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# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEXES**

#### **(Partner Reports: Questionnaires and Focus Groups)**



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# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 1**

#### **Partner Report (Questionnaires & Focus Group):**

##### **Greece: Action Synergy**



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## QUESTIONNAIRE – TEACHERS

### Action Synergy/ Greece

**TEACHERS+PRINCIPALS+OTHER (NGO, other relevant stakeholders, etc.)**

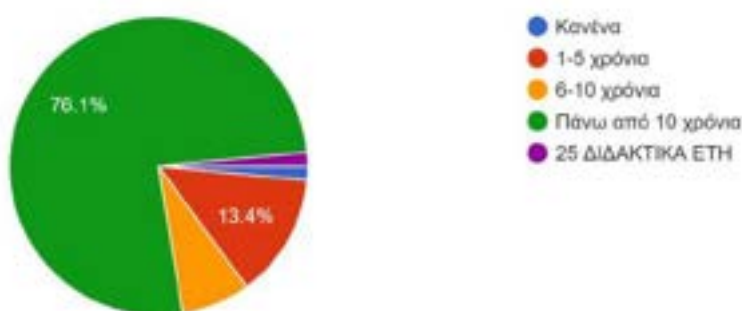
The questionnaire was answered by **69** teachers who work with RMM students in various parts of Greece via Google forms.

### QUESTIONS

#### About you

#### 1. How many years of experience do you have in teaching?

1. Πόσα χρόνια έχετε εμπειρία στην διδασκαλία;  
67 responses



76% of the teachers have over 10 years of teaching experience. 21% have 1-10 years of experience. This means that the Greek teachers that have replied are experienced and this also reflects the fact that the average age of the Greek teachers is relatively high.

#### 2. How many years have you been teaching to refugee/migrant/minority (RMM) children?

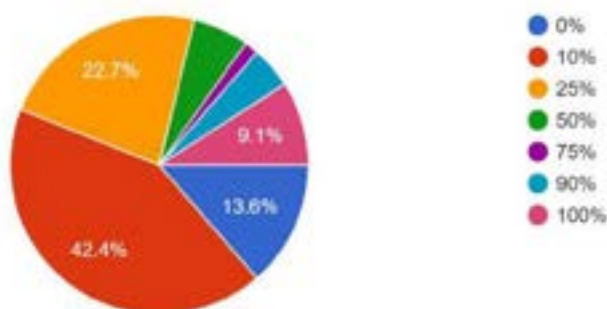
About a third of the teachers have been teaching from 1 to 3 years, and the rest have been teaching RMM children for almost 10 years or even longer.

#### 3. Do you have any RMM children in your current class/group? If so, what type, and how many?



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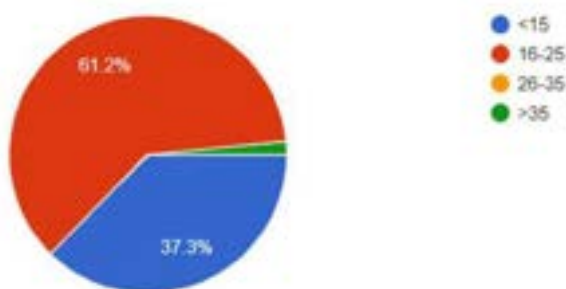
3. Έχετε παιδιά με προσφυγικά/ μεταναστευτικό/ μειονοτικό υπόβαθρο στην φετινή σας τάξη; Εάν ναι, τι ποσοστό αντιπροσωπεύουν αυτά τα παιδιά;  
66 responses



In most of the classes (42,4%), the percentage of RMM children is around 10%. However, in 44% of the classes the percentage of RMM children is more than 25% while in a considerable 9,1% of the cases this percentage is 100%.

#### 4. How big is your class/group (number of students)?

Almost two thirds of the teachers teach classes of 16-25 students. The rest teach classes of 15 or fewer students. The classes that have 15 or fewer children are usually in more remote places where the total population (and the population of the children) is small.



#### 5. How is your experience teaching RMM children?

- Positive
- Satisfactory
- Exhausting
- Unusual
- Challenging
- Negative

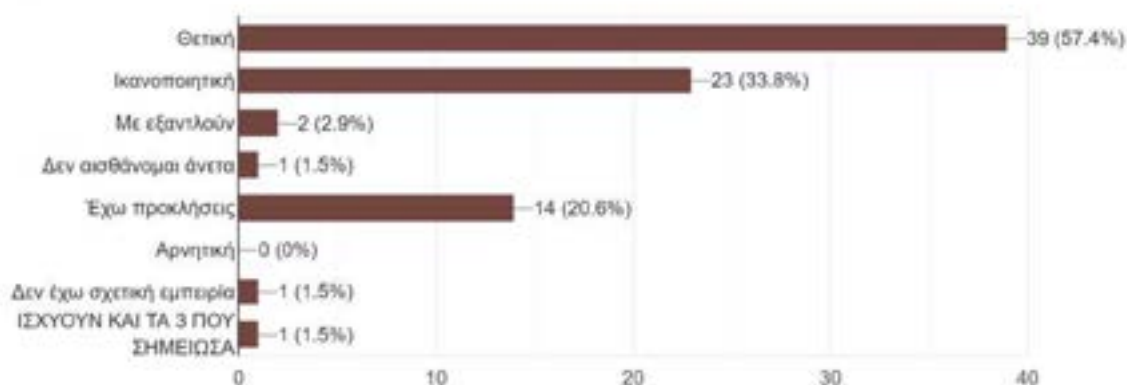


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The majority of the teachers have a positive or satisfactory experience teaching RMM children (teachers could choose more than one option). 57,4 of the respondents have replied that their experience is positive and 33,8% satisfactory. 20,6% of the respondents have replied that the experience is challenging, 2,9% exhausting, 1,5% unusual and nobody has replied that this experience was negative. Of course, these numbers are not representative of the general situation in the teacher population in the country because: i) teachers that fill a questionnaire related with the improvement of diversity management in the school show that they have a positive predisposition towards diversity and RMM children, ii) Most of the teachers that have replied have already participated in a previous training course related with the promotion of social inclusion in the classroom, fact which also proves their positive approach towards RMM children.

