Resources have been created along time aiming to give information to migrants and to a wide audience, to enable support on everyday life problems, to make international partnerships, to outreach migrants’ entrepreneurship, to raise public awareness, and to manage consultative commissions and councils. Some examples can be listed: the Mentors for Immigrants Program, Intercultural encounters in Algarve, the Festival Todos in Lisbon, and other types of resources towards interculturalism, namely policy resources regarding family reunion, labor mobility and access to nationality.

There is a permanent need for more research and data on diverse groups, integration policies and intercultural education, for policies and public discussion, and also a need of investment in anti-discrimination, political participation and education policies and practices, developing a more effective inclusion of all migrant groups. Special attention should be dedicated to immigrant identity questions and problems on the acquisition of Portuguese nationality, and insecurity among immigrants and the 2nd and 3rd generations.

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Abstract
The purpose of this article is to present the work of the Faculty of Social Sciences and Humanities of the Nova University of Lisbon - FCSH-UNL - on issues related to multi/intercultural studies. In this presentation, it is framed the context in which the attention for multi- and intercultural issues emerged, the evolution of the curricular units on multicurricula and education in this Faculty, their research enveloping and methodological approach. For a temporary framing, only after 1974 revolution, which deposed a right-wing dictatorship, it was possible to develop the scientific fields of anthropology and sociology, which first raised attention on migrant and other minority groups. FCSH-UNL has been the only public Faculty in Portugal promoting Education and Multiculturalism (including curriculum, intercultural inclusion and citizenship issues) as a compulsory curricular unit in teacher training courses. Besides teaching and learning, an important research enveloping lead to the publication of more than 150 academic works.

Key words: intercultural best practices, intercultural research, intercultural teaching and learning

Introduction
The study and research of issues related to migration in the first place, and multi and intercultural questions, secondly, and not could be excluded from a Faculty like this one of Social Sciences and Humanities of the Nova University of Lisbon. This institution has always followed the novelty in its theoretical and practical approach since its official foundation (Decree-Law n° 463 A/77 from November 10) on January 1978.

After the revolution of 25th of April 1974, the Portuguese context itself boosted the attention about population flows from the former colonies. Therefore scientific approaches were advanced in order to present recommendations and solutions. The European flows (resulting from political, social and economic changes) and the Brazilian ones followed the movements towards Portugal.

Best practices in FCSH-UNL: curriculum

With this background and for these reasons, FCSH-UNL began to include in the curriculum of various subjects the approach to migration and multicultural issues, particularly in the areas of anthropology and sociology, and since 1998 in Educational Sciences (even tough not expressed in the name of the disciplines). Other departments progressively assumed their relevant contributions, as the case of Musicology, Languages and Literatures, among others.

In the specific case of Education, this is the first FCSH-UNL area to introduce the explicit designation of “multicultural” in the title of one of its curricular units – «Multicultural Education» –, since the academic year of 2003-2004 in the initial training for basic and secondary education teachers (see Attachment I). This title has been changed in 2007-2008 into «Education and Multiculturalism», and since 2012-2013 into «Education, Curriculum and Multiculturalism», always within the responsibility and teaching of the same professor, and covering all Education master degrees.

The seminar on «Education and Multiculturalism» emerges in 2006-2007, integrated in the Master degree of Educational Sciences and in the Master degree of Teaching Portuguese as a Non-Mother Language (nowadays the Master degree in Portuguese as a Non-Mother Language). The name of the seminar is still the same nowadays.

The intercultural education curricular unit is created in 2014-2015, integrated in the Post-Graduation course of Teaching Portuguese as a Non-Mother Language, and is the most recent contribution in this area, developed by the same professor.
What distinguished FCSH-UNL from other Portuguese universities, regarding multicultural and intercultural topics, is the clear investment on the general competence and goals to achieve by the students of the initial training of teachers, as also the contents to approach, preparing them to diverse contexts within schools and educational communities.

Nonetheless, this curricular unit of «Intercultural Education» is also available to any student from other courses as an optional curricular unit, keeping the same principles and objectives.

