vocational schools have mainly migrant students, the selected schools followed the general pattern of the country.

Regarding the languages spoken by pupils, there is a commonality among schools. After Polish, the most spoken language is Ukrainian, followed by Russian. Other languages spoken in three or four schools are English, Spanish and Vietnamese. Languages spoken in one or two schools are Hungarian, Georgian, Portuguese, Dutch, Chechen, French, German, Kazakh and Italian. The predominant religion is Christian, with the exception of two schools where it is Muslim and Christian and Muslim.

**Table 4. Schools and community characteristics in Poland.**

School	Typology	School level	Location	Number of total students	Migration rate	Languages	Religions
S1	Public	Primary school	City	936	6,7 %	less than 10	Christian
S2	Public	Primary school	City	340	3,4 %	Polish Ukrainian	Christian
S3	Public	Primary school	City	460	2,8 %	Polish	Christian

						Russian Ukrainian	
S4	Public	Secondary school	City	334	12,5 %	less than 10	Christian
S5	Public	Secondary school	City	505	1,6 %	Polish Ukrainian Vietnamese English Dutch	Christian
S6	Public	Dormitory house/boarding School	City	111	23,4 %	Polish Ukrainian Russian	Christian
S7	Public	Primary school	City	212	50 %	Polish Ukrainian Russian Chechen	Christian Muslim
S8	Public	Primary school	City	-	2 %	Polish Ukrainian	Christian
S9	Public	Primary school	Village	120	15 %	Polish Russian Chechen	Christian Muslim
S10	Private	Primary school/secondary school <sup>7</sup>	City	88	8 %	Polish Ukrainian English Spanish Dutch	Christian
S11	Private	Primary school	City	150*	3,33%*	Polish English French German Ukrainian	Christian
S12	Public	Primary school	Town	700	25%**	Polish Russian Ukrainian Kazakh Italian	Christian
S13	Public	Secondary boarding school	Town	250	1,5 %	less than 10	Christian
S14	Public	Primary school	City	481	3,11 %	-	-
S15	Public	Special Psychological and Pedagogical Consultation Center for Students with Underperformance Problem	City	-	-	-	-

Source: own elaboration.

\* The numbers are not official but estimated.

\*\*The migration rate is estimated and changes depending on the season time.

<sup>7</sup> Data only refers to the lyceum (secondary school).

## Slovenia

The sample consisted of eight primary and seven secondary schools. All involved schools are public, except for a primary school. The selected schools are geographically dispersed – they are found and spread in different parts of Slovenia. Urban and more rural areas are included. Selection criteria were the higher percentage of cultural diversity according to Slovenian standards. Most of them are in areas with the traditional presence of migrants (bordering, economically well-developed, and/or urban areas). In this way, one of them has 90 percent of migrant children, six of them 40 percent, five of them less than 40 percent and four of them less than 10 percent.

Regarding the spoken languages by pupils, there is a commonality in most of the schools. After Slovene, the most spoken languages are those from nations of former Yugoslavia such as: Bosnian, Serbian, Croatian, Albanian etc. English and Persian are common in five and four schools respectively. Other languages spoken in three schools or less are Bulgarian, Arabic, Farsi, French, Italian, Hungarian, Hebrew, German, Vietnamese and Romanian. The predominant pupils' religions are Christian and Muslim. Only one school also has Jewish pupils and another one Hindu pupils.

**Table 5. Schools and community characteristics in Slovenia.**

School	Typology	School level	Location	Number of total students	Migration rate*	Languages	Religions
S1	Public	Primary school	City	730	9,6 %	less than 10	Christian Muslim Orthodox
S2	Public	High school	City	770	40 %	less than 10	Christian Muslim Orthodox
S3	Public	High school	City	530	40 %	less than 10	Christian Muslim Orthodox
S4	Private	Primary school	City	400	90 %	more than 10	Christian Muslim Orthodox Hindu
S5	Public	High school	City	450	30 %	less than 10	Christian Muslim Orthodox
S6	Public	Primary school	City	471	13 %	less than 10	Christian Muslim Orthodox
S7	Public	High school	City	382	8 %	less than 10	Christian Muslim Orthodox
S8	Public	Primary school	City	731	17 %	less than 10	Christian Muslim Orthodox

S9	Public	Primary school	Town	1000	4 %	less than 10	Christian Muslim Orthodox
S10	Public	Primary school	City	900	40 %	more than 10	Christian Muslim Orthodox
S11	Public	High school	Town	303	25 %	Slovene Bosnian Serbian Macedonian	Christian Muslim Orthodox
S12	Public	High school	Town	400	40 %	less than 10	Christian Muslim Orthodox
S13	Public	High school	City	900	10 %	less than 10	Christian Muslim Orthodox Jews
S14	Public	Primary school	City	500	40 %	Slovene Bosnian Albanian Macedonian	Christian Muslim Orthodox
S15	Public	Primary school	Town	235	15 %	less than 10	Christian Muslim Orthodox
S16	Public	Primary school	Town	440	40 %	less than 10	Christian Muslim Orthodox

\* The numbers are not official but estimated.

Source: Own elaboration.

## *Spain*

All participating schools are public. The selection criteria were schools with significant migration rate, ideally greater than 40 percent, and the availability to participate in the research. The schools with less than 50 percent of migrant children are due to different perceptions of who are considered migrant children, explained further in the subsection 'How the concept of 'migrant children' is understood in six countries.

In the sample, both primary and secondary schools were considered. Specifically, there were nine primary schools, five secondary schools and one primary and secondary school involved. The size of each school's enrollment is diverse, ranging from approximately 150,, to 800 students. The 16 participating schools are in those Autonomous Communities of Spain which have a higher percentage of migrant population: Catalonia, Madrid, Aragón, Basque Country, and Andalusia. The six schools studied in depth are from Catalonia, where the University of Barcelona is placed, in order to facilitate the second phase of research with the educational communities.

Regarding the spoken languages, there is such diversity in all schools that most of them do not have specific data about it. Some schools estimate that more than 20 different languages were spoken by students. Regarding the selected schools, after Catalan and Spanish, the official languages in Catalonia, the most spoken language is Arabic, followed by Romanian, Chinese, Urdu, Farsi and Pashto, among others. With respect to religions, we were only able to collect data from two schools. Others do not ask this to their students. The main religion is Christian followed by Muslim and Hindu.

**Table 6. Schools and community characteristics in Spain.**

School	Typology	School level	Location	Number of total students	Migration rate	Languages	Religions
S1	Public	Primary school	Province of Barcelona (city) (Catalonia)	500	51% (higher)	more than 10	Hindu Christian Muslim, others.
S2	Public	Primary school	Province of Barcelona (city) (Catalonia)	207	13% (higher)	more than 10	-
S3	Public	Secondary school	Province of Barcelona (Catalonia)	950	65%	more than 10	-
S4	Public	Secondary school	Province of Tarragona (Catalonia)	800	40%	more than 10	Christian, Muslim, others.
S5/S6	Public	Primary and secondary school	Province of Barcelona (city) (Catalonia)	225	90%	more than 10	Christian, Muslim, others.
S7	Public	Primary school	Province of Girona (Catalonia)	400*	-	-	-
S8	Public	Secondary school	Province of Barcelona (Catalonia)	260*	-	-	-
S9	Public	Primary school	Province of Barcelona (Catalonia)	400*	40% (90%)	less than 20	-
S10	Public	Secondary school	Province of Madrid	917	20% (higher)	more than 20	-
S11	Public	Primary school	Province of Zaragoza (Aragón)	170*	99%	-	-
S12	Public	Primary school	Province of Sevilla (Andalusia)	400*	50% (80%)	-	-
S13	Public	Primary school	Province of Granada (Andalusia)	220	90%*	-	-
S14	Public	Primary school	Province of Gipuzkoa (Basque Country)	-	80%	more than 20	-

S15	Public	Primary school	Province of Barcelona (Catalonia)	-	20%	-	-
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S16	Public	Secondary school	Province of Barcelona (Catalonia)	900*	-	Spanish Catalan Arabic Bangla Urdu	-
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Source: Own elaboration.

\*The numbers are not official but estimated.

(%) The proportion of students, who are born in the country but have a migration background (as 2nd and 3rd generation migrants) is much larger.

### *United Kingdom*

The sample includes 12 schools of diverse characteristics: socio-economic status of the families, percentage of families with ethnic backgrounds, out of which 10 were in the North West of England, one in Northern Ireland and one in Scotland. Seven of the schools were primary and five were secondary schools. Two of the primary schools hold a UNICEF Rights Respecting award (S9 and S11), and one of them is a voluntary Church of England Controlled school (S9). In the sample there are two other faith schools, one Islamic (S8) and another one Roman Catholic (S12). Majority (ten) of the schools were public (state) schools and two were private schools. The size of each school's enrollment is very similar, ranging from more than 1,000, the largest and around 200 the smallest. However, most of them have around 450 students.

Regarding languages spoken by pupils, the gathered data comes from only the six in-depth research schools. Two of them have a high diversity of languages (more than 26 in one case), while in the other schools few different languages are spoken in addition to English, in which Arabic is common in most of them, followed by Urdu. Other languages spoken are Gujarati, Greek, Polish, Portuguese, French, Spanish, Romanian, Italian and Punjabi. With respect to religions, only it has been possible to collect data from two schools. In both the pupils' religion are Islam, Christianity and Hinduism, and in one of them there are many more religions not detailed (S4).

**Table 7. Schools and community characteristics in United Kingdom.**

School	Typology	School Level	Location	Total number of students	Migration rate	Languages	Religions
S1	Public, Community	Primary School	Trafford, England	663	-	Urdu, Arabic, Gujarati	Islam, Christianity, Hinduism, None



S2	Public	Primary School	Manchester, England	450*	36% **	more than 20	-
S3	Public	Secondary School	Liverpool, England	800*	18-19 % **	Greek, Polish, Portuguese.	-
S4	Public	Secondary School	Manchester, England	1069	90%*	Arabic, English Portuguese, French, Spanish	Islam, Christian, Hindu, Sikh etc.
S5	Public	Secondary School	Manchester, England	836	-	less than 10	-
S6	Public	Primary School	Manchester, England	453	74% **	-	-
S7	Private	Primary School	Trafford, England	-	-	-	-
S8	Private	Secondary School	Manchester, England	207	8% (84%)	-	-
S9	Public	Primary School	Rochdale, England	332	55% **	-	-
S10	Public	Secondary School	Belfast, Northern Ireland	-	-	-	-
S11	Public	Primary School	Manchester, England	454	-	-	-
S12	Public	Primary School	Glasgow, Scotland	480	31%*	-	-

Source: Ofsted.gov.uk and own elaboration.

\* The numbers are not official but estimated.

\*\* Percentage of students with English as Additional Language (EAL).

(%) The proportion of students, who are born in the country but have a migration background (as 2nd and 3rd generation migrants) is much larger.

Several aspects can be observed in relation to the characteristics of the sample. Especially those related to the difficulty of conducting research with schools in general, and with schools hosting migrant populations.

Schools are fragile institutions with high demands and requirements from the administration, families, society and media which make it difficult to collaborate in a research that requires time for meetings with families, teachers, and support staff. Time that bursts into agendas full of obligations and demands.

We must add to this situation that we are speaking in this study of schools that serve populations that demand special attention. Because of the difficulties of acquiring a

common language and having to deal with children and youth with very different social and cultural capital and socio-economic conditions.

All of this means that schools that meet the characteristics of the theoretical sample - more than 50 percent of the population being migrants- are not always able to respond to the invitation to participate in research. Also because, as seen in the WP3 report (Jalušič & Bajt, 2019: 8), the percentages of migrant children vary between countries (Austria has the highest share of foreign-born individuals under 15 in the population (8.3 percent), followed by the UK (6 percent), Denmark (5.5 percent), Spain (4.8 percent), Slovenia (3.7 percent) and Poland (2 percent)). This means that, depending on policies, migrant pupils may be concentrated in schools (the case of Spain) or dispersed among all schools. This affects the percentage of migrant pupils in schools.

But the main problem lies in the differences between countries and schools when considering whether a child is a migrant or not. At present, except for newcomers and refugees, most children in schools are "local-born" from families of foreign origin. This means that, as is the case in Spain, schools no longer consider them as migrants. Given the importance of this issue for this study, the following is a more detailed analysis of this problem, which answers a fundamental question for this study: what do schools consider to be a migrant child?

#### *How the concept of 'migrant children' is understood in six countries?*

The terms 'migrant children' have generated controversy among interviewees from different countries. Depending on the country and its experience in migration, schools are very clear about what counts as 'migrant children' (Poland and Slovenia), whilst others have different criteria about what is considered as migrant children and what do not (Austria, Denmark, UK and Spain). For instance, in Poland "migrant children" are only those without Polish citizenship, while in Slovenia only "newly arrived" children. However, both countries have an 'in-between' identity.

In the case of Slovenia, although its national report refers to 'migrant children' as those 'newly arrived' from other countries, the interviewees in Slovenian schools differentiate between ex-Yugoslavia and others (which can also be Slavic, for instance Russian or Ukrainian...). This distinction is introduced using different terms: for the "proper migrants" the English word "migrant" is used, while for those coming from the areas of former Yugoslavia, they use the Slovenian translation for migrant "priseljenci". Most immigrants living in Slovenia are "priseljenci", since Slovenia for most migrants is only a transition state. The reason for this lies in the fact that Slovenia is too small, economically not attractive, and politically not well recognized in relation to some other European states (Sedmak, Sauer, Gornik, 2019). In this context, principals and other schools' staff often explained that they do not have migrant children enrolled in their schools but have a lot of "priseljenci".

In terms of categorization of 'migrant' and 'local' pupils, researchers who conducted interviews with the school managerial teams faced difficulties and were confronted with confusion on the part of the interviewees regarding the question of who counted as "migrant" and "local" student. According to Austrian national report, in dominant public debates, in Austria, also children who were born and raised in Austria are considered as 'migrant children' or 'children with migration backgrounds', whereas 'local children' are considered as those whose 'ethnic' ancestors originated from Austria. This approach to citizenship is rooted in the Austrian Nationality Law based on the principle of *ius sanguinis* ("right of blood") which means the acquisition of citizenship by descendants of the parents. Therefore, researchers in Austrian schools had to elaborate on and discuss these categorizations with the school managerial teams at the beginning of the interviews.

In the case of Spain and Denmark, most of the school managerial teams hesitated when they were asked for the percentage of migrant children in their schools. Some of them (S1, S2, S9... in Spain and S2 in Denmark) differentiated between an official percentage and a much higher 'real' percentage. This is mainly due to two reasons:

- There are families born outside the host country whose children were born in the host country and therefore have a National Identity Document and are not considered "migrant children". However, they are not always integrated into the country, because their community and social environment are seen as foreign.
- In the case of Spain, there are children born in Spain but raised by other familiars (aunts, grandparents, etc.) in the country of their parents' origin. When they have grown up, they come back to Spain with big problems for integration, as they are considered non-migrant children when they are indeed.

In the UK something similar happens. According to its national report, in some schools there are concerns about second and third migrant generation groups. This issue is a matter which may need more attention and perusal so that the promotion of migrant integration is in fact multi-generational, especially in the case of Spain and the UK.

### 3.1 Informants Sample

The sample for the fieldwork with schools had to involve key stakeholders, including principals, counsellors, school psychologists, teachers, school custodians, external advisors, members of the parents' association, instructors, etc. Thus, in the first phase, informants were: school principals, director of studies, academic dean, etc. While the criterion for selecting the informants for the second phase was:

- Teachers with experience in migrant children or teaching subjects more related to integration processes. For instance: teachers with a high percentage of migrant children in their classrooms; language teachers; additional teachers or teachers of the reception classroom.

- Parents: Local and migrant parents that spoke the language of the country or English; members of the Parents' Association.
- Other members of the educational community with a relevant role in: a) the school's welcoming processes; b) the processes of integration of migrant children in schools. For instance: counsellors, administrative staff, social workers, pedagogues, cultural assistants, etc. (Coded in quotations as 'C').

According to the six national reports, the informants' sample varies in each country. All informants in Austrian schools are teachers and managerial teams. In Slovenia it is the same but also includes councillors from five schools. In the UK, are mainly involved school managerial teams and teachers from different disciplines, various of them responsible of English as Additional Language (EAL) classes. Also, there are three parents from one school (S2). Denmark works mainly with managerial teams and teachers as well, five of them from reception classes. However, four librarians from one school, two parents from different schools, one of them chair of the School Board, and a staff member of a group home for unaccompanied migrant children are included. In the case of Poland, since some headmasters refused to be interviewed for not having enough knowledge for what the project asked, most of the informants were teachers of different languages. Sometimes they were teaching culture, history or social and civic education. In addition, other employees including cultural assistants, pedagogues, kitchen workers, secretaries, psychologists and one librarian, and one doorman participated as informants. Most of the interviewees have between twenty and thirty years of experience in education. Finally, and according to who are considered members of the educational community, in Spain participate a balanced variety of informants: 45 percent of teachers; 22 percent of management teams; 18 percent of parents; and 15 percent of other members of the educational community such as social workers, social educators, social integration technicians, counsellors, coordinators of cultural centre, one NGO representative (S2), and one internship student (S3) (See table 8).

### 3.2 Data collection instruments

Data collection instruments have been focus groups, interviews, and identification of visual displays and teaching materials.

#### *Focus groups*

The field work with educational community members entailed **one or two focus groups per school** with the selected sample of involved stakeholders. The topics to be addressed were grouped into two main areas:

1. To explore how educational communities **perceive migrant children's integration and cultural and religious diversity**. This included: how the members of the educational community perceive migration and cultural and religious pluralism; how they experience it in the school environment on a daily basis; how they manage it;

where they see obstacles, limitations, problems - but also possibilities, potential cases of discriminatory behaviour, etc.

2. To examine **strengths and weaknesses of the policies and (best) practices** adopted by the educational community to address the challenges related to migrant children's integration and cultural and religious diversity. This consisted of exploring: how the school's existing visual displays, curriculum and teaching materials include intercultural topics and address the issues of intercultural coexistence; how everyday school life is organized in areas affecting immigrant children's integration (e.g. language courses, organization of leisure activities, involvement of parents, tutoring/counselling system, school nutrition, etc.).

The focus groups lasted between two and three hours and combined the use of elicitation techniques to stimulate the debate with the visual documentation of the process (Clark-Ibáñez, 2004; Harper, 2002; Van Auken, Frisvoll & Stewart, 2010). All of them were audio recorded and transcribed. Each country decided to organize them according to their conditions. For instance, in Austria, a discussion group was held with teachers in five of the six schools and in the other school two with the same sample of teachers. In Denmark, one focus group with teachers was carried out in two of the six schools, two focus groups with different samples of teachers in another school, and one focus group with librarians in another one. In the case of Poland, there were two focus groups per school with the same sample of teachers. Researchers in Spain conducted one focus group with teachers and other members of the educational community per school, and one focus group with parents and other members of the educational community in four of the six schools selected. In Slovenia one focus group per school was conducted with teachers and in three of the seven schools selected also participated councillors and school representatives. Finally, in the UK, there was one focus group with parents.

### *Interviews*

Different types of interviews for each phase were proposed. For the first one, **interviews with school representatives** of a sample of 15 schools. The aim of these initial interviews was: 1) establish a first contact with schools; 2) characterize them in terms of integration of migrant children, cultural and religious diversity and in relation with their neighbourhood; 3) detect which policies and practices were implemented as well as which initial difficulties they were dealing with. In this way, the questions for interviews were grouped in the following topics:

- Perceptions of the school: teaching staff and neighbourhood.
- School reception policies.
- Academic performance and school success.
- Evaluation of the presence of migration.
- Notions of migration, inclusion, integration... that school makes (or not) visible.
- Students assessment.

- Formation and support.