5. Πώς είναι η εμπειρία σας με παιδιά πρόσφυγες και μετανάστες;

68 responses



## Student needs

### 6. Do you detect specific needs for RMM children? If yes, what are they?

97% of the teachers agree that the RMM children have specific needs.



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6. Πιστεύετε ότι τα παιδιά με πρόσφυγικό/ μεταναστευτικό/ μειονοτικό υπόβαθρο έχουν ιδιαίτερες εκπαιδευτικές ανάγκες;

69 responses



The main needs that were pinpointed by the vast majority were communication needs, especially regarding the language which poses problems in the communication both with the teacher and their classmates. Because of the language, children are not able to understand the subjects and participate in the class activities and discussions. In this respect, the following needs were identified: need for more time, more repetition, need for additional language teaching, need for more personalised support and guidance etc. According to one answer *“It requires learning differentiation and personalization in the content of teaching and their evaluation based on needs and peculiarities and socially it is necessary to find techniques through art and experiential learning for their integration”*.

Some of the comments focused on the difference between the school culture and the reality that these children are living. A comment focused on the *“cultural “incompatibility” between what the school provides and what constitutes the daily lives of these children”*. Another comment highlighted a difficulty to *“adapt to and understand the Greek culture and way of life”*. A teacher has commented that *“the school schedule (+ events) was designed for others”* and do not correspond to their culture while another one has mentioned that *“there is a cultural gap - especially boys experience perceptual difficulties - deficient & aggressive behavior”*. In order to resolve this problem a teacher has suggested that *“It would be necessary to have differentiated teaching as well as intercultural teaching in the whole class, in order to integrate them smoothly”*.

Other needs that were identified were inclusion needs, fact which require multiple support from the teachers: *“They need you to support them emotionally, socially, materially and learning. Their living conditions are very poor, their experiences are depressing, they cannot understand the language of the classroom and the social environment treats them with suspicion and caution”*.

Related with the previous point, another issue mentioned is the low socioeconomic level of most RMM children which constitutes another barrier that separates them from the rest in terms of a need for special care. According to some respondents, the low socioeconomic level leads to poor



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stimuli and learning opportunities and a different starting point from the rest of the children. Also, this means that many times they do not have the necessary support at home like the other children. For this reason, they need more guidance. Because of this situation, as it is mentioned, *“many times families do not show interest in school and its value”*.

The need for emotional support was also an issue that was highlighted. Some issues related with this include: attention deficit disorder, difficulty to complete class work, daydreaming, low self-esteem, they are nervous and anxious, rarely talk, refuse to answer questions and do not easily engage in discussions. A teacher has suggested that they need time to recognize their emotional state, another one has suggested that *“they need more reinforcement, to feel secure that they belong, to feel equal, important”*. A teacher suggests that *“these children need more emotional and cognitive support, because they do not know the language, feel insecure and sometimes even ‘disadvantaged’, have low self-esteem, have difficulty adjusting, etc”*. As a teacher puts it *“We must also not forget the various psychological problems they may have due to the war or the difficult conditions they experienced during their movement in our country or in the structures that may have been”*. Another teacher states that *“these kids need a warm hug”*. In another comment it was mentioned that the main needs are *“stability, acceptance, security”*.

This is related also with the issue of trust which was highlighted by some respondents. Sometimes, these children (and their families) do not trust the school environment and therefore more guidance, effort and support is required by the teachers.

Finally, a teacher has commented that *“It is not the children who have special educational needs. It is education that needs to be made more democratic and inclusive, and then the results will be better for children with different cultures and for everything else”*.

#### **7. Please, describe difficulties in educational and teaching process caused by different cultural background of RMM students.**

Again, in this question, the issues of lack of a sufficient level of the Greek language was mentioned as a main problem. This was mentioned as a barrier to communication both with the students and with their parents. It creates problems, among others, to understand what is happenng in the classroom, to express themselves, to communicate and to listen actively. This issue, according to teachers, aggravates the difficulties of communication and inclusion, and the students are unable to get a complete education without any knowledge gaps. Another difficulty mentioned is the issue of language interpretation *“We find huge differences in the ways in which they handle language. There are different interpretations of similar expressions. Cultural differences in the use of language are strong in the translation and comprehension of texts”*. This also makes difficult the understanding of some concepts.

This lack of language skills is aggravated by the fact that RMM children get to stay together and do not mix easily with the other children. A teacher mentions that *“they talk their own language everywhere except when is really necessary to speak in Greek”* while another mentions that





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*“Many times, especially at the beginning of the school year, minority children find it difficult to join the group and work comfortably with the other members of the group. They seek to make friends and play with children of the same nationality and communicate in their mother tongue. Also during the teaching they seem to be uncomfortable with some activities (eg storytelling) while enjoying the free activities”.*

Another problem is the difficulty of adapting to the educational process *“as they come to school keeping a very cautious and buttoned attitude which I consider normal given the conditions and which we are called and owe as teachers to eliminate”*. Also, other teachers characterise these children as “cautious” and “shy”. Another teacher mentions on this subject that *“Some they remain silent because this is a sign of respect for the elders. Others do not participate because they cannot understand that the content of the teaching may concern them (eg a refugee child from a foreign country when called upon to learn - in a "sterile" way - historical events related to Greece - a country which is not currently familiar to him). And of course, in many cases, especially when certain cultural elements that are not accepted or common in the host country are evident, it is easy for these children to become objects of ridicule or isolation”*. Another teacher mentions that RMM children tend to have “aggressive behaviour”. An additional comment highlights that *“they feel fear, insecurity, shame”*. These difficulties include also the high rate of absenteeism of some of these students which makes it difficult for them to follow the rhythm of the other children.

Related with this is the difficulty of the other children to understand their culture. A teacher has mentioned that *“Their culture is different the other children cannot get familiar with it in the class if you do not devote time ... I did games and theatrical techniques and various activities in order to develop empathy etc”*.