Within the Department of Educational Sciences, under the responsibility of the same professor, the first Summer School of FCSH-UNL (2006) integrated a unit on these matters, named «Multicultural Educational Contexts». This unit has been kept its goals through diverse editions of the Summer School, integrating other lecturers and approaches.

Nowadays there are different disciplines referring to multi- and intercultural issues, such as the Master degrees in Languages and Literatures, Teaching of Portuguese and Classic Languages, and (in the undergraduate programme and in the Master programme) Sociology. Nonetheless it is in the area of Educational Sciences were there are more curricular units regarding multi- and intercultural topics.

The number of curricular units grows even more if we consider the migration and multi/intercultural focused units, coming from the regular degree in Sociology, the Master degree in Migrations, Inter-ethnicities and Transnationalism, the Master degree in Political Science and International Relations – Specialization in Globalization and Environment, the Master degree in Intra-Transnational Migrations, the Specialized Seminar in Anthropology of Migrations, Ethnicity and Transnationalism, and the PhD programme in Globalization Studies.

Best practices in FCSH-UNL: research

At the scientific level, the production of PhD thesis, Master dissertations, project works and school (and other significant areas) internships’ reports is considered highly relevant. The number of multi/intercultural focused productions is very high, and increases if we consider research outputs focusing migrations, identity and citizenship topics as well as other more topics considered in the ALLMEET Intercultural Glossary. More than 150 works have been done in this area so far, both by professors of FCSH-UNL or through their tutorship.

From the abovementioned production we must highlight how the works developed within the Education field allowing to know the education challenges of students in Portuguese schools, as also suggesting changes and adjustments in teaching practices (namely in language teaching) and cooperation between school, family and community. The scientific contributions include insights into curriculum, disciplines, students, teachers, teacher training, administration and family. Also some PhD and Master thesis in progress or already concluded have focused other contexts rather than the Portuguese one (Brazil, Timor, China and African countries with Portuguese language).

Research projects within these topics have been developed in several research centres of FCSH-UNL, some of which do no longer exist. It is important to mention the work produced in Anthropology (CISEME, CRIA), through the study of different ethnic and religious communities, mainly the Gypsy Portuguese migrants.

Another important reference is the work produced in Sociology (CICS.Nova) regarding the Gypsy Portuguese migration. Most of the projects have been funded by the national Foundation for Science and Technology or by diverse governmental or non-governmental entities (ACIME/ACID/ACIM), allowing to publish and disclose most of the results to the scientific community and to the general public. Many of these projects resulted into nowadays accredited research areas, at the national and international scales, helping to adjust and adapt the Portuguese education system and migration policies.

Best practices in FCSH-UNL: students

It is also important to mention the importance of foreign students at FCSH-UNL. Their hosting, teaching and upgrading of the Portuguese language, as well as the space to disclose their culture of origin through the yearly developed (Cape Verdean, Chinese, etc.) “Cultural Week”, have been subject to particular care in their preparation, and foresee the direct cooperation of the foreign students.

Best practices in FCSH-UNL: teaching and learning

The teaching and learning of multi/intercultural topics in master’s degrees in Educational Sciences and Portuguese as a Second Language and Foreign are organized around the three vectors include in the concept of competence: the acquisition of knowledge; the development of skills; and the development of attitudes/behaviours.

This perspective is linked to the concept of intercultural competence, defined by Huber and Reynolds (2014: 16-17) as a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to: understand and respect people who are perceived to have different cultural affiliations from oneself; respond appropriately, effectively and respectfully when interacting and communicating with such people; establish positive and constructive relationships with such people; understand oneself and one’s own multiple cultural affiliations through encounters with cultural “difference”.

At a knowledge level, the approach of the topics of the programmes is developed following themes such as:

1. Multiculturalism in the contemporary world: (i) issues; (ii) guidelines; (iii) constraints. The analysis of concepts like identity, personal identity, social identity, prejudice, stereotype, discrimination, racism, xenophobia.

2. School and cultural diversity: (i) concept(s) of culture; (ii) cultural discontinuities - school time and cultural time, the domain of second or foreign language, socialization and learning styles, cultural valuation/ devaluation; (iii) multi-ethnic educational contexts; (iv) the role of schools, teachers, parents; (v) the relation school/community.