In the second phase, in the sample of selected schools, interviews with at least six people per school, with the aim of further exploring the salient issues that emerged during the focus groups. These interviews were designed to allow cross-national analysis (e.g. perceptions and attitudes towards migrant children, integration issues, role of the educational system, satisfaction with the existing programmes, unused opportunities and options, personal experiences facing multiculturalism and the integration of migrant students, etc.). For this reason, intercultural conditions and the adaptation of basic concepts, ideas and definitions were addressed. The guiding questions were grouped in the following topics:

- Migrant children.
- Integration issues.
- Role of the educational system.
- Satisfaction with the existing programmes.
- Unused opportunities and options.
- Personal experiences facing multiculturalism and the integration of migrant students.

Both interviews from the first and the second fieldwork phases were conducted as intensive individual semi-structured interviews and longer-lasting conversations with respondents to explore their perspectives on a chosen topic. Most of the interviews were face-to-face and audio recorded, except one school from Denmark where six informal interviews with teachers and school representatives were conducted without audio recording, and another one was an email interview to a parent who is chair of the School Board.

Table 8 indicates the number of schools and members of the educational community who have participated in focus groups and interviews, as well as the total number of people who have participated.





**Table 8. Participants and instruments applied in schools by country.**

Country	Schools	Interviews	Focus Groups	Managerial teams (R)**	Teachers (T)**	Other members (C)**	Parents (P)**
Austria	15	46	7	15	59	-	-
Denmark	15	29*	5	15	15	6	2
Poland	15	44	6	11	60	10	-
Slovenia	16	54	7	21	74	6	-
Spain	16	42	10	26	55	18	23
UK	12	32	1	8	20	4	3
<b>TOTAL</b>	<b>89</b>	<b>247</b>	<b>36</b>	<b>96</b>	<b>283</b>	<b>44</b>	<b>28</b>

Source: Own elaboration.

\* Some teachers were interviewed twice and three times.

\*\* These codes will be used for quotations in Results section.

### *Identification of visual displays and teaching materials*

The third instrument for gathering data was to observe school environment in order to identify visual displays and curriculum and teaching materials employed by the teachers (e.g. textbooks, web-based resources, teacher-produced materials, etc.) that address and represent cultural plurality, interculturality, cultural integration and intercultural co-existence. In order to allow a cross-comparison between materials from six countries, a template was proposed with the following element: 1) typology/name of the material; 2) brief description; 3) educational purpose; 4) who brought or created it and 5) relevance for the project.

### **3.3 Ethical protocol**

MiCreate project as a whole, follows the European Commission guidelines for Responsible Research and Innovation (RRI) approach that “anticipates and assesses potential implications and societal expectations with regard to research and innovation, with the aim to foster the design of inclusive and sustainable research and innovation.”<sup>8</sup>

Research with educational communities and schools’ systems has been particularly careful regarding gender, civic engagement and ethics. The field work has followed next ethical protocol with informants:

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<sup>8</sup> <https://ec.europa.eu/programmes/horizon2020/en/h2020-section/responsible-research-innovation>

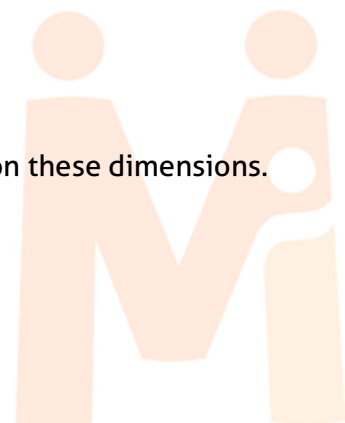
- Anonymization: all informants and schools have been anonymized by using a codification.
- Letter of consent: all informants previously to take part in research have been well informed about the project, their rights and how the gathered data was going to be used and disseminated (see Annex 1).
- Validation of collected data: all informants received by email the transcriptions of the focus groups or interviews in which they participated before being analysed and were asked to validate or introduce those changes they consider.

### 3.4 Data analyses

From the theme and objectives of the WP, the framework shared with the partners for the fieldwork, the careful exploration of the six country reports and, as noted, the grounded theory perspective, emerged a set of questions and sub-questions that organized the data analyses.

- How schools approach integration
  - Knowledge, perceptions and attitudes about integration of migrant children
  - Knowledge, perceptions and attitudes about migration
- How diversity in a migratory context affects school
  - How schools are recognised in their neighbourhoods
  - How linguistic, religious and cultural diversity affects school life
  - Academic outcomes and trajectories of the students
- Resources and mediators for the integration
  - School reception policies
  - Practices addressing migrant children's integration
  - Teaching material resources
  - Professional development and accompaniment
- Obstacles, difficulties and weaknesses
- Possibilities for doing it better

The results presented in the following section are based on these dimensions.



## 4. Results

This section contains the main ideas that emerged from the focus groups, interviews and teaching material analysed in the six countries of the study. The results are focused on five main areas mentioned in the preceding paragraph.

### 4.1 How schools approach integration

This section seeks to answer the following questions: what is the vision of the educational community, i.e. teachers, families, education professionals, etc., about integration?

What meaning is being given to the concept of integration among participants? At the conceptual level, integration is being conceptualized in various forms and nuances even within a single country.

The following section highlights several details and issues related to each country in relation to integration, perceptions and attitudes towards migrant children.

#### *3.1.1 Knowledge, perceptions and attitudes about integration of migrant children*

In Slovenia, the knowledge, perceptions and attitudes about migrant children integration vary depending on the area. Traditionally multicultural areas are (as expected) more accepting towards migration and migrants, have more knowledge and elaborate interventions and attitudes toward migrant children and families are more positive. According to participants, **only a few primary schools perceived the integration as a holistic process** that must involve all actors: migrant children and migrant families, local children and families, members of the educational community and local community as such.

In Denmark, there are several differences in conceptualizing integration among research participants. The most predominant position in the participating schools is to consider integration as a matter of **helping migrant children become part of the school and society as a whole**, while taking note of individual differences among children and taking an inclusive stance towards customs and practices of the children's cultural backgrounds. This position co-exists with an assimilationist position where integration means that migrant children and youth should learn about Danish culture and speak Danish as their main language in order to be prepared for the labour market. Other opinions focus on segregation or the position of separation, where temporary placement of migrant students outside the normal school system is perceived as the most promising route to integration. Another vision also emerges called ignorant position. In this view, formulated from an egalitarian point of view, the integration is not perceived as a matter of special concern, because migrant students should be treated as students on equal terms with the local peers.

In Poland, integration tends to be understood as **the creation of a classroom and school community** with children who are different in terms of the language they speak, the culture they grew up in, their identity or nationality. One teacher underlined that integration is more dependent on the arriving child who must be willing to integrate itself in the new environment (S6T3). While for another, integration relies on tolerance, understanding of cultural factors and equal treatment (S1R1). Integration means cooperation and coexistence of Polish and migrant children without antagonisms in their peer relations but covering mutual culture learning (S1T2). It was highlighted that successful integration is related to language proficiency. As well as it is currently common that school's websites provide information about their multiculturalism as it is considered an asset

In Austria, **two different notions of integration** were observed: 1) an **assimilation model of integration**. Teachers defending an assimilation model of integration reinforced the dualistic distinction of "us" as Austrian and "them" as migrants, even if pupils were born and raised in Austria. This included a one-sided adaption: migrant children must adapt to the dominant society and are supposed to give up their "original" identities. These teachers reproduced specific homogenous images of the religious and gender identities of migrant children; and 2) **integration understood as co-existence**, 'two-way process' and mutual understanding, respect and appreciation. This was the definition of integration that appeared in most of the interviews. However, in both cases, German language proficiency is conceptualised as the central pillar of integration of migrant children and children with migrant families. But only a few teachers described 'cultural integration' in terms of assimilation as a prerequisite for the integration of migrant children.

In the United Kingdom, some interviewees find the sense of integration **in feeling a part of the school community** (S1, S4), meaning that the school's vision of integration is based on creating a communal sense. In another, school integration is understood as a matter of continuous craft rather than a one-time intervention or a segregation process. Most schools emphasise the importance of avoiding segregation and seeing integration as supporting and enabling migrant students to participate in standard classes. In the case of S8, the participants emphasized the importance of being part of the broader community. Integration was also understood beyond migration and ethnic diversity, referring to children with needs (S4), and religious diversity (S8, S10, S11, S12). In one religious school, the integration is primarily understood through the prism of faith and is considered one of the core values of the school.

In Spain, for most participants, the concept of integration is mainly understood as **inclusion**. Inclusion is a top down policy by the administration. In the discourse of the participants, in the cultural and identity sphere, integration as inclusion tends to develop from two main points of view: 1) an assimilationist intention that aims to acquire and build an identification with the local and European culture and 2) a dialogic-intercultural intention of integration, that avoids the colonizing integration of the other, seeks to integrate without losing the roots and to include the history, knowledge and trajectory of the migrant children.

As pointed earlier, after this description of what interviewers say about integration and its conditions, we have carried out a thematic analysis. According to Braun & Clarke (2006: 79), a "thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data (...) and interprets various aspects of the research topic". Four main approaches of integration emerge from this analysis, that we have ordered from highest (appears with more) to lowest (appears with less) frequency.

- The *Assimilationist approach* involves placing emphasis on the normalization of newcomers by adapting them to the dominant society where they are supposed to give up their "original" identities (Austria). This process is accomplished by assisting them in becoming part of the school and society (Denmark); learning about the local culture and speak the local language as their main language in order to be prepared for the labour market (Denmark); blurring the language they speak, the culture they grew up in, their identity or nationality in the school (Poland) and to acquire and build an identification with the local and European culture (Spain).
- The *Intercultural approach* is related to a perspective of integration linked to the idea of mixing children and communities, not looking at differences, treating immigrants as equals, considering more what they bring (values, language, religion, culture) as something positive, and not looking at them from their limitations. This demands, for example, the cooperation and coexistence of local and migrant children without antagonisms in their peer relations, but by seeking to learn about each other's culture (S1T2, Poland); integration as co-existence, 'two-way process' and mutual understanding, respect and appreciation (Austria); the creation of a communal sense at schools (S1, S4) (UK); and avoiding the colonization of the other, what means seeking to integrate without losing the roots, and to include the history, knowledge and paths of migrant children at schools (Spain). At the end this is an egalitarian position, from where the integration is not perceived as a matter of special concern, because migrant students should be treated as students on equal terms with the local peers (Denmark, Slovenia).
- The *Holistic approach* understands integration in a structural manner, considering all the social agents and institutions which participate in the reception of migrants. This approach involves all actors: migrant children and migrant families, local children and families, members of the educational community and local community as a whole (Slovenia); it is a whole action, while taking note of individual differences among children and taking an inclusive stance towards customs and practices of the children's cultural backgrounds (Denmark).
- The *Segregationist approach* considers that the best way of treating migrant children is separating them outside the normal school system as the most promising route to Integration (Denmark).

The analysis also shows some of the conditions that members of the educational communities consider to be the most relevant in order to favour integration: bringing

newcomers to live in multicultural areas (Slovenia); giving emphasis to language proficiency (Poland); creating homogenous images of religious and gender identities of migrant children (Austria); coping with religious diversity (UK); supporting and enabling migrant students to participate in standard classes (UK, Slovenia); considering integration as a matter of continuous craft; and favouring an active attitude on the arriving child (Poland).

### *3.1.2 Knowledge, perceptions and attitudes about migration from the school community*

In this section the research questions explored are: How the community sees the presence of migration? How do communities perceive migration? What attitude do they show or declare about migrant families/students/communities?

Among the members of the Slovenian educational community, migration is seen above as **a fact and a challenge that must be faced**. Some school members see multiculturalism as a **stigma**. Rarely (mostly in traditionally multicultural areas) as a positive characteristic that **can enrich** the local community and society, but more likely as a problem affecting the learning process. Some members of the educational community express **negative feelings toward migrants in general**. In the primary schools, the involvement of family members is more intensive. Teachers meet parents at the beginning of the school year or even before and usually stay in contact during the whole school year. Some schools organize language courses or other activities for parents. Schools' principals **assess the collaboration with migrant parents as good**. The situation is completely different when it comes to secondary schools: families usually contact the school at the beginning of the school year, but after that period there is no collaboration or contact between both parties.

In Denmark, migration is, predominantly, an issue that is perceived as **controversial**. Researchers observe two main attitudinal approaches to it. On one hand, a minority of informants perceive **migration as problematic**, pointing to migration as a **source of segregation and/or conflict** along ethnic minorities, or between members of migrant communities and the majority of society. On the other hand, other informants show a **positive attitude about migration**, seeing it as a resource from which the school community can benefit.

In Poland participants, migration is perceived **more as a challenge than as a problem**. It is not something uncomfortable or difficult, **it is accepted as something natural**. The most common problem is the **language barrier**. One of the interviewees considers that the consequences of the presence of migrant children in schools are negative. Teachers in **schools with higher migration rates better value migrant children's** advancements and see less problems connected to their presence.

In Austria migrants are rather perceived and conceived as a part of **social, economic and political problems**. These discourses reproduce a predominantly "negative" image on migration that is "measured" and discussed in terms of costs (i.e. unemployment, criminality, 'Islamization' etc.) and benefits (i.e. economic contributions of highly skilled migrants etc.). Management teams reproduced or/and referred to the **negative connotation of migration**



in Austria. However, in NMS schools it is “nothing particular to deal with the stigma of being a ‘migrant’” (S1T2, Austria) or any discrimination experiences “since almost every pupil is a migrant” (S1T2, Austria). Many management teams emphasized their perspective of perceiving and treating primarily all students, regardless of their ethnic, socioeconomic, gender or religious background, as “children and pupils”. They believe that being recognized as children and pupils is also what children want. In most interviews, teachers' elaborations on migration reflect a **differentiation and ethnic hierarchization** of migrant communities along social categories of class, religion and socio-economic background. Thus, teachers mobilized notions of ‘**non/Europeanness**’ and ‘**Orientalism**’ for categorizing migrant children’s integration and learning success, rather than tracing inequalities back to socio-economic deprivations and other structural exclusions.

In the UK participants, the overall perception of integration of migrant children is **positive**. When there is conflict between children the conflict comes to reflect the cultural, linguistic and ethnic distinction of groups. Some teachers said they have seen the school adapt to make these **families more welcoming, to learn more about their needs** or to recruit members of staff who speak those languages. Other schools (S4, S1, UK) which have large ethnic minority representation, perceive integration as part of the **school's multicultural and multi-ethnic character**, which reflects the wider community where there is a **positive celebration of diversity**. Major **problems of trust** between the school and the families have been observed as a result of news reports about the exchange of data to identify illegal immigrants. Some of the schools, for example, are trying to regain the trust of the parents after the news of the Department of Education sharing school data with the Home Office to identify illegal immigrants.

In Spain, when migration is mentioned as a problem by the participants, it is not because of the different cultural background. The problems mentioned are the **difficulties in communication, the emotional and social disadvantages** of migrants due to the situations of migrant families. These issues, also present in local students, are problematic because they make the schooling process more difficult for the most vulnerable. From the point of view of some professionals, diversity related to students from immigrant backgrounds is understood as part of the school's identity, as a challenge, and is considered a **positive feature of the school**. The attitudes of some families in the neighbourhoods or cities where schools are located are different compared to the attitudes of educators. In interviews and focus groups some local families have an **aversion to the presence of migrants** in the school: “Well, we have a lot of families of foreign origin and that makes that some families here in the city do not want to come to our school. We have already seen this very clearly.” (S14R, Spain). According to some participants, this negative attitude comes from part of the general community not directly linked to the school. For them the presence of migration **is seen as a stigma**. On the other hand, most educators see it as a challenge: “It's a reality, **it's a challenge, but not a stigma**.” (S13R, Spain).

We have systematized this state of opinion in Table 9, organized from three criteria around the consideration of emigration: as an opportunity, as an inevitable phenomenon and as a problem.

**Table 9. Perceptions associated with the presence of migrant children in schools.**

Migration as an opportunity	Migration as inevitable phenomena	Migration as a problem
Can enrich the local community and society as a whole (Slovenia)	It is more additional workload than an outstanding characteristic (Slovenia)	Multiculturality as a stigma for the school (Slovenia, Spain)
As a resource from which the school community can benefit (Denmark)	As a fact and a challenge that must be faced (Slovenia, Poland)	As a problem affecting the learning process (Slovenia)
Teachers in schools with higher migration rates better value migrant children's advancements and see less problems connected to their presence. (Poland)	It is not something uncomfortable or difficult, it is accepted as something natural (Poland)	An issue that is perceived as controversial (Denmark)
A positive view of migration benefits (i.e. economic contributions of highly skilled migrants etc.) (Austria)	It is "nothing particular to deal with the stigma of being a 'migrant'" (S1T2, Austria)	As a source of segregation and/or conflict along ethnic minorities (Denmark)
The school adapt to make these families more welcoming, to learn more about their needs or to recruit members of staff who speak those languages (UK)	Treating primarily all students, regardless of their ethnic, socioeconomic, gender or religious background, as "children and pupils" (Austria)	As a part of social, economic and political problems (Austria)
	As part of the school's multicultural and multi-ethnic character, as a positive celebration of diversity (UK)	A predominantly "negative" image on migration that is "measured" and discussed in terms of costs (i.e. unemployment, criminality, 'Islamization' etc.) (Austria)
	As part of the school's identity, as a challenge, and a positive feature of the school (Spain)	Negative connotation of migration by general opinion (Austria)
	"It's a reality, it's a challenge, but not a stigma." (S13R, Spain).	Teachers mobilized notions of 'non-/Europeanness' and 'Orientalism' for categorizing migrant children's integration and learning success, rather than tracing inequalities back to socio-economic deprivations and other structural exclusions (Austria).
		The difficulties in communication, the emotional and social disadvantages of migrants due to the situations of migrant families (Poland, Spain)

		Some local families have an aversion to the presence of migrants in the school (Spain)
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Source: own elaboration.

There are two antagonistic visions that are repeated in the perceptions of educational communities: having migrant pupils is a stigma for the school; and that this reality is a challenge that has to be faced in the most normal way possible.

It should be also noted that in several cases the informants refer to emigration (in general) and to the presence of students from a migrant background. It remains to be seen whether opinions on emigration are transferable to the school population.

## 4.2 How diversity in a migratory context approach school

This section focuses on how schools are perceived in their contexts, neighbourhoods and cities; how linguistic, religious and cultural diversity affects the school life; the academic outcomes; and how the educational communities, teachers and students are affected by diversity. Diversity affects European schools in many ways. In certain cases, having migrant pupils directly influencing pedagogical resources, teachers' professional development, external school evaluation, academic outcomes, formal procedures and interpersonal relations.

Across all educational communities participating in this study, diversity in the migratory context is generally perceived as having a profound impact on schools and neighbourhoods in terms of 1) how schools are viewed in their communities, 2) how linguistic, religious and cultural diversity affects the school life and the academic outcomes and trajectories of the students.

### 3.2.1 How schools are recognised in their neighbourhoods

This section offers a deeper perspective on the relation between educational communities and neighbourhoods where the schools are located. High ratios of migrant population in schools are perceived in many ways, creating a **wide variety of public opinions and perceptions by the communities involved**. In the different educational public systems, schools often cater for children who are living in the area<sup>9</sup>. Therefore, the socio-demographics of the neighbourhoods are reflected in the composition of school students (in the case of public institutions). Nonetheless, some informants have reported inequalities

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<sup>9</sup> Nevertheless, this does not always happen. Due to the high population density in big cities, schools do not always have vacancies for all children who live in their areas. For instance, in some schools downtown Barcelona (S1, S2, S5, S6), there are pupils coming from another neighbourhood (or even from another city). This implies that these children have to use daily public transport to arrive at the school.

in the distribution of migrant students and call for a more equitable allocation: "In this city there are schools where all students are Catalan native speakers. In contrast, we have at most two Catalan native speakers per classroom. Neither of these reflect our city for real" (S4C1, Spain). Also, the head of a Spanish school (S5/6) claims: "There are two public schools in this neighbourhood. Neither of those reflect our neighbourhood's real demography: we absorb all the *Gitano*<sup>10</sup> and migrant population. Meanwhile, in the other school all the students are Catalan middle-class".<sup>11</sup>

Public schools with a higher number of migrant children are often perceived as schools of lower quality in academic terms (Slovenia, Spain, Denmark). In Slovenia, some parents think that their children would not be able to achieve good academic results and outcomes due to the high number of migrant children. Some members of the educational community have expressed negative feelings toward migrants in general, influenced also by public media and political discourses. Moreover, in the Spanish case, several managerial teams and staff members from highly diverse areas identified their institutions and/or districts as ghettos and have agreed that public services are worse in their areas: "In this neighbourhood there are no banks nor supermarkets. Some days ago, I was discussing that with my students. They even asked me why streets around the school are much dirtier than in the city centre" (S4FC2, Spain). One of the teachers from S3 noted: "This is a ghetto. There's a feeling of abandonment. When you feel abandoned, you just don't care about anything. [...] We're just segregated. We're working hard to solve it, but we're already segregated".