Another important problem is that the individualised support that needs to be given to the teachers needs time and this time is not always available. As a teacher puts it *“You try to learn about the lives of these children as much as the circumstances and circumstances allow, and at the same time find ways to feel safe and develop a meaningful relationship. This process is relatively difficult in practice due to lack of time”*.

The difficulty of communication with the parents was also mentioned as something that creates difficulties in the educational process. A teacher mentions that *“there are difficulties of comprehension and expression in terms of language and consequently at the cognitive level, due to the fact that parents cannot help them either. When it comes to emotional support, things are better, but only with children whose parents cooperate, because not everyone is in the same mood”*. The communication with parents depends in a great extent on whether they consider Greece as their final destination or as a transit country. In the first case, the efforts of integration are more intense while in the second case parents tend to be more indifferent.

The cultural differences may create also some reluctance to the teachers and the ideas that they express in the classroom. As one teacher has mentioned *“we need to be very careful about how we express ourselves because of our different culture and religion”*. Other teachers mentioned also some reluctance especially in issues related with religion.





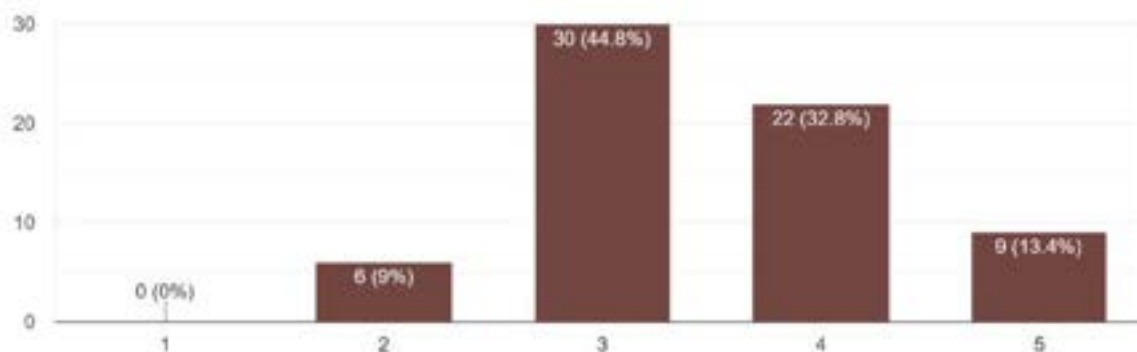
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However, as some of the teachers mention, the situation may vary a lot. A teacher mentions that *“Children adapt relatively easily, after all, at school they are usually treated the same. The difficulties are with the family environment more”*. Another teacher mentions that *“the difficulties depend on the level of acquisition of the Greek language, the existence in the school of a reception class, the acceptance of the student by his classmates and the school community in general (the “climate” in the school)”*. It also depends on the level of education. In the early education these problems can be solved much more easily than in the next classes. It also depends very much on whether the children have a previous schooling experience (in their home country) or not, possible traumatic experiences etc.

### Training and professional development

- 8. Please evaluate your preparedness to work with culturally diverse group of students from 0 to 10 (when 10 is highest evaluation)? Please explain what kind of knowledge and skills are you lacking.**

8. Πόσο προετοιμασμένος/η αισθάνεστε για να εργαστείτε με μια ομάδα μαθητών που προέρχονται από διαφορετικά πολιτισμικά περιβάλλοντα; (1: καθόλου/ 5: πολύ καλά).  
67 responses



Based on the answers of the teachers in this question, it seems that the teachers think that their preparation is medium. They are some how prepared but they all think they could be prepared much better.

- 9. From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and full fill RMM students' needs?**

Most teachers identified the following knowledge, skills, and attitudes:



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- Caring about the children. Many teachers have identified skills that are related with the emotional connection that needs to be built between teachers and RMM students. The teachers have identified attitudes such as love, sensitivity, belief in equal opportunities, interest, empathy, open mind, humanity, acceptance of the difference. Love for their work was also mentioned as a major element.
- Knowledge related with Intercultural Education. Many teachers have identified the need for a teacher to be able and willing to get to know their own culture. As a teacher puts it *"We need knowledge of students' culture, knowledge of their history and culture. The teacher must be trained enough to be able to approach this student potential"*. This knowledge could include some knowledge of the language of the RMM children (at least related with its structure and some basic words).
- Ability to work together with the family members of RMM children as well as with other professionals. As one teacher puts it *"he needs to be aware of the special circumstances in the child's life, to be able to work with parents and those in charge of the hosting structure"*
- Knowledge and familiarity with more child-centred educational strategies (play - physical expression - interaction). Theatre techniques and generally techniques based on art have been mentioned as a very important element in this case. Knowledge about game-based learning was also mentioned as well as ability to organise experiential learning activities and the ability to work with various educational methods that will stimulate the RMM children and encourage their participation in the classroom.
- Patience, resilience and willingness to devote time to them. As a teacher puts it *"I would also like to add that individualized teaching and systematic involvement of the teacher with these children in time outside of school (eg during breaks - in free time)"*. Most teachers realise that this is a long process and will need time and patience. As a teacher mentions, a teacher should also *"have the patience to repeat simple things many, many times"*.
- Adaptability and flexibility. Teachers need to be flexible to *"adapt their speech and thinking so as not to offend any of his students"*.
- Openness to differences. According to the responses, teachers first have to get rid of their own stereotypes and understand the participation of these children in the classroom as a source of wealth that can make the lesson richer.
- Communication skills and ability to use also non-verbal communication.
- Willingness to develop their skills. Many teachers have underlined the importance of developing their skills and attending seminars that could help them cope with this issue. According to a reply, the teacher should *"see it as a challenge to learn new things and help children who do not have the same possibilities with the rest"* The teacher should also *"detect his own talent first so that he can inspire his students as well"*.
- Knowledge of how to teach Greek as a second language. As a teacher has mentioned *"I think it is useful for the teacher to know how Greek is taught as a foreign language. It is a completely different approach from what we usually apply in the classroom"*
- Skills in social and emotional learning. Many teachers have mentioned psychology and sociology skills are important. As a teacher has mentioned *"He has to deal a lot with the*



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*psychology of children. To start with the integration mainly and the creation of a safe climate for the children and then to proceed with the teaching part”.*