3. Education multi/intercultural: (i) fundamentals; (ii) principles; (iii) goals; (iv) methodologies. From multicultural education to intercultural education.

4. Education and inclusion: (i) education and social development; (ii) diversity and intercultural understanding; (iii) inclusive school.

5. Education and citizenship: (i) issues; (ii) identity construction; (iii) construction of citizenship.

At the skills level, by privileging activities leading to its development. Therefore, the working methods in the classroom focus on work in: (i) small groups, (ii) work in a large group, (iii) discussion, (iv) questions promoters, (v) role-playing, (vi) role-playing resulting from stimulation sessions by the students themselves, and (v) role-playing. With those methods we pretend to improve critical thinking in students. To accomplish this level of thinking, they must learn: a) listening one another; b) thinking about what they listened; c) elaborating an appropriate answer; d) justifying their viewpoints; e) accepting different viewpoints; f) elaborating syntheses (see Attachment II).

All these goals and steps are crucial for initial training of teachers once they must teach their pupils those skills that they are unable to teach. In fact, today the role of a teacher is not only to teach knowledge because teachers are not only instructors; they are educators and players in a more complex activity as to enable pupils/students with more skills.

Sometimes, former students of master’s are invited to energize classes presenting the goals of their research, the process developed, the results, conclusion and recommendations (See attached photo 4). This interaction is very useful for both sides: a) for former students is a way to be linked with faculty; b) for students is a motivation, a different way of learning and a moment to discuss with peers.

The evidence are many; a short movie from Youtube (only images; image and words; images and sound); a music; a song; a poem; a text of a recognized author; a newspaper or magazine article, legislation; national and international documents, with a focus on those published by the European Union, the Council of Europe, OECD and UNESCO. When relevant, protocols of interviews to teachers, students and parents/tutors were used, as well as critical incidents and case studies, in order to make students participating in real situations and conflict resolution.

In analyzing whether the written or the visual documents, the goals are: (i) bringing the student to reflect on what he/she sees, hears or reads; (ii) substantiating his/her opinion on credible and relevant sources; (iii) developing critical thinking; (iv) confronting opinions; (v) accepting different views from his/her own.

At the level of attitudes/behaviours, it is encouraged the individual questioning of the student and his/her informed opinion about the situations presented. We highlight the need of the student for "not hiding" in the expression "I think that", but rather in a careful reflected and reasoned opinion. As an element of evaluation it is asked an individual project work according to the themes addressed in the discipline program and with the student must present a situation and plan the intervention to address and resolve it.

Finally, each student presents his/her individual project to the class and all students reflect and discuss it. This discussion doesn’t interfere in the final classification given by the professor because the aim is to let students discuss about the presented research project.
E-book

An e-book was produced compiling group works and individual works done by students during the first semester of the school year of 2013-2014 in the course of Education and Multiculturalism, taught by Maria do Carmo Vieira da Silva, of the Master in Teaching Portuguese as a Second Language and Foreign in the Faculty of Science Social and Humanities of NOVA University of Lisbon.

The quality of the papers presented, as well as its relevance as a reference for students or other elements connected to the research community, for teachers and educators, and for educational and social agents, led to this compilation.

In this e-book we can find six works done in small groups and eighteen individual works addressing themes depending on the personal interest of the author and/or his/her future dissertation projects. It is noteworthy that each work has been prepared in accordance with the items set out in the evaluation methods with a limit of five pages of text (from the introduction to references) (see Attachment III).

The diversity of backgrounds of the students in this class, the range of ages and life experiences were also an important contribution on the complementarity and training of all elements, including the teacher. Indeed, each work session with students was and is always understood as a bilateral process of teaching and learning.

The class is a space for exchange, for the production of knowledge, for critical reflection, and for complicity created within the background of knowledge. Only this way can experience the profession of teacher as a way built with the others, questioning, producing growth, creating bonds, which is made of complicity kept for life.

Each group is unique and every walk is different.

Final remarks

The fact that FCSH-UNL receive students from African countries (mostly former Portuguese colonies), Brazil, China, Timor, European countries, South America and countries from other continents makes easier the approaching to multicultural issues and promotes relationship dynamics between students who, in addition to the friendship relations established in many situations, are transformed into new opportunities of life caused by the discovery of other employment contexts and personal and professional satisfaction.