In the case of Austria, the public perceptions on institutions are directly connected to the reputation of the district where the schools are located. The high diversity correlates with the district or area in which the school is placed. Due to that, some interviewees described diversity as "normality" for the children (S7R; S8R, Austria) as well as for themselves. Most of the sample districts are characterised by superdiversity. Most of the principals interviewed described their school as diverse and a mixture of migrants and working-class families or families with lower incomes.

Finally, specific cases (S5, UK; S5, Spain) revealed that the increasing diversity of pupils in the schools has significantly contributed to improve their reputation during the last few years. Five years ago, S5 in the UK was put under 'special measures', a status applied by regulators of public services in Britain to providers who fall short of acceptable standards. A teacher reported that the number of students was so small that they'd "had a class of 15 students instead of 30, simply because people didn't want to send their children here" (S5T2, UK). Similarly, the school representative of S5 in Spain reported that some years ago,

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<sup>10</sup> *Gitano* refers to the Roman population in Spain. We use the word in Spanish because of its cultural and contextualized identity meaning (Digital Archive of the Roma, 2019).

<sup>11</sup> Despite the *Gitano* people are a part of the Spanish and Catalan society from six centuries ago (Drom Kottar Mestipen, 2017), many Gitano associations report that "there are still situations that require the attention of public authorities and the whole society to ensure once and for all that the Gitano exercise their citizenship on equality with other citizens." (Fundación Secretariado Gitano, 2019).

the school was about to close, pushed by the Education Department because it didn't reach the acceptable standards. Nevertheless, in the last 10 years, the neighbourhood (and the school) became "less segregated and more dignified" (S5R, Spain). Moreover, she reported that during the last few years "there are many local families that are increasingly valuing the school project beyond their personal prejudices" (S5R, Spain). The very diverse intake of students has become one of the strengths of the school in both cases, and the aspirations of all children have increased as a result of migrant children's presence in classes.

**Table 10. Perceptions of schools by their communities.**

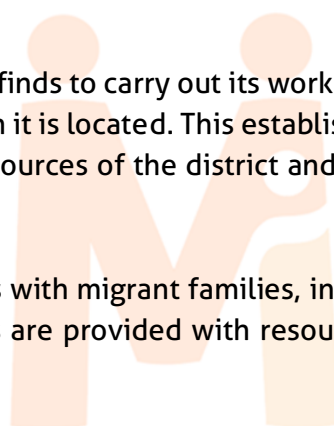
Strengths	Weaknesses	Considerations
Linguistic and cultural diversity as an advantage (UK)	Identify the schools' and/or districts as <i>ghettos</i> ; and public services are worse in these areas (Spain)	A lack of resources, specific professional development and integration programs in schools (Poland, Spain)
General perceptions and public opinion on the schools with high ratio of migrant pupils are mostly positive (Poland)	Parents recognised schools with migrant children as institutions intended to accept unwanted students from the Balkans and think that their children would not be able to achieve good academic results and outcomes (Slovenia)	The public perceptions on institutions are directly connected to the reputation of the district where the schools are located (Austria)
The very diverse intake of students has become one of the strengths of the school, and the aspirations of all children have increased as a result of migrant children's presence in classes (Austria, Spain)	Some members of the educational community express negative feelings toward migrants in general, influenced also by public media and political discourses (Slovenia)	School as diverse and a mixture of migrants and working-class families or families with lower incomes (Austria)
	Cooperation between parents and schools is particularly challenging in their schools, often due the language and the lack of translation resources (Denmark, Slovenia, Spain, Austria).	A high presence of migrant pupils affects the reputation of schools, often in negative ways (Denmark)

Source: own elaboration.

There are two considerations that stand out from this section, which can also be seen in table 10).

The perception of the school is related to the conditions it finds to carry out its work and the social evaluation of the district or neighbourhood in which it is located. This establishes a link between the social consideration of the school, the resources of the district and the economic, social and cultural capital of its inhabitants.

In working class contexts, the relationship of local families with migrant families, inside and outside the school, can be beneficial for both, if schools are provided with resources



that contribute to the promotion of students. These two characteristics influence the value that teachers and communities place on schools.

### *3.2.2 How linguistic, religious and cultural diversity affects school life*

A high-diverse composition of schools' population significantly affects everyday life at school and in the classroom. Educational communities tend to perceive the presence of migrant children and the multicultural atmosphere in their schools **as a richness and something positive** for the institution and the whole society. Nevertheless, many informants indicated that they don't always have appropriate professional development programmes nor resources to manage it. Despite that, the majority indicated that the presence of migrant pupils in their schools stimulate teachers to develop and use alternative teaching strategies. Moreover, teachers stated that it takes plenty of energy and time to prepare additional tasks and material for migrant children if they want to include them in a working process and in the schools' coexistence (cf. below).

In most Polish schools there are no conflicts observed outcoming from local and **migrant children's coexistence**. Only in S6, newly arrived children suffered negative reactions from the local community. According to the managerial team, "they were bullied and verbally abused, which never affected any Polish children attending this school". A slightly different situation occurred in schools with the presence of asylum seekers' children, especially in Lublin. However, thanks to the intervention of educators such conflicts had been resolved successfully. At one time, Polish parents resigned from their child enrolment once they heard that Ukrainian children were in the school. Nonetheless, these are however individual and rare cases.

Schools with a strong Parent-Teacher Association (PTA in UK/AMPA in Spain) get positive feedback from the families and the families support the school. However, many informants (Denmark, Slovenia, Spain, Austria) experience that cooperation between parents and schools is particularly challenging, often due the language and the lack of translation resources.

A lack of resources, specific professional development and integration programs in schools is observed (Poland, Spain). In schools with a high proportion of migrant population, pupils with special educational needs and families with financial difficulties often receive additional funding and specific resources from public authorities (such as reducing the pupil/classroom ratio) to better adapt school conditions to the diversity of their pupils. However, for informants in Spain, not enough resources and support are received from governments. For instance, a teacher (S5) states: "I think all schools should be in full equality conditions. In that sense, local and regional policies are not contributing [...] Inclusivity is a fundamental right, and it's decreed by law. But how do I put it into practice if I have no



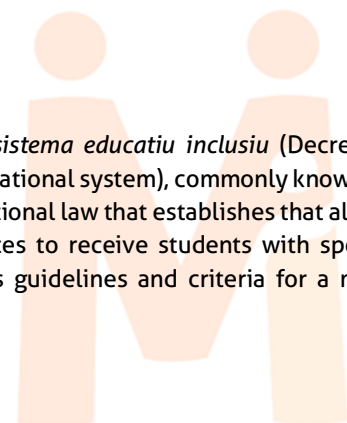
resources? The inclusive school decree<sup>12</sup> is a high-level decree designed with a very low budget.” Moreover, the staff of different schools in Spain noted that they haven’t received any specific professional development to approach cultural and religious diversity. Most Spanish schools have chosen to make the school a secular place where no religion is visible or present (S2; S4; S5; S6, Spain). However, religious practices are also part of the daily happenings of school as noted by a teacher from S2 “In Ramadan, some students asked me to leave the classroom three times during the lessons, because they needed to pray.” And added: “Last week, during the break, there were four girls on their knees praying” (S2T2, Spain). In contrast, some schools such as S6 in the UK, give students the opportunity to familiarise themselves with different religions and cultures since they attend a diversity of events that are organised at its premises: Eid, the Chinese New Year, Diwali, Christmas, Easter. Similarly, some Slovenian teachers frequently compare Muslim and Catholic holy books, Bosnian and Slovene literature, etc.

Also, in Slovenia, several schools with high presence of Muslim pupils that offer dishes containing pork have decided to include the figure of a pig on the menu to provide them clear information if they are not able to understand local language. However, it seems that not every school respects such restraints or provides a substitute meal. Nevertheless, some informants have reported that the resources and programmes to properly approach diversity in the schools usually appear when migrant children arrive and start attending, but there is not anticipation (S1E1, Poland).

In some cases, **the use of home languages** both with parents and pupils is valued and used as an effective tool for inclusion. In Slovenia, sometimes the teacher’s explanation is given in several different languages, for example Slovene, English, German, Italian or Serbo-Croatian. Similarly, in S6 of the United Kingdom, members of staff such as S6T3 speak Urdu and Punjabi, and a variety of other languages are spoken by staff members: Hindi, Spanish, Italian and Arabic. These languages are particularly requested for communicating with families, especially of EAL or International New Arrival pupils (S6, UK). Moreover, a teacher from S4 (UK) reported that cultural diversity has sparked debates in class between students. Linguistically, students speak many other languages across the school such as Portuguese, French, Urdu, Swahili, Romanian, among others. However, due to the diversity of languages some students are less motivated to learn another class-based language (such as Spanish and French in the curriculum) and some students already speak these languages as they have migrated from/through Spain, France or Spanish-speaking and French-speaking countries (S4T2, UK).

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<sup>12</sup> *Decret 150/2017 de l’atenció educativa a l’alumnat en el marc d’un sistema educatiu inclusiu* (Decree of educational attention to the students in the framework of an inclusive educational system), commonly known by teachers as “inclusive school decree”, is a decree part of the Catalan educational law that establishes that all the public schools in Catalonia must be equipped and have enough resources to receive students with special educational needs, students with disabilities, migrant students; and sets guidelines and criteria for a more inclusive organisation of the public schools. Online: [http://xtec.gencat.cat/web/.content/curriculum/educacioadults/trobades-pedagogiques/presentacio\\_DECRET\\_ADULTS\\_2.pdf](http://xtec.gencat.cat/web/.content/curriculum/educacioadults/trobades-pedagogiques/presentacio_DECRET_ADULTS_2.pdf)





In some Spanish schools, **multilingualism** is often identified by teachers **as a difficulty** in school's everyday life, due to that they do not receive enough external resources to manage multilingualism: "We don't have any cultural mediator. In specific cases we rely on an NGO's translator", according to the head of S2 (Spain). The head of S5/6 (Spain), on the one hand, suggests that these situations can contribute to stimulate cooperation and sympathy between students and families: "When we have individual tutoring, parents organise themselves for translations". For her, this issue often affects families' participation: "It's very difficult to engage parents who don't speak any Catalan or Spanish in school life". In Slovenia, some teachers insist that students should speak the local language also between breaks and out of the class, while most teachers do not mind if foreign students speak family tongue with other migrant children out of the formal lessons but in the school environment. Overall, there are teachers who clearly stated that they will not speak other foreign languages with migrant children and teachers who perceive migrant pupils as a **challenge and opportunity to learn something new**.

### *3.2.3 Academic outcomes and trajectories of the students*

This section addresses one of the key questions about the role of schools in hosting migrant children. In addition to providing care and emotional support, the role of the school is to contribute to the academic advancement of students, to assist them in their personal development, and to enable them to make a positive contribution to a society that, as we have seen, views them with ambivalence, if not rejection. In this regard, the first observation to be made is that in terms of students' academic results and trajectories, the situation in the different countries could hardly be generalized.

Schools reported examples of migrant learners who did not know any words in the local language at the beginning of the first academic year and in their final year they had higher grades than local students. On the other hand, several informants reported that a significant percentage of migrant students do not finish high (vocational or academic) school (Slovenia, Spain, Austria) (cf. below). Based on Slovenian teachers' statements, among the characteristics that seems **to promote academic success** are: motivation, open-mindedness, being ambitious, communicative, having initiative and having a supporting environment. There are cases of families with high expectations that cause additional stress to children; and families that were completely indifferent toward the academic results of their child. Nevertheless, as stated in Austria national report, the role of families in supporting children in school means communicating with teachers and principals, as well as helping them with homework and study, is strongly related to speaking the local language. Therefore, students' educational trajectories are predetermined by socio-economic standards as well as by migratory background.

In the United Kingdom academic performance of migrant students is generally perceived positively. A teacher from S3 reported, "one thing I can say is that when I work with EAL pupils their **attitudes towards their learning often exceed their peers**. They try so hard, they

are motivated, they are well-equipped, they've got their pencils etc., they are organised, the standards are through the roof, one or two may be but they've been a few with behaviour problems but on the whole, I could say that their attitudes towards learning is phenomenal and more resilient" (S3T1, UK). Similarly, S6T1 noted: "We have very high performing academics children who are attending this school. And although they might be completely new to English, there has been very much an education focus for their children. So, a lot of these children would be considered able, high-performing children". Similarly, the representative of a primary and secondary school from Spain with 90 percent of migrant students noted: "We have outstanding students in primary and secondary. And we must motivate and take care of them" (S5/6R, Spain).

General opinion of Slovenian informants is that most children from former Yugoslavia adapt quicker because the language is similar, while children from other countries struggle longer with the language barrier. However, self-motivation and cultural and social capital of migrant families are also important, the Russian migrant children in this regard adapt to Slovenian language, culture and school system very quickly. Most of their grades are achieved at the beginning through oral assessments. However, higher grades are not completely unattainable for them, even though the majority achieve average or lower results. For instance, there are schools where 90 percent of migrant students successfully finish primary school, and vocational schools where at least one third of migrant people fail or drop out. Similarly, Danish informants generally report that migrant students struggle academically due to insufficient training in their countries of birth and/or the short time they have been in Denmark. Nonetheless, some teachers experience migrant students performing at the same level as local pupils.

In Austria, NMS pupils end after four years (10 to 14 years old). Rather, AHS schools follow the path to graduation in an advanced school (AHS-upper level) four more years (14 to 18 years of age) in order to go to University. A principal from a NMS school said, for example that "a marginal percentage goes to another secondary school" after leaving NMS. A teacher of a highly diverse AHS school emphasised that her students describe the school mainly negatively. The teacher reported that these **children often have low self-confidence** because they have the opinion that their chances of success are limited due to the school's reputation. The reputation is in relation to the district where the school is located, which is characterised by superdiversity. In this sense, it is observed that not every AHS can be classified as an elite school for the simple reason of being an *AHS*.

There are still many challenges to be faced. In the United Kingdom, those concern especially by the International New Arrivals, whose results in the GCSE tests<sup>13</sup> are not always satisfactory, often because they arrive late in the country to properly prepare for these exams. Moreover, C1 from S5/6 in Spain, noted that teachers in her school are strongly

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<sup>13</sup> In the United Kingdom educational system, the General Certificate of Secondary Education (GCSE) is an academic qualification taken in a number of subjects by pupils in secondary education.

working to face school dropout, especially from *Gitano* pupils in secondary school<sup>14</sup>. A report by a *Gitano* foundation in Spain revealed that only 20 percent of *Gitano* students successfully finish compulsory secondary school (FSG, 2013), which was confirmed by some informants (S5/6R, S5/6C1). Finally, it is important to note that many interviewees from the different European countries find that they lack knowledge of the academic paths of migrant students when they leave lower secondary school. However, some have the impression that migrant students mainly enrol in shorter educational programmes or take no educational courses at all.

Table 11 summarizes the contributions of this section, organizing them by polarities; and pointing out some of the considerations on actions and attitudes that can contribute to student engagement and feeling of belonging.

**Table 11. Perceptions on students' outcomes and learning trajectories.**

From	To	What is helping to promote academic success
Evidences of migrant students' progress along schooling (all partners)	The high percentage of migrant students do not finish high school (Slovenia, Spain, Austria)	Students' motivation, open-mindedness, being ambitious, communicative, giving initiative and having a supporting environment.
Perceiving academic performance positively (UK) at the same level as local pupils.	Students struggle academically due to insufficient education in their countries of birth and/or the short time they have been in the reception country (Denmark)	Students' self-confidence linked to their chances of success due to the school's reputation.
Families high expectations cause additional stress for children	Families which are completely indifferent toward the academic results of their child.	Families in supporting children by communicating with teachers and principals, as well as helping them with homework and study, is strongly related to speaking the local language.
As closer is the Language of the emigrant to the school Language performances are better	Children from countries with not closer connections with the school Language struggle longer with the language barrier	Students' educational trajectories are predetermined by socio-economic standards as well as by migratory background.
There is a lack of knowledge of the academic paths of migrant students when they leave lower secondary school.		
<b>There are still many challenges to be faced</b>		

Source: own elaboration.

<sup>14</sup> See footnote 10 on page 36.

As can be seen, the polarities refer to the students' academic progress, the perception of school's results, the role of the families, and the relationship with the language used in the school. These are four key areas, not only to explain migrants academic results, but of any student.

The conclusion from the above section is twofold. There is a need for a systematic accompaniment of young migrants that considers their cultural background; and for research on what happens to young migrants when they finish their compulsory schooling.

All this shows that it is a challenge and a need maintaining - despite the years of reception of the migrant population in most of the countries of the consortium - the search for strategies for their academic success.

### 4.3 Resources and mediators for integration

This section approaches those resources and mediators involved in the processes of migrant children integration into schools. It is divided into four subsections: 1) school reception and integration policies; 2) main practices based on schools and their reception policies; 3) visual displays, curriculum and teaching materials for integration used by schools; 4) teachers' professional development and accompaniment.

#### 3.3.1 School reception and integration policies

A common approach in all countries is that policies and integration-reception programs are focused, primarily, on learning the host country language. Some countries have more specific national policies, such as Austria with official German tests, Poland with Preparatory Classes, Spain with Reception Classrooms, the UK with English as an Additional Language (EAL) Program, and Slovenia with Slovenian language courses during the first two year. However, how these policies are implemented differs on the school and depends on the sensibility and predisposition of school staff (Slovenia, Spain and the UK). In Slovenia, namely counsellors and teachers (particularly class teachers) play an important role in welcoming the child as well as establishing an environment in which all children (including migrant children) feel well and accepted. Even in some schools, on the first day, migrant children may be particularly welcomed, even greeted in different languages, etc. In schools that are sensitive towards this issue, parents may be supported by the school staff already at the time of enrolment of the child. Sometimes, they are contacted and given information in their language (some schools in Slovenia and in Spain).

In the case of Spain, there is the **Reception Classroom program**. It is a program subsidized by the Education Department of each Autonomous Community regulated by decrees and procedures. Schools with newly arrived migrant children receive specific funding to hire a support teacher. The main objective of the program is to promote in these children the acquisition of the official languages, that is, Spanish or Catalan, in the case of Catalonia.

Schools have the freedom to decide if the teacher joins the ordinary classes or place the newly-arrived students in one specific classroom (this means that migrant children are located in separate groups for some lessons, usually those which require to master the host language).

In the case of the UK, its national report focuses on the reception program that identifies the **EAL students**. It is a program like the reception classroom and it varies depending on the school. At S4, S6 and S2, students that have arrived from another country are identified and placed in the EAL Program which offers extra assistance in class. In S2 and S6, the EAL Teaching Assistant also meets with the parents in order to better understand the child's needs. In S6, after getting into the class routine, International New Arrivals (INA) pupils are further assessed, if needed, by a teacher from the team. This enables the staff to gather further information and assess abilities, curriculum knowledge and language skills. The assessment can be done in home language such as Urdu and Punjabi, if needed. Also some schools in Poland have **preparatory classes** where migrant children can be placed for one school year. There, intensive language classes supplemented by compensatory lessons in different school subjects are provided.