- Technological skills. Some teachers have mentioned that the use of technology (specialised translation software, use of audiovisual material while teaching, educational applications based on the image) can be important in order to be able to support RMM students
- Knowledge about education for democracy and human rights
- Ability to build on what children already know

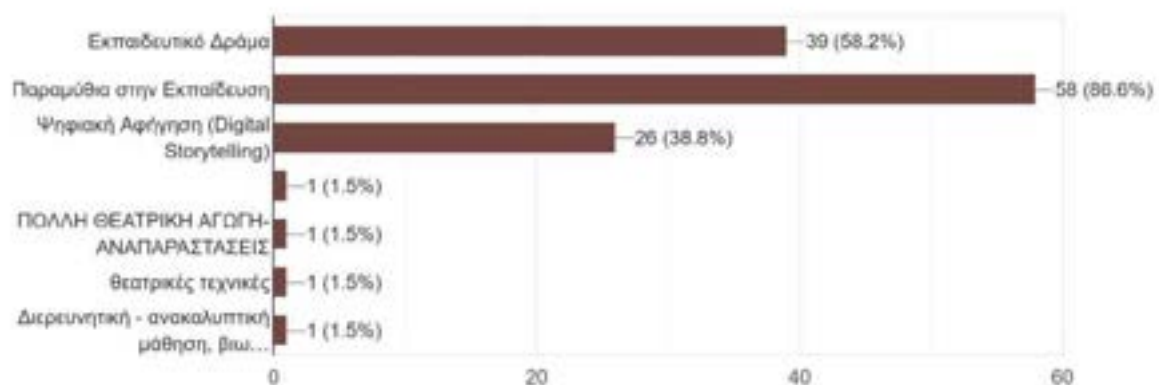
### Teaching strategies and communication

#### 10. Have you experienced creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones?

The great majority of the teachers (86%) has mentioned that they use educational fairy tales, 58% use educational drama, and 38% use digital storytelling (teachers could choose more than one option).

10. Ποιες από τις ακόλουθες διδακτικές προσεγγίσεις γνωρίζετε: Μπορείτε να επιλέξετε πάνω από μία.

67 responses



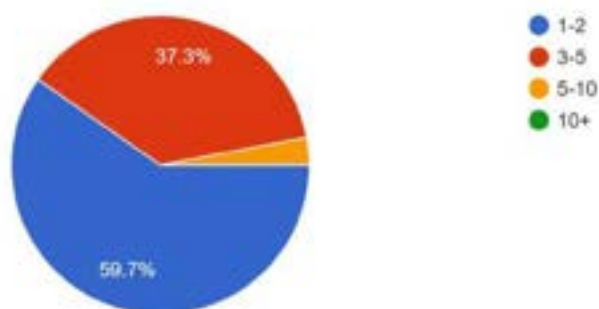
#### 11. How many native languages are there in your class?



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11. Πόσες μητρικές γλώσσες υπάρχουν στην τάξη σας;

67 responses



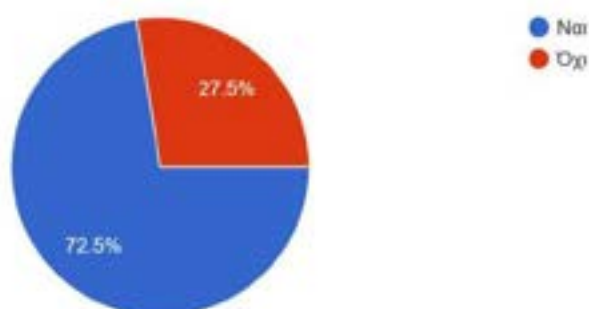
In the majority of the classes (59,7%), there are 1-2 mother tongues. There is a significant percentage of classes (37,3%) with 3-5 mother tongues while in 2,9% of the classes, the mother tongues are more than 5.

**12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)? Please tell us about.**

72% of the teachers use specific strategies in order to foster the acquisition of Greek language.

12. Χρησιμοποιείτε κάποιες ιδιαίτερες στρατηγικές για να ενισχύσετε την εκμάθηση των ελληνικών από τα παιδιά αυτά;

69 responses



Most common strategies are:

- Involvement and provision of support from other students. Bilingual students (especially in larger classes) are used as language assistants and mediators.



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- Theatre games, education drama, storytelling. Pantomime is also used. As a teacher describes it *“we work on oral speech in various communication situations, e.g. I introduce myself, I describe something I see, I do pantomime or I dramatize something I hear (poem or text)”*. Stories can include also *“social stories related to their daily lives and vocabulary of the language of instruction”*.
- Dramatisation of stories and fairy tales with the active participation of minority children. Also, there are used fairy tales which have a lot of images
- The use of a dictionary. A teacher mentions *“we have a dictionary where we illustrate the unknown concepts and write them in both Greek and Albanian”*.
- Use of images, pictures or other non-verbal communication elements (i.e. gestures). This includes also the use of drawing
- Use of the mother tongue of the RMM children. *“With the refugees, maybe because it all happened violently and suddenly, I had a big communication problem. So, I started learning Arabic and by saying some Arabic words, from the beginning I easily gained their trust”*. Another teacher mentions *“Since I happen to know the two languages of the children I can find parallels and connections between them”*. Other teachers have mentioned also that they try to make “bridges”, “connections” between the two languages.
- Use of music and songs (including songs with pictorial words)
- Games (vocabulary games, reading and creative writing games, role-playing games, internet games and group activities, collaboration)
- Use of technology (audiovisual media, computer-aided language exercises, "talking books" on the computer)
- Repetitions and explanations in other words
- Personalised and differentiated teaching
- Techniques based on teamwork, collaboration and discovery work.
- Working in the self-confidence of the student. Self-confidence is an important element of language acquisition. A teacher mentioned that *“I try to make them feel proud to be different”*