Therefore it is not sighted the final class of the course reserving to that moment time for multicultural familiarities: students are invited to prepare and to bring something from their own culture to be tasted by colleagues and professor (See attached photo 3). It’s crucial that students can also experience concrete life aspects of other cultures and food is a very singular element.

It’s an informal moment very important for all the group because one main goal of the curricular unit is to build a group spirit.

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Source: OECD 2014
(Consulted 03/05/2016)
The Master program on Intercultural Mediation and Social Intervention

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Abstract

Portugal, in particular, and Europe in general are paradigms of diversity in unity and of the need for intercultural mediation and social intervention policies enabling the reception, hospitality, respect for others and their training in a more inclusive society. From a research and sociological and anthropological level of knowledge, the ESECS-IP Leiria invested, in 2013, on a Master program in Intercultural Mediation and Social Intervention that is a unique example in Portugal. In this paper, in addition to present the Master’s curriculum, we invest in the distinction between preventive mediation, transformative and social empowerment, rather than focusing on solving, typical of conflict resolution, based on the questionable pillar of neutrality and impartiality.

Key words: Intercultural mediation; Preventive, restorative and transformative mediation; social intervention

Intercultural mediation and social work with the other

Intercultural mediation requires a considerable capacity for active listening, understanding and respect for the other. That’s why we also insist so much on the potential of intercultural mediation as construction of more intercultural communications and more dialogical and misconceptions (Laplantine and Nous 2002; Vieira 2014).

To mediate implies an active listening and the understanding of the other. Of all the others, in their own rationality (logic and understanding). So, it’s not enough to tolerate, it is necessary to respect, even when disagreeing with some of the other’s positions. To socioculturally mediate is to find third places of understanding between sometimes extreme positions, that are not yet, necessarily, conflict [have not yet reached the end of the line—the river mouth...] (Vieira and Vieira 2016b) but which have already disagreement dimensions and some social tension.

There is, for starters, some necessary reconceptualization to be done around the concept of tolerance. Sociocultural mediation does not pretend to introduce tolerance between the social agents involved as the end of a reconciliation process. Mediation needs to seek transformations of all those involved. Transformations that need to arise from an understanding of the other’s understanding, that which is commonly defined as hermeneutics. But not from a unilateral hermeneutics, of the dominating which seeks to understand the more fragile one even if only to tolerate him. More than that, as Boaventura de Sousa Santos (1997) has written, it’s urgent to find a diatopic hermeneutics, that is, from each of the topos, from each of the “two” places. Or going still a bit further, as those two places, despite being ideal to think about a simple situation to mediate, it’s urgent to depart from all the epistemological places. That is, it’s urgent that the sociocultural mediator promotes multiplicity hermeneutics (Vieira 2013; Vieira 2011) that lead to understanding and respect, which doesn’t necessarily mean agreement and identification, and neither just tolerance. Being tolerant is not enough. We don’t believe that is the way that will allow us to be different and live together (Touraine 1998).

At the most we could live juxtaposed but segregated and not communicating. The way of tolerance, as a finished product, doesn’t seem to be the way of the diatopic or multiplicitous transformation, as we mentioned before, conducive to a more intercultural society. On the contrary, passive tolerance promotes segregation.

The question is again, and as always, posed as to what implicates the idea of tolerance towards conducts of intolerance. If one tolerates intolerance, one accepts injustice. So will a mediator tolerate and suggest tolerance towards someone that hurts another person? Or will the sociocultural mediator need to act, and, at that moment, forfeit the principles of classic mediation, based on neutrality and impartiality and needs to intervene, socially, taking sides (a blasphemy for the fundamentalists of classic mediation), or risk assisting and allowing the approval and reproduction of violence, be it of whatever type it may? Complex, probably controversial and controversial by the fundamentalists of conflict mediation, but that relates with social reality, the mediation that interests us (Fig. 1) is not only about techniques, exercises and abstract and general principles to use ways of conciliation without understanding the contexts and identities to produce transformations (Vieira and Vieira 2016a).