The general admission policy in Austria towards children is also standardized. Children **must pass a test** and if they pass it with good grades, students can attend *AHS* schools, while children with lower grades must attend *NMS school*. Besides this general policy, there are two policies which specifically influence the integration of migrant pupils and pupils with migrant family backgrounds: 1) the classification of children who do not have a sufficient knowledge of the **German language skills** as '*außerordentliche SchülerInnen*' (extraordinary pupils), also called *a.o.-pupils*. If a pupil receives the *a.o.-status*, it means that their teachers as well as the school principal believe that they are not familiar enough with the German language in order to be able to follow the curriculum. When a pupil is given this status, they are not graded until the language skills are assessed as good enough to participate in class as regular students. And 2) the so-called MIKA-D-Test, that is a mandatory procedure measuring the integration process by testing the German skills of newly arrived migrant children.

In the case of Slovenia, schools have two 'more holistic' national integration programs:

- In some primary schools included in Ministry projects: introductory classes once a week before the start of the school year.
- All migrant children have the right and possibility to attend additional language courses for the first two years.

In the framework of the 2016 – 2020 *Let's enrich the school* Ministry of Education, Science and Sport call, some of the primary schools hired a person (**multiplier**) who works on different aspects of developing competencies of children. In some schools, this person devotes plenty of time to welcome migrant children as well as help with their inclusion, integration, and well-being, however, this is not a norm. Following the *Guidelines for the Integration of Immigrant Children in Kindergartens and Schools (2012)*, for each migrant child

enrolled in the Slovenian education system teachers should prepare an **individual program in cooperation with the child** and the family in which objects, activities, assessment modification, additional teaching support, etc., are set.

Nevertheless, there are also differences regarding how this is implemented, again depending on the individual who is involved in preparing this plan - some see it more as a formality, even a burden. While others really put an effort, first to welcome the child and the family, and second, to prepare the plan that considers the child's age, provenience, and existing knowledge. In many cases, however, the child is not actively involved in the preparation of the plan. If parents do not speak Slovenian, they usually bring someone along who does (for the enrolment.). In (rare) cases of some schools, there is a regular outside translator who helps on a voluntary basis, and sometimes other parents or children help.

Some informants from Spain and Poland, think that these differences in policy implementation are not only a question of the goodwill of the educational community, but a question of the superdiversity of migrant children cases. Few respondents in Polish schools did not feel enthusiastic about the integration programs. For instance, a teacher from the S8 argued: "It is not possible to design one program. It is indispensable to look at each student separately. I believe that all systemic solutions, wherever they are proposed, will always be imperfect as nobody ever asked teachers what they expect, what are the children's needs, but they are enforcing something that is not connected in any way to reality and just does not work in many cases."

In addition, in Spain and Denmark, visions of pupils' reception include issues such as emotional reception, accompaniment of **migrant mourning, peer support projects**, teacher supervision, and the use of games to build a relationship of trust. In the case of Spain, some schools have specific documents reporting reception policy protocols that delimit roles and actions (S2, S10). In Spain, **reception classes are no longer mandatory**, and in many municipalities newly arrived migrant children are enrolled in mainstream classes lacking supporting teachers in general and teachers being able to speak the mother tongues of the migrant in particular. However, all schools in the study arrange **reception meetings for staff members, parents and the migrant child**. An interpreter can be present too. One school produces a leaflet for the parents. Reading specialists, **language specialists**, social educators and mentors can be subsequently allocated to the migrant child for support. Sometimes they support individual students and are part of a team in the classroom. These policies are similar in many, but not all, schools in Spain.

Some schools in Spain and Poland also develop their own **translation policies**, sometimes with the help of the Administration, sometimes with family support and sometimes using technology like web translators. Within the classroom, sometimes children who have been in school the longest **translate for their peers**. This translation policy applies to conversations, documents, and websites. At times the lack of formal resources is creatively solved by asking other parents, students or members of the community to help. In addition, some schools have a policy of creating partnerships with other external organisations to improve integration (S2, S5/S6). This external collaboration enables



schools to receive support in working with adults and in teaching the language to adult family members. This policy of collaboration makes it possible to increase the school's capacity for building the educational community.

Also, there are differences between policies and practices carried out in primary and secondary schools in the same country (Slovenia, Spain). In Slovenia protocols dealing with the welcoming of migrant children are sometimes implemented in primary schools and are almost non-existent in secondary schools. In the case of Spain, usually primary schools include parents in the school's integration policies, while in secondary schools' policies focus only on students, except two secondary schools (S6, S10), that have a specific program for integrating families.

Poland highlights a **lack of integration programs** in schools. They are not planned, adopted or supported by the Ministry of Education, which makes some schools unwilling to design such a permanent and comprehensive integrative approach. Most of them limit their action to singular projects, sometimes recurrent. Some schools approach integration policies with a **folk approach**, such as the celebration of Diversity Day, the organization of an internal multicultural festival, multicultural bakery day, etc. Sometimes their character might be considered as child-centred because initiatives and ideas for such workshops come from children. Another positive action is an adjustment of the school calendar of events to the intercultural environment of the school, especially by respecting the festivals of other cultures or celebration of major historical events. This folkloric approach also is present in some Spanish (S1), Austrian (S1, S5 and S9), Danish and Slovenian schools.

Austria also mentions policies of **hiring teachers** as an integration policy. The Department of Education provides a platform where teachers can apply for their admission. In addition, school principals can participate in the selection of teachers by the law of the School Autonomy, which was ratified 2017. However, the headteacher of S7 pointed out that "school autonomy does not mean that each school principal is free to make his or her own decisions". In fact, due to the lack of autonomy and regulation of teacher recruitment policy at the federal or provincial level, school principals are sometimes unable to hire committed and culturally diverse teachers. For instance, the head of S15 explains that she often gets teachers who have no social competence and are often not open-minded towards migrant children. According to her, "it is very difficult to get them out of school".

Finally, some Spanish schools are developing a specific policy aimed at conflict prevention, conflict resolution and mutual understanding (S1, S2, S4, S10). Within this framework, **conflict mediation projects** involving students and adults were observed. One of the approaches of this policy is to anticipate conflict, to prevent an escalation of violence and to equip the educational community with skills to solve it themselves through dialogue. Also, within the framework of this policy, activities that seek knowledge of the culture of others, the cultural exchange of food and dance, the prevention of racism and the promotion of those that build a discourse of positive appreciation of the diversity of the school can be considered.



### 3.3.2 Practices addressing migrant children's integration

This section includes different school and classroom practices to foster migrant children's integration.

#### *Accompaniment, gaining confidence and knowing the environment*

A common practice in several countries is **mentoring and peer-mentoring**. Some Slovenian, Spanish and Polish schools organise **peer support** for migrant children in the form of mentoring. Other children help new students to get familiar with the environment and move around the school. It is common practice for the new arrived students to be helped by other migrant children speaking their mother tongue. Additionally, in some Slovenian primary schools, migrant children may also receive additional support from volunteer students, and NGOs from the local environment.

The most common practice used in Polish schools is placing children in **groups formed according to their ethnic or national similarity**. It is believed to ease acclimatization in new school environments. It may however negatively affect the integration with local children as larger groups of migrants have tendencies to stick together. There are some exceptions from this practice when children are dislocated between different classes which are supposed to allow deeper immersion in Polish language practice (S2T1). In S1 school the child's interests are used for formation of the class, not ethnic or national background criteria. "These classes shall be multicultural by definition. We would like to preserve these multicultural pots" (S1T2F). For these reasons, there is a frequent practice in schools to place **foreign children in a class one level below**, without considering the level reached outside Poland. This is believed to ensure that the child becomes comfortable in a school environment and acquires appropriate language skills. Unfortunately, usually such a solution does not protect a child from educational failure and flunking a class.

Trying to **communicate with more than words** is essential to address the language barriers of migrant pupils and make them feel comfortable in a new school. In Spain there are several projects to promote integration that are not only based on learning the country language. For example, S1 has carried out projects from different perspectives (body, music, and art). During *Projecte Psicomotricitat* [Psychomotricity Project] children can use their own body. As a teacher from S1 claims, "if the word is not there, there is the body. And through the body children can communicate, do and think". Another example is the music project, where they try to celebrate diversity. School (S11) is working on a dance project. According to the head of school "our body is also a language. So, it is a moment of union, of expression, of coexistence, we are all the same" (S11R, Spain).

Using or allowing the use of native languages during classes is another effective way that some schools in the UK put into practice to make migrant students feel comfortable and thus contribute to their integration. The English teacher at S5 (S5T5), encourages her

students to pair if they speak the same language in order to boost their confidence, but she also has a rule whereby speaking their own language is only allowed for a minute before switching to English. Some staff's members go the extra mile and **learn words in the language of their students**. For her Math classes, for example, S5T3, an Italian migrant herself, has learned to count to ten in Romanian, and is often using the Romanian equivalent for words such as 'bigger' and 'smaller' and has even picked up some swear words from her students, that she now makes sure are not used again in her classroom. She confesses that this strategy "does make students see you in a different way rather than just saying it in English all the time. You're trying for them and they need to make an effort for you". (S5T3, UK).

In the S1 in Austria, teachers underlined the **peer mediation** as a project that could support the integration of migrant children. In this peer mediation pupils have the space to talk about problems among each other and to solve their conflicts, feeling more accompanied by their peers and being able to build confidence with them. The managerial team of school S2 emphasized the role of the **NMS-talks** for migrant children integration. In these **NMS-talks** teachers with migration or refugee backgrounds can share their experiences of exclusions or discuss issues that were discussed in class. This is helpful because migrant children can discuss with teachers who are from the "same kind of cultures or religions", which promotes a better mutual understanding.

One teacher from a Danish school says that new students are offered a walk around the school to get used to it right from the beginning and in order to get to know other students, to 'network'. Many informants find this '**networking**' important in the integration process.

### *Improve language skills*

Poland, Slovenia and the UK point out specific integration practices aimed to improve the host country's language. In Poland, most schools benefited from the possibility to organize **additional classes of Polish** as a foreign language or compensatory lessons for children in subjects they need most. These additional classes are financed by the local government. The application is submitted by the school management. Such classes are available for children during only a school year. Additional classes are designed to explain things that were unclear to a child during regular lessons, increasing according to S2T1 their feeling of safety and wellbeing, and improving language proficiency. In two schools out of the six selected for the in-depth study cultural assistants are employed every school year. This is the person who assists the teacher during classes and is a mediator between teacher, children and parents.

In addition, regarding the relation with migrant children who perform linguistically poor, teachers often practice different skills. They allow for oral exams, as many point out: "It is very hard for those children to comprehend writing skills in Polish. It is quite common that pupils have good or average oral communication skills, but if they are obliged to write down their thoughts this makes a real big problem (S3T6). It occurs that teachers with migrant

children in the classes **simplify the language** to be better understood and communicative (S4T1). In Slovenia schools there are also many existing practices related to language learning. **Slovenian language courses** are organised for all migrant children enrolled in the Slovenian education system. Beside Slovenian language courses, some schools offer additional support for children in the form of additional hours of language learning. Rarely, courses in their mother tongue (like Macedonian or Serbian) are organised in primary schools in the framework of bilateral agreements with their country of origin.

Another country that their schools address integration through a greater focus on spoken language is the UK. A teacher from S6 notices that the high primary school accountability measures are around reading, writing and maths, while spoken language is neglected: "Without developing that spoken language, you are not going to see any progress in reading or writing, or maths, for that matter" (S6T1). In the last three years, S6 has taken bold steps in this direction by hiring a spoken language leader, setting up a debate team, focusing on **poetry as a learning tool** and offering them officially recognised speaking certificates. When it comes to programmes related to language development and integration, S2 uses a programme called **Racing to English**. This is a programme for children that come to the UK with no English at all and, in that case, the school follows the guidelines of that programme. While for those children that have already grasped the English language, the Teacher Assistant runs an **Expanding Vocabulary group** where children reinforce their vocabulary and use of English.

### *Show and present migrant children's cultures and religions*

The national reports from most of the countries (Austria, Denmark, Slovenia, Spain) refer to the celebration of different **cultural and religious events** as an integrative practice that allows children to share their experiences, customs and traditions. Some interviewees from Austrian schools mention religious festivals (i.e. Ramadan), performing theatre plays in which pupils represent "their cultures" (S1T3) or common cooking across "different cultures" and festivals offering "different cultural cuisines" (RS9, RS5) and "cooking in different languages, where a cookbook is written and is taken into account that we have a colourful diversity here" (RS8). Another school principal emphasized that in his school there are several ways of making the school's diversity visible such as the school choir singing in different languages (RS9, RS5).

Denmark mentions 'summer fêtes' and 'market days', as a **practice for involving migrant children and their parents in school activities**. Slovenia schools that generally acknowledge cultural, linguistic, and religious diversity, also support the participation of migrant children in school ceremonies and events with their traditional poems, songs, dances, food, etc. These events may include school plays, school balls, exhibitions, fairs, charity concerts, International Day of Languages, Migrant Day, etc. On such occasions, migrant students are given the opportunity to share their national anthem, hometown, language, national customs, etc. with their classmates or the whole school. Additionally, individual schools have specific activities, a school bulletin with poems written by migrant students in their mother

tongue are included, school anthem in all languages that are spoken at school, etc. These practices are more frequent in primary schools. Different celebrations of holidays are recognised, and children can miss school in these cases. Although some Spanish schools also have this kind of practices, some interviewees (S1, S2) were critical with this approach and argued that it was not the best way to approach integration in the sense that it was limited as it only focuses on culture and religion, and did not attend migration in its complexity and richness.

Another practice is mentioned by one school principal (RS9) from Austria. He underlined the project *Sag's Multi* (Say it Multi) which is a speech competition on multilingualism organized by the economic association *Verein Wirtschaft für Integration* (association economy for integration). The teachers framed these activities as providing **space for migrant children to show and present "their cultures and religions"** which, in turn, would promote their feeling of being accepted and of being included into the school community.

### *Enlarging educational community*

Some countries (Poland, Slovenia and Spain) mention practices of migrant children integration that involve the **collaboration or cooperation with external institutions**. In Poland, for instance, some schools are ready to cooperate with non-governmental organizations. One of the schools is cooperating with diplomatic personnel of Ukraine. In case of troubles, schools often ask for special pedagogical and psychological counselling support, especially those specialized in providing aid to children with special educational needs. Unfortunately, there is a lack of collaborations between schools and the academic community to a larger extent. In Slovenia, individual schools have additional practices of supporting migrant children and their families, sometimes **in cooperation with other schools or local communities**, such as additional language teaching for children`s parents. Rare are the cases of schools that recognize the importance of the whole local community for the integration of immigrant children and that connect and encourage cooperation between the school and the different actors in the local community. Although children and parents are informed about the possibilities offered in local communities. Finally, some Spanish schools cooperate with Civic Centres, NGOs and other institutions to engage migrant children and their families in the cultural environment of their neighbourhoods. For instance, in schools S2 and S5 there is an initiative with the Creart project carried out with an NGO, where through art they explore issues such as social justice, conflict resolution or peace. S1 has also a partnership with Tàpies Foundation.

There are several initiatives from Spanish schools for including families in the educational community through practices for making communication easy. Establishing communication and building trust between families and educational members is essential (García, Hernández, Gomariz and Parra, 2016). In order to **facilitate the conversation between teachers and migrant families** that don't speak local languages, schools use different techniques: to hire a translator, invite mothers who can speak both languages so they can translate everything, invite intercultural mediators, invite social integrators, have

the help of students who speak the language. In certain cases, the school decides to **translate some documents** into the most spoken languages of the school (S1, S10). In S5/6 some members of the staff have started Arabic lessons taught by unaccompanied minors (as a way of integration in the labour market for them), so teachers and staff members can communicate in one of the most spoken languages of the school. In some cases (S1, S2) the school offers free Catalan lessons carried out by retired teachers. Families can practice Catalan speaking skills in a relaxed environment. This is important because, according to a teacher from S1, "this communication is basic, so that they can integrate into the neighbourhood, help their children, even feeling part of the school". S5 and S6 are also promoting a similar project, where **language pairs** are organized between student volunteers and mothers to teach them Catalan or Spanish. In order to facilitate the connections between migrant families and teachers, some schools organise meetings with students' mothers, fathers and relatives with the purpose of establishing a space for relationship and trust with them and exchange ideas and experiences about the school's life. For example, S5 and S6 organise once in a month "**Coffee with Families**", and S9 organises once in a week, "**Afternoon Snack with Families**".

### *Improve coexistence*

In order to promote peaceful spaces and ensure more inclusive institutions, some Spanish schools carry out **projects addressed to conflict prevention**. These "Coexistence plans" are executed in primary and secondary schools. For instance, S2 carries out a workshop of 13 sessions, where they study the mediation process, the conflict, how to prevent it and how to solve it. S4 is implementing a similar project, its main aim is to propose actions and protocols in order to solve conflicts generated by coexistence and addressed to inevitable tensions of everyday life. Another secondary school (S10) has the '**coexistence committee**', who offers professional development and activities for teachers and students about coexistence. Finally, two schools from Spain (S1 and S5/6) and one from Austria (S1) are implementing projects of peer mediation among classmates.

In the case of the UK, some schools (S9, S11 and S6) are **UNICEF Rights Respecting Schools**, meaning that the schools are committed to place the UN Convention on the Rights of the Child at the heart of its ethos and curriculum. A Rights Respecting School not only teaches about children's rights; it also models rights and respect in all its relationships, whether between children or between children and adults. This has direct implications on how the school approaches the integration of migrant children, says S6T1: "There is this idea that the rights of the child are universal. We have five key rights that are selected by the children: the right to be safe; all children have rights; the right to healthcare, healthy food and water; the right to an education; and the right to an opinion. That automatically opens up conversations about integration".

### *Child-Centred Approach*

When informants were asked about to what extent child-centred approach was considered in these kinds of practices, most of the countries (specially Slovenia and Spain) acknowledged not to have integrative child-centred approach practices. Usually all the curriculum decisions are taken by teachers, and projects and activities related to cultural diversity arise from teachers' initiative. In Slovenian and Spanish schools, **a child-centred approach is virtually non-existent**. Even in cases when it would be expected, such as the preparation of individual plans for (migrant) children, children are often not involved. In some cases there is a lack of support for migrant children and the responsibility for their successful integration lay mainly with themselves (and their families). In the case of Spain, there is the willingness to make children more participative in school decisions, but most teachers do not know how to do this. In the case of Denmark, none of the informants talk about how children's initiatives are considered or how children participate in decision-making at school. The Danish research team find it hard to say in their national report whether the practices have a mono-, multi- or intercultural approach, rather the material seems to be characterised by interdiscursivity (Fairclough, 1992/2004).

Austria observed a predominant lack of child-centred approaches in daily routines of schools. Some teachers and schools shared a few initiatives that tried to include children's initiatives. The head of school S7 pointed out that she and her school staff had tried to socially include the children by introducing *Klassenstunde* (classroom lesson). In these *Klassenstunde* children have the opportunity to talk about their individual problems and/or conflicts with their peers. Unfortunately, she had to stop this initiative due to lack of resources (S7R). In another school (S1) one teacher organized peer mediation in which pupils across various classes and ages could voluntarily join and solve any conflicts among classmates. The pupils could attend a short training as mediators. In these peer mediation meetings, students could apply the knowledge acquired in the training by, for example, simulating existing conflicts that were treated anonymously and developed and worked on solutions with their peers

In the case of Poland, in S6 boarding school management appointed a **children council**, elected by the community, including migrant children. This body is collaborating with the management and has the right to vote, e.g. in case of relegation of the student and other important issues. It has also advisory duties uniting all members in a mutual goal to improve the social functioning of the place. It has very much **integrative potential**. Migrant children, especially those from former Soviet states, are often artistically talented and engage in many school events. Sometimes those initiatives are coming from children themselves. Often children with a migration background feel obliged to share their cultural heritage for their classmates or at larger school forums. Such initiatives are supported by schools and have space to be developed (S3T1).