## Family

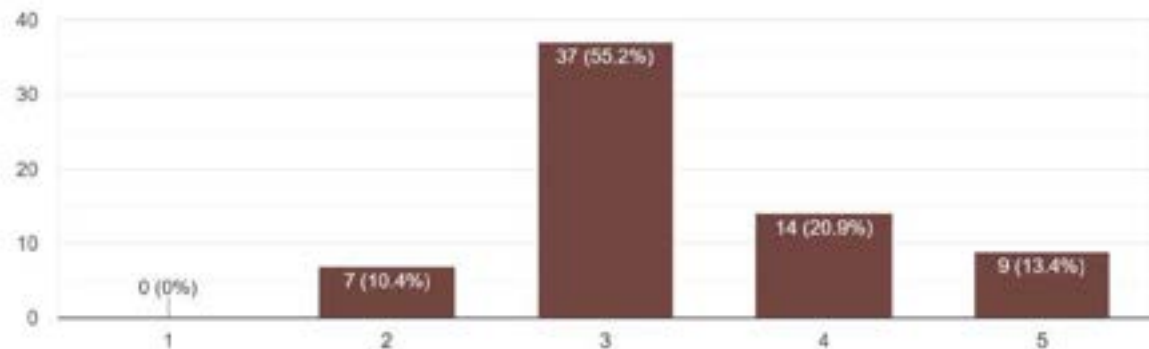
**13. How would you evaluate the collaboration between the RMM families and the school in the scale from 0 to 10 (when 10 is highest evaluation)?**



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knk

13. Πώς θα αξιολογούσατε την συνεργασία μεταξύ των οικογενειών των παιδιών με προσφυγικό/ μεταναστευτικό/ μειονοτικό υπόβαθρο και του σχολείου (βαθμολογήστε: 1 άσχημη έως 5 πολύ καλή).  
67 responses

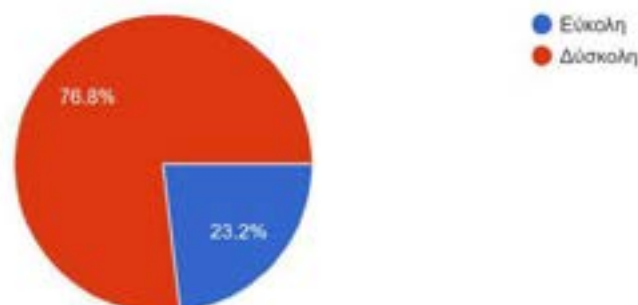


In the majority of the cases, the teachers have evaluated the collaboration with the RMM families as average (neither too bad or too good). This reflects the diversity of these families and the different ways with which they communicate with the school teacher.

#### 14. What kind of cultural barriers to communication do you face while interacting with parents or other family members of RMM students?

The majority of the teachers (76,8%) believe that communication with family is difficult.

14. Πιστεύετε ότι η επικοινωνία με τους γονείς και τους συγγενείς των παιδιών με προσφυγικό/ μεταναστευτικό/ μειονοτικό υπόβαθρο είναι:  
69 responses



The main problems that were identified were:





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- lack of knowledge of Greek. This was considered the most important issue for many of the teachers that have replied to the questionnaire and a main obstacle to the communication between the families and the teacher. Sometimes, an NGO, an interpreter or a social worker facilitates the communication between the family and the school. In other cases, this support from the interpreter is missing, fact which makes the communication even more problematic.

- lack of trust towards the teachers. As one teacher mentions *"It is difficult at first and until the parents are convinced that there is real interest and intention to support the student. Once this happens, then communication with parents is "normal" and effortless"*. This can make them distant. Another teacher mentions that *"they, like their children, seem very cautious, anxious and suspicious at first, which I consider normal due to the reality they are experiencing"*. In addition, a teacher made the following comment *"Many times they come to school biased, believing that we separate their children from the rest because they have a different background, mother tongue, etc."*. This leads to non-sincere communication. According to a teacher *"There is a fear and an attempt to show something different from what it really is. They rarely show their difficulties"*.

- lack of time. Because of long working hours, many parents do not have the time to communicate with the teachers and the school. As a teacher puts it *"these people are fighting for their livelihood ... they don't show up at school until it's necessary and most of the time they don't pick up their phones"*. Because of the lack of time, as well as their feeling that they are not able to, they cannot support and help their children at work. According to the opinion of one teacher *"Due to the difficulties faced by parents, mainly financial (eg unemployment, social security, etc.) they place education, psychological support and often financial support (school lunch for children with financial difficulties, participation in excursions with financial support of the parents 'and guardians' association, school supplies from donations from local shops, etc.) to their children at school"*.

- lack of interest to stay in the country. In most of the cases, families that see Greece as a "transit" country and are not interested to stay in the long term give much less importance to their integration and to the integration of their children.

- Cultural values. The issue of cultural values has been mentioned as an obstacle by two teachers. The first describes that *"especially in minorities, the devaluation of the value of the school is a major obstacle"*, while the second mentions that *"parents often refuse to learn terms that run counter to their religious background"*.

- Mobility/ Seasonal Migration. Parents who face financial problems often emigrate abroad to find work or are absent from home to work in seasonal work. The children are left behind by the mother or grandparents or follow them and so their attendance is often incomplete.

For other teachers, the experience was positive. For example one teacher writes *"I think that, in with the exception of some problems in understanding the language and possibly in our culture, most parents of students show interest and try to help their children as much as they can in order to be able to respond to the new data"*. According to another teacher *"We have a very good*





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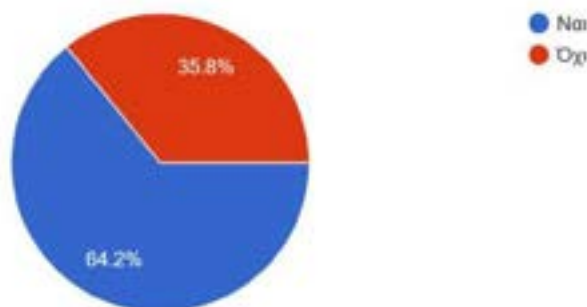
*cooperation with the parents. They are willing to help and give us information about the children who help us recognize each child's needs and adapt them to the classroom”.*

Of course, this depends also from the educational level. The early school, *“is an educational level where access for all parents is easy and communication between parents and teachers is possible on a daily basis. This is perhaps the reason why communication with the parents of minority students becomes easy”*. It also depends on many other factors. As a teacher puts *“it is both easy and difficult, if the parents know Greek well, have a family in their environment with a child who goes to school and prepares them for what is happening, then the cooperation is smooth”*.

## Diversity

### 15. Is culture of refugee and migrant students represented in classroom environment and teaching material and content? If so, please describe how?

15. Ο πολιτισμός των μαθητών που είναι πρόσφυγες και μετανάστες αντιπροσωπεύεται κάπως στο περιβάλλον της τάξης ή στα διδακτικά υλικά;  
67 responses



64% of the teachers believe that the culture is represented in the classroom environment and in the teaching material and content while a significant percentage (35,8%) doesn't believe so. The main ways in which the culture is represented, according to the answers, are the following:

- There are organised different projects in order to know and appreciate the cultural wealth of the classroom (tree with apples where there are written words from the mother tongue of RMM students etc)
- By inviting RMM students to share elements of their own culture. A teacher mentions that *“In many thematic approaches we ask these children to present us with traditions, customs and differences that exist in their homeland and we compare them with our own emphasizing the value of diversity”*. Many teachers follow a similar approach focusing on fairy tales, folk tradition etc. A teacher has mentioned *“In various assignments we do (eg write a recipe) they write things about their own country that either they know it themselves or their parents tell them. With material that children can bring from home (book, cd with*



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songs, photos and pictures, etc.), we can see celebrations and birthdays in the way they are made in their homeland". Such stories and materials can become "an object of admiration". Another teacher writes that "By selecting material such as images from their place of origin, a first approach is initially attempted. Then, elements of literature are selected with dramatization and are valorised".

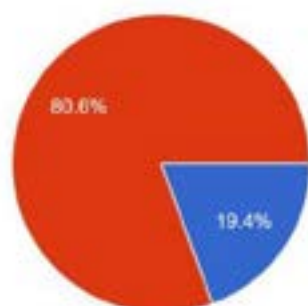
- By learning elements of the RMM languages. As a teacher describes "Since this year (and every year) I have children from Africa, Syria and Albania, we have created a multicultural class. We start with "good morning" in many languages of the world and continue with maps, group work on the diversity and culture of different peoples". Another teacher mentions "Students with an immigrant profile that I have in my class this year are from Albania. During the lesson we sometimes make references to the neighbouring country, search for information and learn words in Albanian".
- Some of the main characters in the official school book for the elementary school are immigrants. There are also some texts, activities and exercises in these books in relation with the refugees.
- Bu posting on the wall of works related with their culture. A teacher mentions that "There are in class, for example, everyday words, poems in their language or recipes posted on reference boards". Another teacher mentions that drawings or constructions related with their culture are valorised and posted in the classroom.
- There are the official minority schools (only for the recognised Muslim minority in the Thrace region) who follow their own didactical approach and have their own materials

#### 16. Do gender roles' differences in different cultures cause any problems in educational and teaching process? If so, how do you solve them? Please give concrete examples.

The vast majority (80%) believe that there is no problem regarding gender in their classroom.

16. Οι πολιτισμικές διαφορές σχετικά με το φύλο:

67 responses



- Είναι ένα πρόβλημα στην τάξη
- Δεν προκαλούν κανένα ιδιαίτερο πρόβλημα στη τάξη



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Some cases where a problem was mentioned were the following:

- Value of education. A teacher mentioned that *"In the village where my school is located, I have met families who do not consider education as important for girls as it is for boys"*
- Position of women. According to a teacher *"The children I have are from Albania, where the position of women is inferior. At first this seemed to be the students' answers, but little by little this was overcome"*. A teacher mentioned that *"even the female teacher is considered inferior"*.
- Segregation. *"In the minority school among Muslim students, girls were more shy, closed, and reluctant to express themselves, as were their mothers. They needed time to feel comfortable. Against me I never found any issue. Also the boys almost never sat with the girls at the same desk. At the school I serve this year and almost half of the students are Roma, I didn't see anything similar"*. Also another teacher mentions that *"Children from Syria refuse to sit with Afghans or Iraqis or girls refuse to sit with boys, religious differences between Sunnis, Shiites and cutters"*.
- Aggressive behavior. *"There was aggression between the children (and against us) without necessarily relating to gender. The children tended to violently resolve their differences. Yes, I had noticed that boys had a demeaning attitude towards girls (insults, violence ...) The girls were very dynamic and claimed what they wanted along with their rights"*

Finally, a teacher has mentioned *"The specific children I have met, their families have the same stereotypes as the Greek ones, so the management of the respective topics is done in the same context"*.

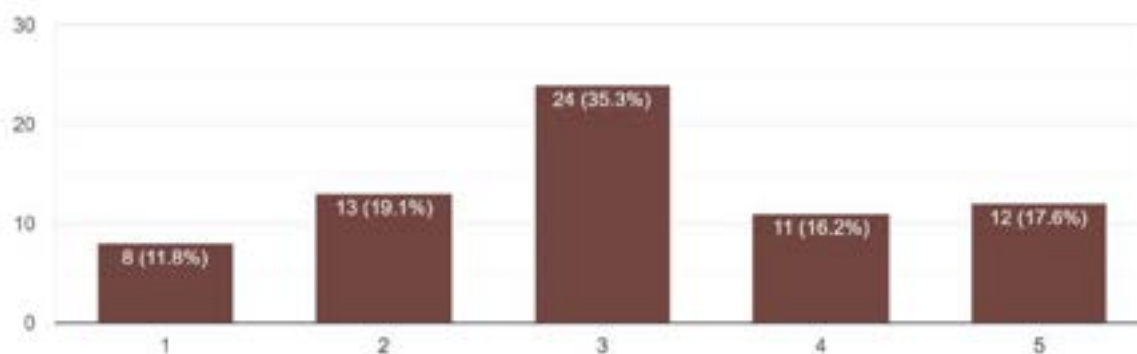
## COVID19

**17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19?**



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17. Πόσο προετοιμασμένος/η αισθανθήκατε για να διδάξετε μέσω τηλεεκπαίδευσης σε καταστάσεις όπως αυτές που βιώνουμε λόγω του ...μασμένος έως 5- πολύ καλά προετοιμασμένος);  
68 responses