Table 12 summarizes the school practices grouped by country, considering whether the language, the social integration, the collaboration with external institutions and the child-centred approach are considered.



**Table 12. Practices for migrant children integration**

Country	Language	Social Integration	Collaboration with external institutions	Child-Centered Approach
Austria	X	X		Rare
Denmark	X	X		
Poland	X	X	X	Rare
Slovenia	X	X	X	
Spain	X	X	X	
UK	X	X		

Source: own elaboration.

This table shows four dimensions considered relevant for this project. It conceptualizes practices for migrant children integration. These 'conceptualisations' are based on informants' reflexions about relevant practices of integration. That is, what practices from the educational community of each school stand out. In this sense all countries mentioned practices related to language and communication. Interestingly, informants from Poland, Slovenia and the UK propose practices for improving the country's official language. Austria's respondents come up with a project to foster migrant children's sharing and practicing communication skills. Austria, Spain and the UK interviewees speak about initiatives to facilitate communication among children (migrants and local) and among migrant families. In addition, teachers from some Spanish schools highlight artistic and corporeal practices as a resistance and alternative to language-based practices.

All countries include **social skills** as a relevant dimension in practices of integration. However, some of them opt for practices of homogenization (Poland) whilst others opt for heterogenization (Austria, Denmark, Slovenia, Spain and the UK). Moreover, most of them include celebrations and events as a multicultural sharing space. Some schools from Poland, Spain, and Slovenia consider integration related to collaboration with external institutions. Some of them work with civic centres or NGOs close to the school in order to include institutions from the neighbourhood to wider the school's educational community (Slovenia and Spain). Others consider these collaborations as an external support (Poland). Finally, although many studies stress the importance and benefits of a child-centred approach, none of the schools mention practices based on this approach. Except in some Polish schools, the initiatives indicated by informants are more related to proposals decided and designed by adults in which children can participate to a certain degree, than being child-centred practices.

#### *Discrepancies between practices of integration*

In some national reports, discrepancies emerged regarding the effectiveness of some practices aimed at the integration of migrant children:



- About learning host country language as a practice of integration (Denmark and Slovenia), a teacher from a Danish school says that students are integrated by learning Danish. Most informants emphasise language acquisition and mention pronunciation and the appropriation of disciplinary concepts of school curriculum. The informants do not agree when it comes to the relationship between Danish and mother tongue. One headmaster emphasises that the migrant children must speak Danish and assimilate Danish traditions. Others stress that the migrant child's family language is an important resource in learning a new language and the disciplines at school. However, linguistic tests and assessment are important to most of the informants. They are eager to screen the language skills of migrant children, and to prepare students for exams at the end of lower secondary school in order to get them ready for upper secondary or vocational schools. Many of the migrant children have difficulties passing the exams, and the teachers are worried about that.

Regarding informants from Slovenian, particularly secondary school educators support the view that children should learn the Slovenian language before enrolling in secondary school. However, there is no consensus at the professional level on this issue, as some, in contrast, support the existent practice in accordance with which students are included in regular classes immediately so that integration begins as soon as they are enrolled.

- About customizing assessment in migrant children (Austria), in terms of assessment and evaluation of migrant children, a teacher (S2T1) underlined the problem of grading migrant children. She explained that individualized teaching is allowed at schools, meaning to adjust to the needs of migrant pupils who have language difficulties to follow the curriculum or whose level of learning is considered as "weak". However, the individual or tailored classification of migrant children with specific needs was prohibited, which she interpreted as an obstacle to the integration of migrant children. The head of school S8 believes that teachers always take the individual situation of every child in consideration when grading them. He stressed that the main focus is on "making them fit for everyday life" (S8R). The head of another school (S9) pointed out that more individuality and the possibility to differentiate between various performance levels within the same school class could be helpful. In contrast the head of school S12 argued that "having to map different performance levels is de facto not feasible" and would be an unreasonable demand towards teachers.

#### *4.3.3 Teaching material resources and visual displays*

This section focuses on two topics: educational resources used to foster the integration of migrant pupils and how schools' visual displays and teaching materials (posters, photos, walls, textbooks, webpages and others) represent students' cultural, linguistic and religious diversity.

*What kind of teaching material do teachers use with migrant students?*

In many cases, teachers rely on specific **textbooks to teach the language of instruction** (Slovenia, Spain, Poland, Denmark, UK). Usually textbooks for language learning are produced by commercial publishers and, on most occasions (Spain), the *protagonists* are kids from different nationalities who explain their countries (from a folk point of view). In Denmark, in the teaching materials, the development of awareness of Danish as a language is explicit, while addressing the communicative competence in the language of origin or a positive and inclusive attitude towards languages other than Danish are rare. In the UK (S6), teachers used a specific pack for EAL teaching, which are basic folders and worksheets, tailored for specific topics and introducing them through play, listening and speaking. The same school also uses literacy tools and programmes such as WellComm, a toolkit designed to help early years settings identify children from six month to six years old who might be experiencing delays with speech and language and which can help put immediate interventions into place. In Slovenia, specific teaching materials and textbooks for teaching Slovenian language as a second language were developed due to the lack of existing resources for children. In Poland the most used materials for teaching the language are developed and shared by The Centre of Polish Education Development Abroad. On the other hand, it is also important to highlight that Poland's teachers are not using any integrative tools during the lessons.

In Spain most of the interviewees thought that textbook editors did not consider cultural diversity. Even so, teachers try to incorporate this approach when they create their own teaching materials. Something similar happened in Slovenia, where they pointed out that textbooks and teaching materials rarely addressed the issues of the cultural, religious and linguistic diversity of the students. Since there are no guidelines on whether and how to implement these themes, individual teachers are implementing them occasionally, when they see the opportunity. Denmark also reported that when it comes to content, the teaching materials are mainly monocultural, focusing on white children and adults, the Danish language and Western middle-class culture. On the other hand, in some specific cases, teaching materials pointing towards a transformative approach and multicultural or intercultural regimes were also identified. In Austria a lot of teachers emphasized that the use of names in some schoolbooks has changed over the last years by including also 'migrant' names in order to have a more inclusive view. Poland highlighted the importance of **subjecting school textbooks to independent assessment and reviews**. The Polish publishing market of school materials does not yet have such traditions. Some independent reviews were made by NGOs which showed no antidiscrimination issues included, ethnocentrism, nationalism, religious discrimination, stereotypical portrait of the national and ethnic minorities (Czulent, 2015; Abramowicz, 2011).

Respondents pointed out that they usually use **visual materials** when working with migrant students. In the UK the use of visual materials is one of the best approaches to address the language barriers faced by migrants (S5). In Spain all interviewees used material with repetitive linguistic structures, with many images and few parts of texts. Also, **linguistic games** were popular, such as poems, riddles or tongue twisters. For instance, there was a

school which used the famous game “who is it” in order to learn and practice new vocabulary (S2). In Austria, one of the interviewees explained that in school more pictures than words are usually used in the teaching materials so that the children can follow the lessons (S3). The use of educational games, social games or do-it-yourself (DIY) activities was also observed in Slovenia, mainly among teachers for additional Math, Slovene and English language classes. There are tools for teaching Slovene language through play, building community and trust. For example, there was a set of cards created by an Slovenian NGO and that a school used to promote language learning (S6).

The cultural diversity of pupils was also seen at the library of specific schools. Some of them had books in the students’ **native languages**. For example, in Denmark at one school library some books in Arabic and Turkish are available or can be ordered. In the UK, in one specific school, books are ordered based on the languages they have at the school and so they try to have at least one from all the different languages (S2). In Spain, in some cases, schools have native language books in the most spoken languages (although only in pre-school and first stages of primary, not seen in secondary schools) (S1, S2). In Slovenia there was a school with storybooks in Macedonian and Albanian language (S2). In Austria there was a school where many books in different languages and books about the lives of young people with migration experiences are available in the school library (S4). In one specific school a textbook for Ethical Education which deals with topics surrounding diversity and inclusion was found (S3).

In some schools from different countries (UK, Spain, Denmark, Slovenia) teachers use **ICT tools** as online visual dictionaries or online translators to communicate with students whose language of instruction skills are low. Other applications, programs and digital devices are also used such as:

- ClassDojo (UK). An online application that provides and promotes communication between teachers and parents. It works as a messaging app and the idea of integration is promoted through its translation function (S2).
- Voxprima (Spain). An online program focused on drawing-writing to teach written expression and creative thinking. It is not specific for migrant children, but it incorporates illustration as a key element, so it helps students that have language barriers and do not master the Catalan language. In the classroom, teachers co-create and work together with illustration and writing professionals (S2).
- PENpal (UK). One of the schools has prioritised the use of PENpal. It is a device that “reads” printed texts and “speaks” the translation in the student’s home language. The school has tried to provide each year’s group with a digital pen and a key phrases sheet. According to the teachers, it is really useful for pupils who have no previous experience with the English language to use at least some key phrases and it also promotes linguistic diversity (S2).
- Linguscope, Duolingo or Å Tanôt (UK). Interactive language learning platforms, used in class to learn languages. Includes interactive language games which are on an interactive touch-screen whiteboard (S4).

Some countries (Poland and Spain) pointed out **teaching materials available online** that teachers can take advantage of. For instance, Spain collected some examples created by the Department of Education of Catalonia. It offers initial tests in twenty-two different languages, teaching material adapted to newly arrived students (from different areas of the curriculum: Catalan and Spanish language, mathematics, history, geography, etc.), papers and lectures about reception processes, cultural and linguistic diversity, examples of experiences with migrant children carried out in primary and secondary schools, etc. Interviewees also explain that in some cases they adapt this created material to the specific needs of their pupils.

In Poland, researchers found online tools such as:

- An online package containing a glossary of school terminology, translated into five languages and glossaries for individual subjects, as well as translations of school documents.
- An educational package containing information on the specifics of teaching Polish as a second language, including methods, forms of work and lesson plans.
- A welcoming package for pupils and their parents in the following languages: English, Chechen, Ukrainian, Vietnamese and Polish or a guide of good practices for principals, teachers, educators and psychologists, containing a proposal to test skills in Polish as a second language at levels A1 and A2.
- A package containing materials for teaching foreign children in classes I-III, a program of teaching Polish as a L2, etc.

*Do the visual displays of the schools show the diversity of their students?*

In most countries (Austria, UK, Spain, Denmark, Slovenia) students' cultural diversity was visualised at the entrance of at least one school. For instance, in Spain most primary and secondary schools had at the minimum one poster and image (usually maps) reflecting the cultural diversity of their students. In some cases, they had murals and posters written in different languages (figure 1), displaying words in all the spoken languages (mum, dad, hello, how are you, bye...). In one specific school (S1), all the visual displays of the hall showed the super diversity of the educational community (parents, students, etc.) (figure 2). The entrance to a Spanish school (S10) displayed a big sign that said, "we can all fit in here" (figure 3). However, in a primary school in Andalusia (S13), where most students have Muslim background, was a display visualising a project aimed to explore the development of science, with no reference to Muslims contributions to Astronomy, Geography, Medicine, Mathematics, etc.







Figure 2. S2 (Spain) poster at the entrance in different languages.



Figure 1. S1 (Spain) showing the different cultural background of their student.



Figure 3. S10 (Spain) 'We all can fit in here'.



Figure 4. S4 (Slovenia) stairs.



Figure 5. S4 (Slovenia) Part of the project 'We are all Migrants'.

In Austria, in some schools, the use of posters and photos that address integration and migration is obvious. At the entrance of one school there is a large poster with 'Peace' or

'Hello' in different languages or there are sentences like "diversity of religions and cultures are our wealth" (S4). Posters showing students' hobbies and interests, mother tongues as well as family background were also observed.

In Denmark different examples in specific cases were also seen: posters with intercultural messages (inviting dialogue and common action within the framework of democracy), posters about Danish history and next to them posters showing the history of the countries of origin in the same era (S6), a picture of Nelson Mandela (S6), etc. Nevertheless, there are also examples that illustrate a monocultural approach. For example, in one school, an exhibition on Danish history and the important role of Christianity left no room for reflection on internal diversity and non-linear historical events (S2).

In Slovenia, schools recognizing cultural, linguistic and religious diversity would typically have other forms of visual displays supporting it. There would be writings in different languages, pictures and photos recognizing diversity. For example, there is a school where its entrance doors are decorated with words like "multicultural, multi-ethnic, multinational, multilingual, contemporary, innovative, healthy, eco-school" (S4). In addition, at the same school stickers accompany students in their mother tongue through school, wishing them a "good day" (figure 4). And, in a classroom, there are pictures around the idea that we are all migrants (figure 5). Despite that, it is important to highlight that there are primary and mostly secondary schools without any visual display of cultural diversity.

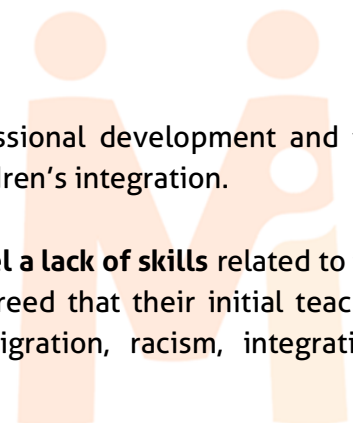
Regarding the UK, the report highlighted one specific school (S4) where there is a clear celebration of diversity and effort to represent and reflect students' different cultural backgrounds. This is shown through posters around the school, within the classroom, artefacts and images which reflect the ethnic diversity of the school

To sum up, in general a monocultural approach is observed in the teaching materials from all countries although in some aspects teachers and schools are trying to have a more inclusive point of view. Especially when they create their own material. Despite that, it is necessary to emphasise that it depends on the willingness of each school and teacher, their vision of integration or inclusion, their background, their group class, etc. Regarding schools' visual display, it seems most schools pay special attention, sensitivity and willingness to show and celebrate diversity, trying to represent and reflect students' different cultural backgrounds.

#### *4.3.4 Professional development and accompaniment*

This section focuses on the analysis of teachers' professional development and the external support schools have in order to foster migrant children's integration.

In some countries (Spain, Slovenia or Austria) **teachers feel a lack of skills** related to the integration of migrant children. In Spain, most teachers agreed that their initial teacher education did not consider topics such as diversity, migration, racism, integration,



interculturalism or multiculturalism. As a matter of fact, teachers highlighted that they are learning how to manage diversity through practice and reflections between colleagues. Even though they feel they have a lack of skills to foster migrant pupils' integration. Something similar happens in Austria, most teachers are frustrated and do not know how to behave in super-diverse student groups. Nevertheless, they stated that the support among teachers as well as the experience they gain each day has helped them to deal with migrant pupils and pupils with migrant families in a more professional and efficient way. In Slovenia, generally a lack of skills to work with migrant children has been pointed out, expressing their need for professional development on topics such as coexistence, cultural, religious and linguistic plurality, etc. However, some of them did not see this need. This idea was predominant in Poland, where respondents did not feel any need to participate in further self-developing training and felt competent enough to work with migrant children.

In Austria all respondents agreed that there are professional development activities that help them to develop skills. However, these are often not related to migration or integration and usually depend mainly on the individual motivation of the teacher or the willingness of the school principal. In Slovenia something similar happened. The involvement in this kind of education is voluntary or depends on the priorities set by the headmaster, because teachers are not involved in any obligatory professional education concerning the integration of migrant pupils. The Ministry of Education, Science and Sport provides most of the training. In fact, in schools where there is a person actively focusing on the integration of migrant pupils, a vast amount of time is devoted to this endeavour through lectures, workshops, updates, etc. Sometimes individual teachers, counsellors or multipliers do this training and inform other teachers about it. Spain follows the same structure. Educators who have attended these kinds of activities have done it voluntarily or as part of the school-based professional development courses. Some teachers explained that the Department of Education and the city councils offer courses related to the topic of integration. Nevertheless, some of them reported that they need more specific professional development programmes. In Poland there are numerous opportunities to sign up for studies focused on working in an intercultural environment and these studies are co-financed by the local government. On the other hand, teachers explained that they do not attend due to the shortage of time.

In general, the most common in-service professional development are **courses related to teaching the language** of instruction. For instance, in Poland studies or formation sessions for teaching Polish as a second language became very popular and in most schools that accept migrant pupils' teachers gained such skills. In the UK in one specific school the Continuing Professional Development programmes were prominent, professional development around EAL (English as an Additional Language) and international new arrivals strategies (S3). In Denmark in-service teacher education in language acquisition is mentioned by most of the informants and also courses about migrant experiences, inclusion, conflict resolution and trauma (although they complain about the lack of funding for this kind of training). In Slovenia, in some schools, there was a lack of teachers of Slovenian as a second language (S2).



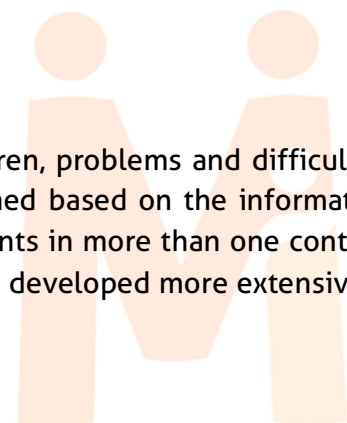
In Poland, teachers attended different formation activities many years ago. As a matter of fact, there was a time in the first decade of this century when courses and workshops about migration were frequently offered and popular. Something similar happened in Spain, where some teachers explained that the kind of continuing professional development activities that they regarded as the most effective ones were a series of conferences organized years ago and that they no longer take place.

Almost all countries evidence that there is an **ongoing cooperation between schools and other organisations**. In Denmark schools draw on internal and external support. Some schools have mentors for migrant children, refugees speaking Arabic and Somali in job training or former refugees that work as counsellors for migrant children. At one school three-days courses for teachers are organized by municipality consultants in bilingualism. In one specific school volunteers from the Red Cross help migrant children with their homework. In Spain almost all schools cooperated with NGOs, *centres oberts* (extracurricular facilities), city councils and other institutions of the neighbourhood. For example, there is a school carrying out a project with an NGO about art, coexistence and peace (S2). In Slovenia in some schools there is a good collaboration with the local environment, and it plays an important role for the integration of migrant children. For instance, they work with volunteers from the university, NGOs, migrant associations, etc. On the other hand, also some schools are not connected with any institutions within the local environment.

In the UK some schools have partnerships with Manchester University, School Improvement Liverpool and other stakeholders. For instance, one school is cooperating with a University, which allows the school to train future teachers while contributing to its own professional development programme and developing research opportunities (S6). Moreover, the school has also created Teacher Journal Clubs, where they invite teachers to engage in groups, with a piece of research connected to their practice and discuss its implications. At another school the support and more specialised professional development come from the EAL Lead that shares resources and information to their colleagues (S3). In Poland schools cooperate with non-governmental organizations, usually refers to inclusive actions or events and anti-discrimination education or the teaching of tolerance to children. Unfortunately, larger development of such cooperation had been jeopardized after the shift of power. Another example of accompaniment is the case of the intercultural councillor that was appointed in Krakow in 2017. Due to a shift of competences it was released in 2019. However, the person who had been appointed is still consulting teachers informally.

#### 4.4 Obstacles, difficulties and weaknesses

When trying to promote the integration of migrant children, problems and difficulties appear. In this section, we set out the main areas determined based on the information provided by the interviewees. See table 13 for common points in more than one context. After the table, these common points and similitudes will be developed more extensively, as well as the specific characteristics of each one.



**Table 13. Main Obstacles, difficulties and weaknesses. \***

			Austria	Denmark	Poland	Slovenia	Spain	UK
Lack of a holistic approach to integration								
Lack of resources	Financing and support from the Administration							
	Infrastructures							
	Staff (professionals and/or teachers)							
Difficulties related to the school organisation	Large classes							
	High Student mobility							
	Different curricular levels							
	Segregation							
	Lack of time	no individual treatment for the student						
	Barrier of language							
Difficulties related to didactics and teaching	Lack of teacher education to face diversity							
	Mental Health of students							
	Lack of empathy or awareness by teachers							
	Difficulties in teaching the subject's content							
	School discontinuation							
	Absenteeism							
Difficulties related to the family environment	The barrier of the language							
	Lack of support or implication							
	Non-understanding of the project school system							

Problems related to the housing policies						
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Source: own elaboration.