Related with the preparation of the teachers to teach in the framework of a lockdown, we can see that most of the teachers have answered that were moderately prepared. This percentage is lower in the general population of the teachers because the teachers of the sample have replied to an online questionnaire and most of them have already participated as students in e-learning courses, so they have more familiarisation with ICT. Related with the explanation of the answers:

- Many teachers felt that this has happened very quickly and in an unprecedented way without the proper training from the Ministry of Education. There was lack of the appropriate material which had to be created on the spot. Each person has used these technologies on the basis of their own motivation, experience and ability without central guidelines from the Ministry of Education. A teacher mentioned that in order to cope with this situation *“has studied countless hours”*. Another teacher mentioned *“I did not know the legal framework. I did not know the operation of the platform. I couldn't help my students. I did not know which teaching model to apply outside of frontal teaching”*.
- Many of them have previously followed seminars on ICT and distance learning (on a voluntary basis) and therefore they were more familiar with the ICT tools that had to use in the lockdown period. Those that have followed previous seminars/ training mentioned that were able to adapt much easier to the situation imposed by the Covid-19 pandemic.
- Other teachers have thought of this period as a challenge and tried to cope with it effectively. The effective cooperation with parents was very useful for this respect.
- Some teachers commented that during the lockdown period, they (and the students) had to deal with many technical problems caused by the overloading of the platforms
- Some teachers mentioned that it is very difficult to organise distance learning with small children.



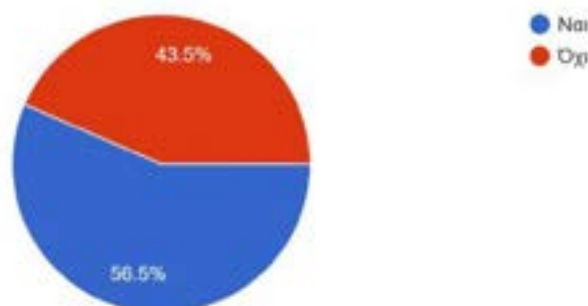
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- Another obstacle was that the platforms used have not been used by the teachers before, so they had also to learn a new platform
- Also, some of the teachers and some of the students did not have the necessary infrastructure in order to deal with online learning.

### **18. Have you ever received training on e-learning, global education, virtual exchanges?**

The replies of the teachers were almost half and half. 56,5% of the respondents have replied positively while the rest have replied negatively to the question. The percentage of the teachers that have received training is much higher than that in the general population because most of the teachers that have replied are particularly motivated and interested to any professional development opportunity.

18. Έχετε λάβει εκπαίδευση για το πώς να διδάσκετε εξ' αποστάσεως και μέσω τηλεκπαίδευσης;  
69 responses



A great part of the participants has received certification on the use of ICT from the Ministry of Education (2<sup>nd</sup> level). This is a certified general ICT training course that is offered as an option to the teachers.

The Ministry of Education, through the regional coordinators of education, has organised some related webinars during the lockdown. However, according to some respondents, the organisation of these seminars came very late (about 2 months after the start of the lockdown).

Some of the teachers have followed webinars or other online seminars organised by different independent entities. Some of them have received previous training or have even made post-graduate studies on this topic. However, many of them had to search information on the internet to be able to cope with this challenge. One of them has also mentioned that she used e-twinning to receive this information.



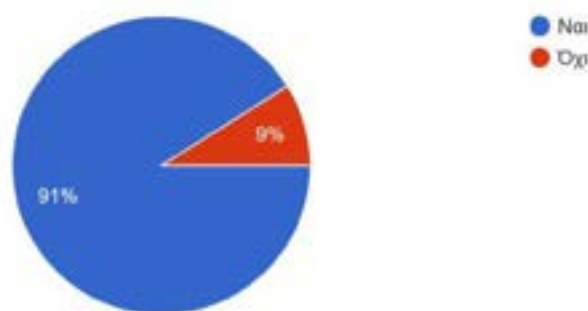
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Finally, some teachers have mentioned that peer learning and exchange of experiences between colleagues has helped a lot.

### **19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely?**

The vast majority of the teachers (91%) have mentioned that they have identified good practices in order to continue to teach remotely.

19. Στο διάστημα του lockdown, μπορέσατε να βρείτε κάποια καλή/ δημιουργική πρακτική για να συνεχίσετε να εργάζεστε και να διδάσκετε εξ' αποστάσεως;  
67 responses



Teachers have mentioned that they have identified different tools that supported them with their class such as: Webex, Viber, Google Classroom, Google Meet, google forms, padlet, Jigsaw puzzle, Sway, eme content, storyjumper, wheel of names, wodwall, quizz, jigsawplanet, cmaptool, edmodo. They have tried to communicate through synchronous and asynchronous platforms and e-mails. Some teachers mentioned that they have valorised material they found in content aggregators such as Photodentro <http://photodentro.edu.gr/aggregator/>

Also many teachers mentioned that they have managed to organise interactive activities such as: virtual tours in museums, theatre lessons, organisation of games, fill in the gaps and match images exercises, creating scenarios by integrating hyperlinks, educational tools and other applications etc. A teacher mentioned that *“I tried to use similar activities with the physical classroom: language games, interaction between students, cultivating group emotion. For the end of the school year, we were preparing a theatrical performance which will not be played due to a coronavirus. However, the children tried to say their words and videotape the show using the gridview tool of the modern Google meet teaching platform”*. Another teacher has mentioned that *“a good method is the use of literature with the project method and the inclusion in it of creative activities, such as making a doll, setting up a theatrical performance, caricature, puppet show”*.





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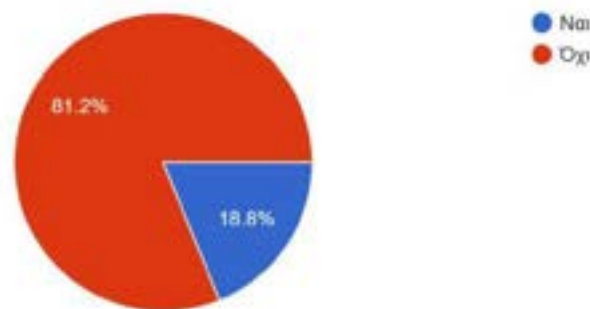
The teachers have mentioned also that the parental involvement was very important and during lockdown they have intensified their communication with the parents.