\*The data in this table is based on the information provided by the informants in the interviews and focus groups in each context.

#### *4.4.1 Lack of resources and problems related to the administration*

##### *Financial difficulties*

The scarcity of funding to address the integration needs of migrant children was repeated in the cases of Slovenia, Spain and Austria. In Slovenia, there is also a lack of better financial support to enable stable funding and full participation/employment of a person dealing with integration issues. This shortage of financial support is also reported in Spain (S1, S2, S3, S4, S5, S6, S8, S11), because schools have unmet needs. In the case of Austria, many interviewed teachers emphasized the insufficiency of resources to support migrant children's integration at their schools (S1T1, S1T6, S2T1, S2T5, S5T1, S5T5).

##### *Insufficient infrastructures*

This issue appears in the UK and Austria. In the UK, at S5, a recurring theme running across the interviews is the small size of the EAL department, which makes the work with over 500 EAL students quite challenging. In Austria, the interviewees expressed the need for more space and bigger classrooms (S3T1, S4T1, S4T3, S4T5). In this regard, a teacher from S4 in Austria explained that the school he worked for was built many years ago, when there were only a quarter of the children attending the school compared to the current number of pupils nowadays. Therefore, each child had less space in the school as before. Also, in Austria has emerged the complaint of not having enough teaching resources and quality facilities (S14R, Austria).

##### *Insufficient support by integration experts*

In the UK, several interviewees have defined the current teaching system as a model of withdrawal and isolation (S5, UK). Also, in Austria, most of the interviewed teachers criticized that they had too few teachers for team teaching - for two teachers teaching in one class - (S6, S9, S12, S14, Austria).

In the cases of Spain (S1, S2, S3, S4, S5, S6, S8, S11), Austria (S6, S9, S12, S14), Poland and Slovenia, the interviewees emphasized that there is a high demand for more translators, psychologists, social workers, health personal and counselling teachers in their schools in order to meet the specific needs of migrant children. For example, in Poland, the interviewees reported as a significant problem the shortage of experts, pedagogues,

psychologists, speech therapists, who speak other languages: "This is a very serious problem, as children cannot express in their own language all the bad emotions they feel, that grow in them. The Polish language is not the one allowing them to express their feelings and experiences" S1T1, Poland).

In the case of Slovenia, the work with migrant children is mainly the responsibility of the school counsellor and/or psychologist, who often due to all other responsibilities have no time. Another issue is the personnel financed by some projects. This means that schools hire the person who works with the migrant children only for the duration of the project. Sometimes, the local employment office sends an unemployed person who is on the "public work" scheme. The problem is that all these ad hoc involved persons do not necessarily have skills, knowledge, and affinity to work with migrant children.

#### *Lack of resources*

In the case of Slovenia, Slovenian language for migrant children is sometimes taught by teachers of other subjects (in one instance even biology), without any proper knowledge and skills except that they are native speakers. These teachers are involved in teaching Slovenian language because otherwise, they do not have enough hours for full-time employment. All teachers agree that existent hours of language courses are not enough.

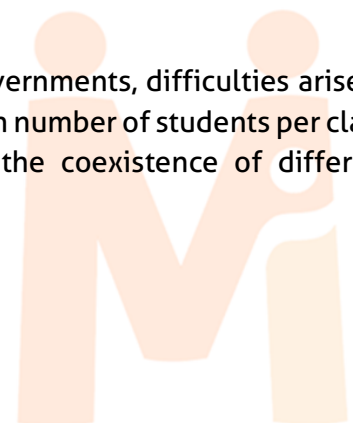
In Austria, the head of S5 criticized the **distribution of financial resources** that do not consider different challenges such as the growing diversity and plurality in the school.

In the case of Spain, in some interviews it emerged that the **Reception Class** is an insufficient resource (S1, S4, S5, S6). Moreover, this facility has been limited in recent years and some schools do not even have it.

In Poland, it's important the **lack of support** from the Regional Education Supervisory Board that is responsible for the implementation of the educational policy on behalf of the government. The one for the Krakow region declared no interest in any intercultural issue, and the head of this institution is very conservative and attached to traditional Catholicism.

#### *4.4.2 Difficulties related to the school organisation*

As a result of the lack of resources and problems with governments, difficulties arise in connection with the organization of schools, mainly in the high number of students per class, the language barrier, student mobility, lack of time and the coexistence of different curricular levels in the classroom.



### *Large classes*

A common fact in Spain, Austria, Slovenia, Poland and the UK is the **high ratios in the classes**. As a result, teachers are unable to treat students individually, which is a major problem, especially with newly arrived migrant children, who do not yet know the local language. This creates communication problems between teachers and students and it also makes it difficult for students to follow the lessons. This hampers the integration of migrant children, as teachers cannot consider specific needs, such as **different levels of learning and language skills** (S7R, S4T1, Austria).

In Slovenia, newly arrived migrant children enrol in normal classes the first day without knowing Slovenian, but at the same time, they attend an additional language course. These students cannot follow the classes and the teachers cannot dedicate themselves to them individually since they usually have between 25 and 33 students. All responsibility lies with the teacher and the migrant child.

### *Student mobility*

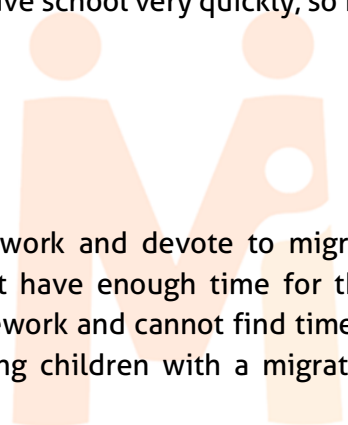
This fact has come up frequently especially in Spain (S1, S2, S3, S4), where the difficulty of having a **live enrollment** is also underlined, causing many students to join throughout the academic year. On the one hand, this makes group cohesion difficult. On the other, students with very **different curricular levels** coexist in classrooms. Obstacles in the curriculum have also been exposed in the UK: "every pupil must be taught the same lesson, the same curriculum regardless of needs" (S3, UK).

In Poland, in certain schools there is a problem of participation in the language classes by different migrant children. Additional hours are organized for all of them and it happens that children from very different classes and with unequal language skills are placed in the same group. There were situations where first graders attended the same language group as sixth graders (S2T1, Poland).

**Student mobility** has also been highlighted as one of the main challenges in the UK. In S6 almost half of the students (43 percent) arrive and drop out of school. The high mobility rate affects overall working patterns of the school, particularly with newcomers who need English support. In S12 it was also mentioned that children leave school very quickly, so it is not possible to see their progress.

### *Lack of time*

In general, there is a **shortage of time** for teachers to work and devote to migrant students. In Poland all respondents noted that they do not have enough time for this. Teachers and educators are overburdened with regular homework and cannot find time to pay extra attention to children with special needs, including children with a migratory



background (S5T2). Interviewees from Polish schools directly complained about overload and stress, as there is a shortage of staff and teachers make additional hours. In Slovenia, the teachers interviewed also stated that they do not have time for an individual approach and treatment of the new students that do not yet have knowledge of the Slovenian language and hardly follow the lessons. In the UK it was also mentioned at S2 the **lack of time** as one of the main difficulties that educators face.

### *School segregation*

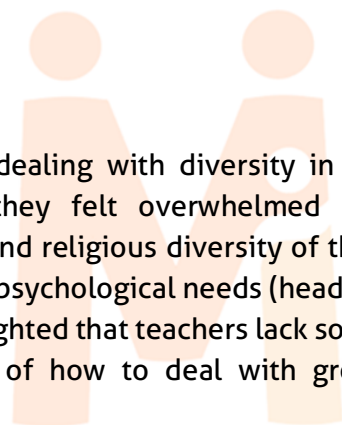
In the cases of Austria and Denmark, the issue of language learning has been linked to segregation. In the Austrian case, German language proficiency was viewed as the most crucial prerequisite for a successful integration in school and in Austrian society (S5R, Austria). However, many teachers and school principals interviewed considered it counterproductive to separate migrant children from the regular classes and their local peers in the *Deutschförderklassen* (Remedial German classes). This prevents exchange between pupils and thus, the inclusion of migrant children into the class community. Moreover, they fail to catch up with the content of regular classes (S1T2, S1T6, S1T1, S2T1, S2T5, S5T1, S5T5, S6R). That is why many teachers interviewed expressed their concern regarding the effects of remedial German classes as supporting a parallel system that produces segregation rather than inclusion.

In Denmark, both reception classes segregated from mainstream education and the alternative, placing children in mainstream classes soon after their arrival (which is a relatively new practice in Denmark), are hindering integration. The first due to both students and teachers experiencing being secluded from the mainstream system, the latter due to immense language problems. The system is especially unsuitable for late arrivals (lower secondary level), not offering them the time and support needed to reach upper secondary level. In Slovenia it was also exposed that the language problem is even bigger in higher classes of primary school or in secondary school because the learning content and vocabulary are very complex and there is always a lack of time. In Slovenia, it was also stated that sometimes students have worse grades for not knowing the language and this affects their self-esteem and motivation.

### *4.4.3 Difficulties related to pedagogy and teaching*

#### *Lack of resources to deal with diversity*

Interviewees in different cases reported difficulties in dealing with diversity in the classroom. In Austria, many teachers complained that they felt overwhelmed and overstrained in terms of coping with the cultural, linguistic and religious diversity of their pupils and in dealing with refugee children and their specific psychological needs (heads of schools S6, S9, S12, S14). In addition, interviewees also highlighted that teachers lack social skills and intercultural competencies, such as knowledge of how to deal with group



dynamics, particularly in a context of ethnic, linguistic, cultural and religious diversity. In Spain, the lack of professional development to manage the great diversity they have in the classrooms and to resolve some of the conflicts that arise was also mentioned (S2, S4, S5, S6, Spain). In Denmark, there is a lack of supervision and counselling and of suitable teaching material (linguistic and cultural) for the children, and particularly for new arrivals at lower secondary level and onwards. Teachers also call for realistic and feasible teaching methods and approaches to bilingual children.

In Slovenia, schools' members pointed out the requirement of a **more individualized approach for children and their family** (considering specific personal trajectories and child/family history and migration circumstances) and the introduction of a more **child-centred approach**. Also, in Poland respondents highlighted the need to increase hours of compensatory lessons. That would enable **more individual work with migrant children** and such work is most valued in the context of educational progression.

#### *Difficulties to attending student's mental health*

In the cases of Spain, Poland, Denmark and the United Kingdom, teachers reported the lack of resources to face **complex and painful situations** experienced by students, such as processes of migratory mourning, nostalgia, depression, changes in affective links and references, complex family situations, etc.

In Spain, the **emotional processes that newcomers go through**, caused by the pain of migration, and all the changes in their lives are pointed out. It is common for some students to be raised in the countries of origin by their grandmothers or aunts and when they arrive in the host society, they do not even know their mothers. This creates great emotional **instability** and very complex situations for them (S2, S4, S5, S6, S14). In Poland, one of the most significant problems that migrant children experience, especially those from the East, is feeling of uncertainty, not being anchored, lack of personal stability, lack of future plans – if they will be bonded to Poland or not. In the context of school education, it negatively affects motivation to learn Polish and generally to education. The feeling of instability they bring from homes does not motivate them to progress in school.

In Denmark, in some cases, educators mention that children's feelings of insecurity are hindering integration. They are concerned about relatives who are still in war zones -which obviously affects the welfare of refugee children, about deportation to their countries of origin (refugee children in general) or failure to achieve family reunification (especially unaccompanied young refugees), and about hard-line immigration policy and the heated anti-immigration debate in Denmark. Children feeling dread and insecurity often underachieve in school and show signs of **lack of wellbeing**. Especially important is the case of the UK, where a reflection of the current migration crisis in Europe are the children with **post-traumatic stress disorder** (TEPT) enrolled at S6, who come mainly from Syria. The school does not necessarily feel prepared to deal with such issues: "We're not specialised enough in what we offer, so we've had to find out different charities and resources to



support them” (S6T2, UK). The school has also used a play therapist who is a staff member as part of its efforts to address the problems faced by children with TEPT. Although most of the migrant children at S12 do very well academically, the school has nevertheless a small number of children who have been traumatised by previous life experiences. The interviewees of S12 have informed that these children didn't have successful learning results.

In some cases, it was also reported a **lack of empathy or awareness** of what migrant or refugee status supposes for a child. This is the case of Austria, where the interviewees also emphasized that teachers lack social skills and intercultural competencies such as knowledge on how to cope with group dynamics, in a context of ethnic, linguistic, cultural and religious diversity. In Poland, there is a lack of knowledge and awareness of the link between the migration situation and the possible need for assistance in teaching and learning. This means that many teachers ignore the migratory status of a child and do not realise that such a child can experience hardship due to migration (such as being rooted out of their previous communities). Some teachers just cannot show enough empathy. They judge children by their lack of knowledge when the problem lies in lack of language proficiency (S3T1, Poland). Denmark is a similar case because several educators mention that colleagues complicate integration due to the lack of pedagogical skills and having a **deficit perspective on migrant children**. Finally, in Slovenia some school's headmasters exposed the general problem of treating migrant children as a homogeneous group without internal differentiation or diverse needs. This type of approach neglects all the specific needs that are real, as well as their consequences.

### *Difficulties in teaching the subject's content*

Some teachers have also reported that they have difficulties in teaching their subjects in the cases of Austria and Spain. In Austria, teachers stressed that they were not able to teach “their subjects” or that they had to adapt to the learning level of migrant children, which was an obstacle to their teaching and to achieving their teaching goals and resulted in “very low teaching level” (S11R, S12R, S14R, S4T1, Austria).

In Spain, on the one hand, teachers experience a lack of interest and appreciation of studies by some students. In addition, they reported how this situation is influenced by the complicated situations their students experience, not only migrants, but also unstructured families or families under unprivileged social conditions (S1, S2, S3, S4, S5, S6, S7, S11). Therefore, many students have low self-esteem and low expectations for their future (S5T1). On the other hand, especially in S5/S6, there are some problems between students. Sometimes they treat each other with physical or psychological violence. This entails that teachers must spend time working on these behaviours and **solving conflicts**, to make coexistence possible.

### *School discontinuation or absenteeism*

Finally, another significant problem that teachers reported in Poland and Spain is **school discontinuation**. In Poland it's connected to migrant children's education while in Spain there is **absenteeism**, mostly with the gitano population (S3, S5, S11 and S15). When they are close to the age of 16, some students don't go to school. The family wants them to stop going to school to start working if they are boys, or to get married and have a family if they are girls. Although little by little this is changing and happening less, it is a reality that still exists. In Poland, it was observed that children can vanish from school the next day without prior notice. This is also a legal problem as school is obliged to assess the reason for the school absence. Such assessment is almost impossible, so schools usually do not know what happened to a child. It might be justified if children are returning to their home country or moving somewhere else with parents, but the situation got worse in case of minors in care.

#### *4.4.4 Difficulties related to the family environment*

The interviewees reported obstacles to integration derived from students' family environment in Poland, Slovenia, Austria, Denmark and Spain. Although each context is different, there are several common features, mainly: communication problems due to language, lack of implication in school (especially in secondary schools), non-understanding of the country's school system, lack of appreciation and interest in school education, in some cases, rejection of psychological support.

In Poland, there is a visible cultural difference in the cooperation of schools with Polish and foreign parents. Parents of migrant children sometimes fear contacts with schools which lower the level of their engagement in school matters and life (S2T5). It is quite common that parents do not speak Polish or perform poorly. Frequently children are used as translators. Additionally, there is **resistance from migrant children's parents**, especially coming from the East, to send a child **for psychological consultations**. It can be explained by cultural differences or different psychological assessment systems in countries of origin. Parents were explaining that they fear accusations on bad parenting and as a result limitation of their guardianship (S1T1). They are often stressed with the simple invitation for a parents-teachers meeting. They assume that they or their children do not meet expectations, so they are not used to cooperation with school daily, which probably is driven by cultural differences (S4R).

In Slovenia, teachers reported this **lack of support from the family** by arguing that they do not have necessary language competences, sometimes they have low educational aspirations, and low cultural/educational capital. So, an additional challenge is how to reach and better involve migrant children's parents. Especially on the level of secondary schools, the **inclusion of parents** is **almost non-existent**.

In the Austrian case, among the interviewees, the importance of the active participation of parents in the daily school life for the integration process of migrant children in schools

was emphasized. They saw important gaps in the knowledge and understanding of migrant parents and families about the Austrian school system and daily schools' routines. Teachers particularly highlighted the lack of German skills of migrant families that hindered mutual understanding between teachers and families (S2T1, S2T5, S7R, S8R). Most of the interviewees emphasized that parents' motivation and interest in education is relevant to the integration process of their children (S1T1, S1T6). Some interviewees said that parents' "background" and "religious beliefs" influence their approach to school and their children's education (S8R, S11R, S10R, Austria). According to some teachers, parents were unwilling, for example, to approve their children's participation in biology and sex education classes because of "their values" (S3, T1, Austria).

In Spain, the respondents reported common **barriers to access and communicate with families**. In S1, S2, S4, S5, S6, S12, S13 and S15 families often have little involvement with the school, for instance by not attending school meetings, and some of them do not value school education, what they pass on their children. In S3, S4, S5, S6 and S11 the difficulty is given by the language, because they cannot have good communication with the school, or they do not dare to go to meetings. In S2 and S4, family members who participated in the discussion group and interviews highlighted the value of the school for them and their children, the commitment of the teachers and their desire to be able to participate more. However, the school S4, due to the lack of interest or difficulties of most families and the teachers' overwork, did not have a family association (AMPA).

In Denmark and in Poland, communication and value differences with parents are also seen as hindering integration. Due both to **language problems** (complicated by lack of qualified interpreters) and to **differing understandings** of, for example, the helpfulness of psychological counselling (seen as stigmatising by some parents), physical punishment of children (illegal in Denmark) and child-rearing in general.

#### *4.4.5 Difficulties related to housing policies and school segregation*

Interviewees in the UK reported that the **great economic deprivation** in the area is reflected in the worldly struggles of migrant children to attend classes. For example, in S6T2 there are families of 5 and 6 members living in a one bedroom flat in a neighbourhood with expensive houses. This has effects on children's mental health. Furthermore, there are not enough schools in Manchester and children from the same family may end up in different schools. The high demand for housing and expensive prices affect students' mobility because they alienate people from the area. As a result, children may be going to school for 3-6 months and then move to more affordable areas or leave Manchester.

In the Austrian case, some of the interviewees emphasized that **inefficient housing and social policies** were a crucial obstacle for the integration of migrant children. Since "wrong" housing policies lead so-called "Ghettoization" in which migrants "do not have the need to talk in German in their daily actions" (S7R). Many of the interviewees pointed out the lack of social mixing in their schools and neighbourhoods (S5R and S8R). The head of school S8

emphasized that many districts and areas in Vienna were divided along socio-economic lines, which often correlates with people with migration backgrounds.

Here another obstacle appears, the reality of **"ghetto neighbourhood"** or **"ghetto schools"**. In Denmark the interviewees also reported the existence of city "ghetto" areas. In Spain, in schools S1, S2, S3, S5, S6, S9, S10, S12 and S13, the participants have pointed out the problem of the **school's segregation**: "ghetto schools are an absolute mistake. Why are there some schools that have 80% immigration and others 1 percent? Why do they all have to stop here?" (S2T1, Spain). Moreover, in the cases of S3, S5, S6, S9, S12, S14 and S15 teachers mentioned that the community has a bad perception of their schools. They have the stigma of being "the school of the immigrants", or "the school of the gypsies". For them, this prejudice makes invisible all the qualities and merits the schools have, and that it is hard to take off this image and make the prejudices towards the school disappear (S6T4). Regarding the school segregation, the head of school S6 in Austria pointed out that it is not only the housing policy but also families in particular who pose an obstacle to social mix since they were against a social mix in schools because they want their children to be as close as possible to where they live. Moreover, there are also some stigmatized schools in Austria, as is exposed below.

#### *4.4.6 Other difficulties*

##### *AHS and NMS in Austria: Two-school system*

As mentioned earlier, Austria has a two-track school system: AHS and NMS. All the interviewees challenged and criticized the highly differentiated schools. For many teachers this "two-track system" tends to reproduce or exacerbate social inequalities, particularly affecting migrant and refugee children. They stressed that students' educational trajectories depend on which school they are admitted to. Since NMS is the type of school in which children from disadvantaged socioeconomic backgrounds and migrant/refugee families are overrepresented, NMS students do not predominantly follow academic paths. In contrast, AHS students predominantly choose tertiary education. AHS has a better reputation and NMS is often stigmatized as "less demanding schools" and is called *Restschulen* (school for "remaining" children, who cannot or cannot attend AHS) since NMS has to accept students who have been "eliminated" by AHS. This division affects teachers' preferences, and funding is also different. Whereas the AHS is funded by the federal government and receives money per child, and principals have to ensure that enough children were admitted to receive enough money, NMS schools are funded by the provincial government and receives money from *Gemeinden* (municipalities) (S4T1, S4T4).

##### *Ethicising of structural problems and micro-racisms*

In Austria, when discussing difficulties and obstacles in terms of integration of migrant children, some of the teachers and school principals underlined the existence of "different

values" among pupils, blaming mainly Muslim and male children for not having values compatible with "Austrian" values. For example, some teachers underlined that they were concerned about speaking in class about sensitive topics such as sex education, religion or evolution theory in class because they faced intercultural challenges (S3T5, S3T1). In addition, some teachers ranked migrant children by ethnic category, stating that: "Turkish or ex-Yugoslavian pupils are not willing to integrate" (S1T2) or "pupils from the Balkans do not fully integrate, with Turks I do not see this problem" (S1T5). This argumentation shows how the interviewees put the **responsibility of structural problems on the shoulders of children** by ethnicizing problems.

In the Polish case, negative emotions were noted in the class caused by local children's belief that migrant children are treated leniently by teachers and are also required less in terms of learning obligations (S2T4). Different respondents were convinced that migrant children are much more ambitious and hard-working, which causes the **rivalry behaviour** on behalf of the local children and even some forms of jealousy. Furthermore, micro-racisms have also emerged by the difficulty of migrant children families to get involved in school. Instead of understanding the difficulty of the language or the educational systems differences, it was reported that parents of migrant children, especially Ukrainian ones, are passive, withdrawn. They fear contacts with schools, and this produces a lower level of engagement in school matters and life: "I had the impression that all those children are functioning much better than their dismayed and home sickening parents." (S2T5). In the case of Spain, there are some micro-racisms between students. In the case of S5 and S6 this fact is especially associated with the *gitano* population.

### *Boarding schools and dormitories in Poland*

This probably is the most important and compelling problem regarding the presence of migrant children in Poland. These children often live on the territory of Poland without the guardianship of their parents. Theoretically they are under the care of the so-called "representatives", who act on behalf of the act of entrustment, signed by the parents still in Ukraine. Such a person is not recognised in Polish law as a legal guardian. In Poland only family courts may appoint a custodian in the absence of parents. School staff must however ask the court for such an appointment. This guardian role becomes big business in Ukraine and Belarus. These representatives are paid every month for the tasks performed. Some have more than fifty to one hundred children in care, making custody feigned. The education system does not allow the school to reject these children because of the lack of parental presence in Poland. All school-age children have the right and the obligation to attend school. Dorms and boarding schools often do not offer catering services, they close for holidays and in case of illness the child cannot be in the dorm. This means that the custodian will take care of them. Children in those circumstances are often left alone and live in rented flats, shelters or disappear and no one knows what happens to them during those periods. In extreme situations, the child is left homeless.

#### *4.4.7 Lack of holistic approach to integration*

The lack of a comprehensive approach to integration can be seen as the most prominent problem of European educational systems, and it has been explicitly underlined in the cases of Slovenia and Austria. In Slovenia, the general weakness seems to be the lack of a holistic and systemic approach to the integration of migrant children. At the present, the whole process of reception, inclusion, and integration of migrant children is left to the individual school, individual principal and individual teacher, their sensitivity, awareness, goodwill, and ingenuity. In Austria, many of the interviewees criticized the focus of integration policies on language and culture, while ignoring other structural factors. However, in some sense this **lack of a holistic approach to the integration of migrant children** is common to all participating countries. Normally, the integration discourse is too focused on the language issue, and also on the transmission of the cultural values of the host country and does not address other structural problems. Therefore, a more comprehensive approach to school integration is needed. On the one hand, there is a lack of actions, resources and financial support from the administrations. Such financing and resources should be stable and long-term, as well as all the staff to attend integration and to support migrant students. In some Spanish interviews (S1, S2) came up the suggestion that the reception of migrant students and their integration should also take place through the school curriculum, seeking that the curriculum was not something totally separate from the integration plan.

Finally, some particularities that should be highlighted, which are not repeated in all countries are: lack of empathy and understanding of what the status of migrant or refugee in a child entails (Austria, Poland, Denmark), segregated schools (Spain, Denmark), housing policy problems (UK and Austria), problem of ethnicization (Austria), two-tracks school system, which creates segregation (Austria), boarding schools and dormitories problems (Poland), treating migrant students as a homogeneous group (Slovenia), problems related to the student's emotional conditions (UK, Denmark, Poland, Spain).

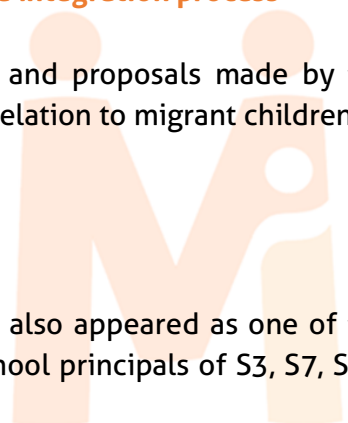
The **common finding in all contexts is that there is no holistic and comprehensive approach to address the integration of migrant children**. In the integration discourse, **too much emphasis is placed on language and this does not address other fundamental problems**.

### **4.5 Possibilities and suggestions for improving the integration process**

This section includes the main suggestions, improvements and proposals made by the interviewees, to solve their own difficulties and problems in relation to migrant children.

#### *4.5.1 Improving resources related to the administration*

The improvement in financial and material resources has also appeared as one of the necessary school improvements in the case of Spain. The school principals of S3, S7, S12,





S13 and S14 state that resources should be given in relation to the specific needs of schools: "Look at each case, school by school, and give them what they need. It is not about equality but about equity" (S7R).

In the UK the teachers interviewed proposed for greater inclusion the need to have someone with the experience and knowledge who can come and speak to the students. The idea of having a visitor at school seems to be a different way of involving children. In addition, they ask for more **teaching assistants** to work with migrant children directly in classes, alongside mainstream teachers, thus replacing as much as possible. Also, teachers from Austria proposed to have more teachers for dealing with a class shaped by diversity.

In Spain, school managerial teams from S3, S7 and S9 and a teacher of S5 underline the need for **more specialized educators** to assist diversity: "Ideally, there should be a person with you to advise you on the spot, to make observations and that can tell you how to do it" (S5, T1). Representatives from S4, S7, S11, S12, and several S5 and S6 teachers also called for mediators, translators, special education teachers, and psychologists. In addition, the representatives of S4, S7, S11 and S13 asked for more teachers, but they also recognized that although it is important to have more teachers, the most important thing is to have more stable teams to foster group cohesion and to be able to maintain the school project over time.

In Slovenia it was suggested to recruit a person who would deal specifically with migrant children and their needs.

In the case of Poland, it was also suggested to improve the recruitment of more specialists in schools, especially those who have experience working in intercultural settings or with migrant children. These experts should actively work with teachers and children daily. Furthermore, all respondents highlighted that the presence of a cultural assistant in the classroom is a very important improvement. They proposed to extend the responsibility of the cultural assistant to work with entire families, especially with the newly arrived migrants. Also, in Austria teachers expressed the need to expand the public budget for school personnel and to recruit social workers and psychologists.

#### *4.5.2 Improving the school organisation*

In order to achieve lower ratios in classrooms, schools from Austria, Slovenia and Spain propose to reduce the number of students in classes. Some schools have started trying to organize different school and teacher's schedules and work as much as possible with half of the classroom (S1, S2, Spain), although informants acknowledge that there is still so much work to do.

In Denmark, **co-teaching** is also valued by teachers, either literally being two adults in class, one teacher and one social educator, or the mainstream class teacher taking part in teaching in the reception class and vice versa. Also, supervision for teachers is



recommended, including pedagogical counselling. Moreover, several informants mention cross-professional cooperation as improving integration, such as teachers cooperating with family guides, intercultural counsellors, librarians, and youth education counsellors. Also, in Spain, one of the proposals pointed out the need of an emotional educator (S5/S6) and the school managerial team from S11, the possibility of being more than one teacher in the classroom. They claim that this practice allows them to better deal with the learning process and the teaching practice in a diversity context.

#### *4.5.3 Improving pedagogy and teaching*

##### *Improving quality of teaching with migrant pupils*

In Austria, some interviewees also stressed the importance of including in the initial professional development at the university knowledge of group dynamics, **intercultural competences** and intercultural awareness. In addition, some teachers proposed a more selective process to become teachers, to consider their social skills (S5T1, S14R). Many teachers suggested hiring more teachers with a migration or asylum background that would act as role models for migrant students (S14R). In addition, teachers also emphasized the need for teachers with **multilingual skills** and who speak the mother tongue of migrant children.

In Poland, it was also pointed out that teachers should learn languages as well. Children would also benefit as the process of learning is not so much interrupted by language inability. Initially, professional development of teachers should consider intercultural issues in the school environment. Such content should be included in the teachers' studies agenda (S1R). In Spain, teacher professional development is a resource that the S1R, S4R, S9R and S15R see as necessary to improve the attention to diversity. For example, one teacher (S1T4) explains that these formation programs have to fill the gap of knowledge about other countries' cultures.

##### *More time for learning the host language*

In Denmark, it was proposed that reception classes must work systematically with **language learning** and encourage reading. The informants consider that within the high-quality reception programmes that are required, migrant children need intensive teacher support to obtain the complex language skills requested at this level. This is of utmost importance (especially migrant children arriving 'late', as middle school and lower secondary school).

In Slovenia, it was pointed out the need for more hours for Slovenian language learning. In fact, most members of the educational community exposed that it would be better to include newly arrived migrant children in intensive language courses before enrolment in ordinary classes. Only a few think oppositely, considering that the existing system of immediate inclusion in the class with parallel learning of Slovenian language is a better

solution. In Poland, it is also postulated to introduce language lessons in a one-on-one system, where the subject teacher is working individually with migrant children (S5T2).

### *Activities outside of school*

In Austria many teachers suggested that instead of focusing on remedial German classes to integrate migrant children, policies should focus on expanding sports activities and **extracurricular activities** such as field trips. In addition to improving German, it would help migrant students' sense of belonging and create community. Also, in Denmark, out-of-school learning and open school initiatives were pointed out, such as field trips, visiting museums and going to concert halls. In Poland there was also the suggestion of intensifying integration events, such as joint trips, visits in cinemas or for bowling is also desirable.

### *Changes in the curriculum*

In the UK, S5 emphasised that for meeting all the specific needs of each student a long-lasting process is indeed. Most staff members are aware that more needs to be done to celebrate more the things that are relevant to their students. The S5T3 proposed to **address the diverse cultures of students within the curriculum**: "In Performing Arts, do they have a look at a play written by an Asian person or a Romanian person? Do they learn Romanian traditional dance, or do they do just the classic British ones? In History, when they learn about the war, do they learn about British people or do they learn about German, French, Italian, Romanian? I am not sure this is done. Black History Month was great and my black students were very interested, but they also asked «Why aren't we doing that all the time?»".

Also, in Denmark, some informants mention the need for more **inclusive or intercultural initiatives regarding pedagogy and teaching**. One teacher recommends teaching children more specifically about Danish culture (also long-term migrants and second-generation migrants), yet concurrently also giving space for 'their own culture'. Also, teaching materials may support integration. Self-developed material, adapted to children's needs and interests, often prove successful, as do online learning material offering texts with different levels of complexity and in different formats.

Regarding this issue, in the Spanish case, a student's father in S2 proposed that more work on cultural diversity should be done, not only addressed to migrant children but involving local children. It is important to work together and without taboos for questioning identities. In S5/S6 working on inclusion by thinking about how to reconcile the school with the realities of non-dominant cultures was suggested. Finally, S7 and S15 school managerial teams propose to rethink the learning contents from a multicultural point of view, putting **aside the Eurocentric point of view**.

Also in Poland there was the proposal to introduce topics referring to the countries of origin of migrant children and their culture during classes. "Each teacher or educator should in all his doings show openness, tolerance and interests in the matters of migrant children. They should ask them about their countries, cities and homes they were living in. These children should be encouraged to speak about themselves, their family background, facilitating mutual acquaintance (S5T2, Poland).

From these suggestions we can establish that intercultural encounters in which teachers and students are involved every day "can and should be used as a starting point for the development of a cosmopolitan curriculum aimed at steering the cosmopolitan outlook of students towards morally open but productive directions" (Rizvi & Beech, 2017: 125).

#### *4.5.4 Improving the family environment*

The UK considered as a challenge the **participation of the community** in general. S2 and S5 aim to appoint a dedicated community liaison officer and organise more events and activities that involve the parents of migrant children, such as English for Speakers of Other Languages classes. In Denmark educators also recommend **opening the school to the local community**, hosting activities such as bicycle repair workshops, helping parents with reading letters from authorities, and food sharing organised by local grassroots organisations. For example, to encourage parents to arrange a birthday party for their child's classmates, one school offers a room at school as the party venue as well as a social educator helping during the party.

In Spain, most of the schools (S1, S2, S3, S4, S10, S15) agree on the need to increase their **relationship with families**. For this reason, one of the proposals is working with families in the activities, and even involving them pupils' assessment (S2). Moreover, in S4, S12 and S3 the interviewees proposed to offer training for families to overcome the language barrier and improve communication with them.

#### *4.5.5 Improving housing policies and school segregation*

In Spain it was pointed out the requirement of **avoiding the ghettoization of schools**. The school representatives of S13 and S15 underline that it is necessary that the Administration generates strategies to stop schools' **ghettoization**.

In the Austrian case one of the proposed improvements was the **abolishment of the Deutschförderklassen**. Most teachers interviewed criticized the effects of the *Deutschförderklassen* that were considered as resulting in segregation of migrant pupils from the local pupils (S6R and S6T1). Also, teachers propose to expand classes in which

children have more time and space for doing their homework or clarify uncertain questions that they cannot do or solve during the regular classes.

#### *4.5.6 Improving other difficulties*

In Denmark, buddy programmes are recommended. Newly arrived children may be matched with a **peer buddy** to help them in school during the first weeks, either a Danish peer or a peer with the same mother tongue.

In Slovenia, the special adjustment the migrant children are entitled to during the first year of enrolment in the educational system should be extended for a longer period. Another measure for doing better pointed out in Slovenia was the preparation of **written information** about school, local community (also on the website) and school leaflets **in languages** of migrant children. Finally, it was also suggested a better preparation of and work with local children, including correct and positive information about migrant children; sensibilization of local children about migrant topics and migrant children needs, fears and desires.

In Poland, the managerial team of school of S2 presented the idea for the city council to create an **e-learning platform** dedicated to foreigners and their children, which would also serve as a communication tool and problem solving place, clearing doubts concerning the presence of migrant children in schools. Another point within the Polish case was to try to **adapt children** to the new school environment **before they join classes**. Finally, the issue of placing children without parental **custody in dormitories** should be regulated in detail. Representation of a child by a so-called "entrusted representative" needs to be banned and only family courts should be allowed to appoint custodians for migrant children.

#### *4.5.7 Towards a holistic approach to integration*

In all countries - and in different ways - a more holistic, comprehensive and long-term vision of integration-related policies and actions is demanded.

In Slovenia, interviewees exposed the urgent need for the introduction of a holistic, systemic and long-lasting approach. The introduction of necessary integration measures must be permanent and not related to the duration of individual projects. The interviewees suggested the establishment of a more supportive environment/system for migrant children by including several stakeholders (family, local children and parents, the institutions from the local community) monitored and coordinated from one source, as well as, a more holistic approach to the migrant children and their family (linguistic, social, psychological etc.).

In Austria, interviewees suggested the need for a **holistic public policy approach to the integration of migrant children** that considers all aspects of social life and various policy areas as interrelated. The integration of migrant children must be a macrosocial and holistic task throughout society. Thus, the teachers interviewed agree that integration is a long-term process that requires long-term holistic policies. These policies must include housing, education, social welfare, creating equal socioeconomic opportunities, etc. All interviewees stated that the issue of developing and implementing policies to support the integration of migrant children is linked to resources, and emphasize the need for more financial resources. The S5 managerial team emphasized the need for a social redistribution of the educational budget.

## 5. Conclusions and discussion

Research carried out in this WP reveals:

1. The importance of considering the voices and experience of educational communities dealing with the increasing migrant population and its related issues.
2. The difficulty of involving overworked schools in research. An activity that requires time, energy and willingness and which, a priori, brings them no benefit. Although everyone recognizes the need for this type of study and appreciates what it has allowed them to think.
3. The impact of the increasing migrant population in the school systems and neighbourhoods.
4. The impressive work performed by schools and educators, in general, not in the best conditions.

This section outlines similar concerns and commonalities among countries, as well as some specific conclusions from each of them.

### *Commonalities among countries*

Informants from all countries stand out:

- The lack of financial resources for infrastructure,
- The need of well-prepared staff who could teach about multiculturalism, respect, coexistence, and the social and economic problems that encourage immigration and those that it creates in the host countries.
- The ineffective preparation of most migrant students who do not acquire the knowledge and skills necessary to participate productively and responsibly in society.

Schools usually end up filling these gaps with creativity and goodwill of their staff and collaborators.

- Austrian and Spanish informants perceive the current educational system organization as a barrier for migrant children integration.

Austria has a 'two tracks' school system that splits children according to their results in a test, and the Spanish system of enrolment fosters school segregation instead of a more balanced kind of population.

- Austria and Slovenia also claim a more holistic approach to migrant children's integration.

While in the UK and most schools from Spain integration is perceived as part of the school's multicultural and multi-ethnic character, which reflects the wider community where there is a positive celebration of diversity.

- Also, all the countries are aware of the linguistic-centred approach of policies and practices for integrating migrant children, and ask for a more open, more inclusive approaches that considers other aspects of integration such as socio-economic, psychological, and cultural issues.

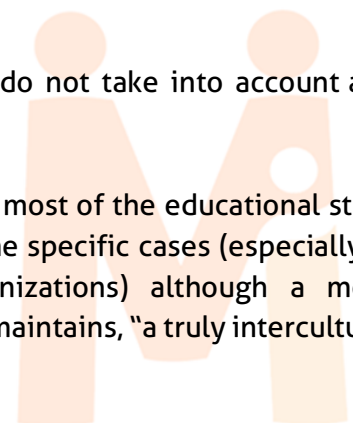
Poland, Slovenia, Spain and the UK, for example, miss strategies aimed at a curriculum that includes cultural diversity. No textbooks were found that recognized sources of knowledge beyond the Western-centred culture, and the curriculum itself is still quite ethnocentric

- Almost all teaching staff reported their lack of skills to support migrant students' integration and manage hyper-diversity classrooms.

In fact, different studies highlight the same idea (European Commission/EACEA/Eurydice, 2015; European Commission/EACEA/Eurydice, 2019). Diverse authors (Auernheimer, 2002; Figueredo & Jiménez, 2017; Pinhui, Tan & Connie, 2020) express that cultural diversity, multicultural or intercultural teaching programmes are limited and do not have a holistic and intersectional approach. According to the European Commission/EACEA/Eurydice (2019: 23), "in 28 European education systems teachers' lack of competences to work in diverse and multicultural classrooms is reported as a main policy challenge".

- Teaching materials (especially textbook publishers) do not take into account and reflect the cultural diversity of their students.

A monocultural and monolithic approach is perceived by most of the educational staff. To some extent, a more inclusive approach is evident in some specific cases (especially in teaching material developed by schools or other organizations) although a more comprehensive approach is needed. As Räsänen (2007: 232) maintains, "a truly intercultural



education (...) requires a holistic reform which includes policy, contents, curricula, methods, school material and the entire school ethos”.

- Finally, as set out in the section 3.1.1, we can identify several different visions of integration among the informants such as:
  1. Integration as a holistic process.
  2. Integration as the construction of a sense of community.
  3. Integration as learning the local language and culture.
  4. Integration through educational practices of temporary separation.
  5. Zero integration is understood as the need to treat all students equally.
  6. Integration as a responsibility of migrants.
  7. Integration as cooperation, coexistence, mutual learning of culture and "two-way process”.
  8. Integration as assimilationism.
  9. Integration as educational inclusion.
  10. Non-colonial integration.

On this last point, it seems relevant to recall what Banks, one of the promoters of multicultural education, says about its risks and dangers of this approach. These are closely linked to conceptions of integration and the policies and actions that result from them:

One of the problems that continues to plague the multicultural education movement, both from within and without, is the tendency of teachers, administrators, policy makers, and the public to oversimplify the concept. Multicultural education is a complex and multidimensional concept . . . Some teachers view it only as the inclusion of content about ethnic groups into the curriculum; others view it as an effort to reduce prejudice; still others view it as a celebration of ethnic holidays and events (Banks, 1993: 25).

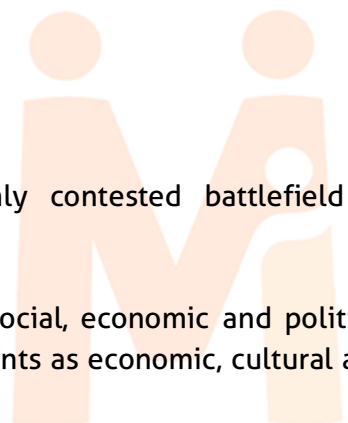
However,

“Multicultural education . . . is not an ethnic- or gender-specific movement. It is a movement designed to empower all students to become knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world” (Banks, 1993: 23).

#### *Particularities of each country*

- In Austria, migration and integration are a highly contested battlefield in contemporary politics as well as in schools.

Migrants are conceptualized predominantly as part of social, economic and political problems, in a context of negative media portrayals of migrants as economic, cultural and





political risk factors. The dominant perspective of our interviewees is that migrant parents and families are responsible for the 'failure' of the integration process of migrant children (privatization of the integration process by putting the responsibility for 'failure' on the shoulders of migrant families). However, teachers emphasized that coexistence as well as mutual respect is crucial for integration.

- In Denmark, the reception class system has been a central educational mediator for integration, employing gradual and increasing participation in mainstream classes.

But, as mentioned above, this system is no longer mandatory. The analysed teaching material is often facilitating a monocultural approach. However, sometimes transformative or intercultural approaches seem to be emerging. In general, the school communities experience challenges regarding school organisation, lack of resources for teaching, and communication difficulties among professionals and with families. Some educators experience powerlessness and difficulties in handling migrant children's insecure life situations due to increasingly restrictive immigration policies.

- Poland is still a homogenous country in terms of ethnic and national structure.

This homogeneity is even more visible in the context of education. The migrant children rates in schools are four times lower than overall migration rates, which makes those children hardly visible in schools. They do not have enough power to equally negotiate their status and are more administered according to a centrally or locally set agenda. Nevertheless, it is a country on the very beginning of its way to become more diverse and social friendly. Such change is however indispensable in order to prepare Poland for the real demographic metamorphosis that is clearly approaching.

- In Slovenia, this study shows that the integration of migrant children in schools and society relies largely *on individuals* (their good will, knowledge, resources, and energy), on non-permanent ad hoc solutions and *project interventions*. It varies from school to school, and additionally between primary and secondary schools.

The reason for such a situation is an acute lack of systemic, legally supported approach to migrant children integration in Slovene schools and society. The situation is however improving in the last few years. The extensive national projects launched by the Ministry of Education, Science and Sport made a difference. The important impact was made by individual teachers and schools. Through their everyday experience in working with migrant children they produced and elaborated practices, approaches, and learning materials for better inclusion of migrant children. Such activities range from welcome days to collaboration with migrant children families and local institutions.

- In Spain diversity also affects schools in various ways and from different levels. It is a complex issue with many layers, local particularities and permanent fluctuations of diversity.

Educational communities face the challenges of migratory diversity within the framework of national and local educational policies for educational inclusion and social integration. Some schools understand integration, not only for migrant children, but also for all pupils, for newly arrived teachers and also for all families. They understand that integration should consider the educational community and develop initiatives and programs to receive and accompany these different collectives. However, the current programmes and initiatives remain on the surface of cultural diversity, such as festivals, food or traditions, although teachers interviewed have shown interest to learn how to enact a cosmopolitan curriculum (Rizvi & Beech, 2017; Oikonomidou, 2018).

- In the UK linguistic and cultural diversity is seen, in general, as an asset. In some cases the presence of migrant children is seen as contributing to improvement in performance in the schools.

Informants consider it important to avoid segregation and see integration as supporting and enabling migrant students to participate in standard classes. Integration was also understood in terms beyond migration and ethnic diversity, such integration of children with special needs and religious integration. However, there is the concern that institutional racism still exists leading to the attribution of race-gender stereotypes to pupils.

## **6. Practice and policy recommendations (for policy makers, schools, and teachers)**

Given the high diversity of views on integration at country level and also within the same educational system, it is recommended to promote participatory processes to problematize, discuss and reach consensus on a contemporary vision of integration/inclusion in education.

This participatory process of building a broad and inclusive vision of integration through education should be carried out with the participation of all sectors, from European bodies, to central and local governments, economic sectors, school communities, local communities and organisations with an interest in education and welfare. An institutionalized and sustainable over-time process would have the potential to unleash social, economic and educational synergies. The broad participation of the local and migrant community in the construction of an integration discourse, both at the school and at the entire social and educational level, could provide greater legitimacy to the constructed vision.

Initiating processes to rethink the curriculum in order to move towards a more global (cosmopolitan) construction of the curriculum can open up new possibilities for the integration of migrant children. This also implies opening up the possibility of putting into practice teaching in the languages of students considered as migrants, the possibility of internationalizing the teaching staff by diversifying their nationality, expanding the contents of the curriculum and its representations in educational material without

folklorizing or stereotyping the other. Without doubt, changes toward the construction of the global (cosmopolitan) curriculum imply modifying the heart of the school, often built with nationalist and segregated visions (us and them); and to rethink teaching and learning identities by proposing new visions and educational practices open to the diversity of societies and cultures

From a non-colonizing vision of integration, it is interesting to explore the possibility of developing educational processes that do not devalue, by omission, migrants' identities, languages and knowledge of their countries of origin. Educational processes that allow the development of the migrant students' backgrounds. By opening spaces in immigrants schooling they can continue learning their culture, developing their first language towards greater levels of competence, while they learn relevant issues for the local culture. In the long term, this may result into better possibilities for migrants themselves by allowing them to have a hybrid cultural basis for moving between cultures and having the possibility to be mediators in the technical or professional areas they choose. It is not an easy task, however, because it requires a sustained effort to open up our own worlds and enter the world of the other to get to know it or to open up the teaching staff to migrant teachers.

### 6.1 Major findings and policy recommendations

1. One of the main issues reflected in this study concerns the differences between policies and schools when considering whether a child is a migrant. We generally speak of 'foreign-born individuals', but the reality is that, with the exception of recent refugees, most children in schools are 'native-born individuals'. This issue is a matter which may need more attention and perusal so that the promotion of migrant **integration is in fact multi-generational**.
  - Policy recommendation: **Administrations need to find a consensus** that migrant status is temporary and not a stigma that is transmitted from one generation to the next. This implies that migrant status ends with the process of naturalization. Not taking this into account encourages racism and social conflict.
2. Migration is seen as a fact and a challenge to be addressed. But it is also an issue that can be **a source of segregation and/or conflict among ethnic minorities**, or between members of migrant communities and society. Migration reflects an ethnic differentiation and hierarchy of migrant communities based on social categories of class, religion and socio-economic background.
  - Policy recommendation: It seems necessary to **introduce a holistic** (language, cultural adaptation, socio- economic and political issues) **and systemic approach to integration** (general rules the educational system as whole).

3. In several circumstances, particularly under the current right-wing and nationalist movements, multiculturalism is considered as a stigma and schools which receive children of migrant origin are, in many cases, treated as '**ghettos**', being public services worse in their areas.
  - Policy recommendation: Schools which are multicultural have unmet needs and demand for more funding to address the integration needs of migrant children. There is necessary of **stable funding and full participation/employment** of people dealing with integration issues.
4. The distribution of migrant students requires a more equitable allocation if social inequalities are not to be perpetuated. The socio-demography of neighbourhoods are reflected in schools with high **concentration of migrant students**.
  - Policy recommendation: There is a need for a **fairer distribution** of migrant students and to **improve the image of schools** to generate attractive proposals for the entire educational community.
5. The perception of the school is related to the **conditions and social assessment of the district** or neighbourhood in which it is located. This establishes a link between the consideration of the school, the resources of the district and the economic, social and cultural capital of its inhabitants.
  - Policy recommendation: The need to consider the **quality of the neighbourhoods' conditions** in which migrant families are located and their access to cultural resources to increase the possibility of having genuine educational experiences.
6. Most participants in this study perceive that **diversity** in the context of migration has a profound impact on schools and neighbourhoods in terms of 1) how schools are recognized in their communities, 2) how linguistic, religious, and cultural diversity affects school life, and 3) student outcomes and academic paths.
  - Policy recommendation: The need of **appropriate funding and targeted resources** from public authorities to better adapt school conditions to the diversity and the special needs of their students.
7. There is an increasing **diversity** of pupils in schools which has significantly contributed to improve their reputation during the last few years. In these schools the very diverse intake of students has become one of the **strengths of the school**, and the aspirations of all children have increased as a result of migrant children's presence in classes.

- Policy recommendation: The need of **favouring school environments** where diversity is seen as a value that can contribute to a common life project of living where differences of origin are a value and not a stigma.
8. In working class contexts, the **relationship of local families with migrant families**, inside and outside the school, can be beneficial for both, if schools are provided with resources that contribute to the promotion of students. These two characteristics influence the value that teachers and communities place on schools.
- Policy recommendation: It seems necessary to provide resources for more teaching assistants to work with migrant children directly in classes, as well as social mediators in contact with neighbourhoods' families, thus replacing as much as possible the withdrawal and isolation model associated with social and cultural diversity.
9. Most teachers have a **positive attitude about migration**, seeing it as a resource from which the school community can benefit. It is accepted as something natural, that reflects the wider community where there is a positive celebration of diversity.
- Policy recommendation: Given the favourable attitude of many teachers, they need **professional development programmes and resources** to manage it, especially to address cultural and religious diversity and the development of a cosmopolitan curriculum.
10. Teachers framed activities for migrant children to show and share their cultures and religions, promote students' sense of acceptance and inclusion in the school community.
- Policy recommendation: Teachers need **social skills and intercultural competencies**, such as knowledge of how to deal with group dynamics, particularly in a context of ethnic, linguistic, cultural and religious diversity. They also need anthropological formation for not reducing the 'experience of cultures and religions' to a one-off, well-intentioned and folk activity.
11. The most common problem with recent migrant children is **the language and the cultural barriers**. However, for teachers, it is also important for the school to welcome their families, to know their needs better or to hire staff who speak their languages.
- Policy recommendation: The need of going beyond learning the local language and culture and introducing a **better understanding of cultural imaginaries** and a **cosmopolitan curriculum**.
12. A common approach in all countries is that policies and integration-reception programs are focused, primarily, on **learning the host country language**. Reception

classrooms or preparatory classes are the most common programs to promote the acquisition of the official languages. Schools have the freedom to decide if newly arrived students join the ordinary classes or are placed in a specific classroom (this means that migrant children are located in separate groups for some lessons, usually those which require to master the host language).

- Policy recommendation: Trying to **communicate with more than words** is essential to address the language barriers and make migrant pupils feel comfortable in a new school, by working with all spectrum of arts-based approaches. Promoting arts projects could contribute to celebrate diversity and help all children to find a mode of expression beyond words.
13. Students' educational trajectories are frequently predetermined by **socio-economic standards** as well as by migratory background.
- Policy recommendation: **(Human and financial) resources are needed** to respond to teachers complaining that feel overwhelmed and overburdened in dealing with the socio-economic, cultural, linguistic and religious diversity of their students and their specific psychological needs.
14. There is a lack of knowledge of the **academic paths** of migrant students when they leave primary or compulsory secondary school, or drop out.
- Policy recommendation: There is a need for a **systematic accompaniment of young migrants** that considers their cultural background; and for increasing research on what happens to young migrant people when they finish their compulsory schooling or drop out.
15. A common practice in several countries is **mentoring and peer-mentoring**. Peer-mediation as an action that could support the integration of migrant children. Pupils have space to talk about problems between them and to solve their conflicts, feeling more accompanied by their peers and being able to build confidence with them. Additionally, migrant children may also receive additional support from volunteer students, and NGOs from the local environment.
- Policy recommendation: Promote **policy for building partnerships** with other external organisations to facilitate the integration process. This external collaboration enables schools to receive support from specialized adults which can also teach language to adult family members.
16. Additional classes are designed to explain things that were unclear to a child during regular lessons, increasing their feeling of safety and wellbeing, and improving language proficiency.



- Policy recommendation: **Cultural and teaching assistants** are necessary at schools for developing these activities. They could be mediators between teachers, children and families.
17. In general, a **monocultural approach** is observed in books and teaching materials from all countries although, in some respects, teachers and schools are trying to have a more inclusive point of view. It is necessary to emphasise that it depends on the willingness of each school and teacher, their vision of integration or inclusion, their background, their group class, etc.
- Policy recommendation: Textbooks and teaching material design should be related to a **non-colonizing vision of integration**. This supposes that the Ministries of Education and institutions that are in charge of curricula, and teaching materials have to promote initiatives to develop curricula and learning materials with a **Cosmopolitan vision**, in which the phenomena under study are approached from a plurality of points of view.
18. Schools with a strong Parent-Teacher Association get positive feedback from families and families support the school. However, in some cases, **cooperation between families** and schools is particularly challenging, often due to the language obstacles, the lack of translation resources and the cultural differences in the appreciation of school education.
- Policy recommendation: To **reinforce the links between families and schools** with more translators, cultural mediators, psychologists, social workers, health personal and counselling teachers in order to meet the specific needs of migrant children and their families.
19. When informants were asked about to what extent **child-centred approach** was considered in the school, most of the collaborators acknowledged not to have integrative child-centred approach practices. Research on how to learn meaningfully, shows that when students feel that their initiatives are taken into account, they are not only involved in learning, but what they learn remains in their memory.
- Policy recommendation: There is a need for introducing **child-centred approaches to teacher's professional development programmes** and to **curriculum development**.



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## Annex 1: Information sheets about the project

### Sheet 1:

Dear

We are writing you as members of MiCREATE, a European research project whose overall objective is to stimulate the inclusion of diverse groups of migrant children and young people by adopting a child-centred approach to migrant students inclusion at educational and policy level.

The specific objectives of the project are:

- to improve knowledge about children's experiences of life in new social environments
- to explore school peer dynamics in view of the integration process
- to build on the capacity of teachers and educational staff for diversity managing
- to develop child-centred tools for stimulating migrant integration
- to design child-centred integration policy recommendations for diverse decision-makers

To explore how schools address the inclusion of immigrant students, we plan to develop the following actions in your schools:

1. A conversation with school representatives to talk about issues such as the school demography, welcoming and inclusion policies, student follow-up actions, relationship with families, relationship with educational policies, school resources, demands and tensions, etc.
2. Two 2 focus groups, (including, counsellors, school psychologists, teachers, school custodians, external advisors, members of the parents' association, instructors, etc.) and at least six interviews with a selected sample of involved stakeholders.

The focus groups would not last more than 2-3 hours and the interviews not more than one an a half hour.

Once the content of the focus groups and interviews have been transcribed, we will share it with all the participants in order, if necessary, to complete it, qualify it or introduce changes.

3. Identify how visual displays of the school and the teaching materials employed by the teachers (e.g. textbooks, web-based resources, teacher-produced materials, etc.) address and represent the topic of cultural plurality, interculturality, cultural integration and intercultural co-existence.



If you agree to collaborate with this research, we will establish the convenient dates for these meetings and send you a protocol of voluntary participation, which we will sign at that meeting, and guidelines on the content of the conversation.

We appreciate your attention and are eager to provide you all the required information.

## Sheet 2:

### INFORMATION SHEET ABOUT THE PROJECT

We are a group of researchers representing the EU research project “Migrant Children and Communities in a transforming Europe” (MiCreate) studying the possibilities for inclusion of diverse groups of migrant children and their integration processes in education in EU countries. This project runs from January 2019 – December 2021 and is conducted by fifteen Universities and organizations in twelve EU Countries, financed by the European Commission (2020 Horizon), under the leadership of Science and Research Centre Koper, Slovenia.

The main aim of the MiCreate project is to observe contemporary integration processes, collect good practices, and further develop and disseminate these at a school level for professionals and practitioners. This will adopt a child-centred migrant integration policy framework to stimulate social inclusion and successful management of cultural diversity. The MiCreate project investigates in EU classrooms but also in sites of transitions as camps, hotspots and asylum homes. The research includes two age groups of children: 10-13 years of age and 14-17 years of age by means of observation, interviews, surveys and intervention.

Firstly, we visit the school and classes as observers and interviewing educational staff. Afterwards we will talk with children, applying interviews, organizing focus groups and conducting survey among children in order to get understanding how children perceive cultural diversity, inclusion, intercultural life and also to understand integration challenges, migrants’ needs and their well-being, initiatives that stimulate migrant inclusion.

We are interested in the perspectives of all children: of migrant children as newcomers, migrant children being in a country for a longer time, and local children born in the country. In the research project, we will also appoint a committee of children as an advisory board to help us to adopt the child-centred approach that we are interested in developing in matters of inclusion.

The research results will be at the end within the Integration Lab assessed and evaluated by the children and the educational staff.

This project is abided by and follows current European law on processing personal data. We ensure the implementation of necessary procedures compliant with the regulation on data protection and in accordance with the research ethics. Participation in this research is

voluntary. There will be no negative consequences if participant refuse to participate in the study. The data collected will be kept strictly confidential. We will not include any information in any report we may publish that would make it possible to identify the study participants. Participants' identity will be disclosed and anonymised in the material that is published.

#### WRITTEN CONSENT

Title of the project: Migrant Children and Communities in a transforming Europe (MiCreate)

I confirm that I have read and understand the Information Sheet about the research project MiCreate, Migrant Children and Communities in a transforming Europe.

Yes, I consent, that (name of the informant) \_\_\_\_\_ is taking part in the MiCreate study.

No, I do not wish that (name of the informant) \_\_\_\_\_ is taking part in the MiCreate study.

I understand that all collected data are being kept in accordance to EU regulations of data protection, and that everything the researchers publish about the project are anonymised, that means that no participant can be recognised.

I understand that nothing will be handed to a third party. That means that no information will be handed to someone outside the research project.

Yes, I consent that examples of students' work in the classroom may be collected.

I agree that some parts of the interview/focus group (in a form of citation) can be used for the research purposes in an anonymized way, so that author cannot be recognized.

Full name, role in school

Date Place

Signatur