Another issue is the importance of the daily organisation. According to a teacher *“What I think helps students improve is their organization and schedule in their daily lives. I informed them in a timely manner, maintained a stable curriculum (hours and days), used the educational material following as much as possible the way of teaching in the classroom and encouraged them psychologically”*.

## **20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks?**

Most of the respondents (81,2%) have replied negatively to this question.

20. Με βάση την εμπειρία σας, πιστεύετε ότι τα παιδιά με προσφυγικό/ μεταναστευτικό/ μειονοτικό υπόβαθρο έχουν την τεχνολογική υπο...μετάσχουν στα μαθήματα μέσω τηλεεκπαίδευσης;  
69 responses



Most of the teachers reported that RMM children do not have a computer or wifi internet connection and as a consequence most of them were not able to participate in the online classes that were organised. On the other hand, most of them- or their parents, depending on their age- have mobile phone with mobile data but it proved very difficult to follow an online class through the mobile phone. There were also some cases that the RM children had a computer but no internet connection. In this case the teacher *“managed (with the exchange of a usb stick) at least these children to have access to a large part of the material posted on digital platforms”*.

Another important problem that was especially in the younger ages, the support of the parents was crucial in order for the children to be able to participate effectively in the online classes. For RMM children, frequently the parents were not able to provide them with the appropriate support and guidance.

The lack of ICT skills both from the parents and from the children and the inability to use different programs from the ones they already know was also highlighted. As a teacher has





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mentioned *“this is not limited to the RMM children but it is observed also to the Greek children of low socio-economic level”*.

Another teacher has mentioned that the lack of language skills from RMM children makes communication even more difficult compared with what happens in the classroom and has led to the drop out of children, also in the case that they had the technological infrastructure to follow the course. This lack of language skills also made difficult to understand the instructions on how to use the different tools and resources.

A difference was also observed between the different minority groups. While the children of the Muslim minority were usually able to follow the online courses, most of the Roma were not able to do so.

## DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT TEMPLATE

**DIVERSE Partner: ACTION SYNERGY**

**Country: Greece**

**Geographic area (city, region) where the focus group/s was/were conducted [if virtual, please specify]:** The focus group was conducted online, via the platform of Zoom. Participants came from all around the country.

### Participants

- The number of preschool teachers: 3
- The number of primary school teachers: 2
- The number of secondary school teachers: 2
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify: 1 vice principal

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM	1	5	6
		The average ratio of RMM children in the classroom (percentage)	5%	5-8%	50%
		Highlight some concrete experiences if relevant	Language is a large barrier, there are cases when the students cannot communicate at all. The teachers need to be creative in order to communicate with them.		

2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	Language	Language	Language
		Highlight some concrete case if relevant	Differences in language structure make it difficult to teach Greek to Muslim children who speak Turkish (in the case of the Muslim minority in Greece) and in cases of Chinese migrant children. What is more, in cases of refugees, they are not interested to learn the language because Greece is often not their final destination of choice.		
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	Percentage of teachers (or participants) who have access to professional development in this area: 80%			
		What kinds of professional development: Intercultural training, language training			
		Who provides these professional developments: Educational institutions			
4.	<b>Have you attended professional development / training to support RMM children? If so, please can you describe it. Maybe you have accessed online resources or training?</b>	Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children: 87%			
		Description of these trainings (name the different types, and highlight a specific one if relevant): Language trainings, intercultural trainings			
		Percentage of online trainings: -			
5.	<b>What teaching strategies would you say are useful to help RMM children in their learning? Please give concrete examples.</b>	Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant: Using images, theatre techniques, art, online videos, maps, cultural presentations			
6.	<b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b>	Percentage of teachers who have used storytelling or drama in education: 14%			
		Other creative strategies linked to storytelling or drama in education: Music and food cultural presentations			
		Highlight some specific experience if relevant: In kindergarten, before the arrival of refugee children, the teacher prepared the rest of the children by showing them maps, educational videos about war and refugees, and the children were more open to welcome the refugee children.			
7.	<b>How do you deal with language diversity in the classroom?</b>	Name the strategies mentioned by teachers: Using images, the English language, help of other students, learning the native language			
		Highlight some specific experience if relevant: -			

8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]	Refugees	Migrants	Minorities
		Relevant experiences mentioned by teachers: Some parents who speak the language can help in parent meetings, sometimes translators are available, but in general, communication with family is difficult.		
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching material? Would you have suggestions for how this might be improved?</b>	Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials: 60%		
		Suggestions mentioned by teachers: As mentioned before, cultural presentations can help. Students will present their native food and music, and teach some words or sentences to other students. In the case of the minority of Muslims in Greece, the educational material is also in Turkish so that the students can use either language.		
		Highlight any significant experience they have expressed: The teachers believe strongly that introducing the cultural background of RMM children is important for their inclusion and acceptance by the rest of the students.		
10.	<b>Do cultural differences in attitudes to gender surface as an issue in the classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]	Percentage of teachers who identified gender issues due to cultural differences: -		
			Refugees	Migrants
		Describe experiences mentioned by teachers if relevant:	Usually there is no issue, only in cases where religion might create a bit of distance between genders.	

## **Comments/Reflections**

- Is there any point/comment/idea/reflection that came up during the focus group that you think is relevant to the DIVERSE project? If so, please explain:

Communication is the focal point that needs to be targeted as the area of improvement using drama and digital storytelling in education.

- If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?

The teachers highlighted that it was not possible for all RMM children to participate in online classes due to their low socioeconomic status.

- Other relevant comments:



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# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 2**

#### **Partner Report (Questionnaires & Focus Group):**

##### **Spain: UdiGitalEdu / Universitat de Girona**



# DIVERSE PROJECT

## SITUATION ANALYSIS: TEACHERS' QUESTIONNAIRES

### UdG REPORT

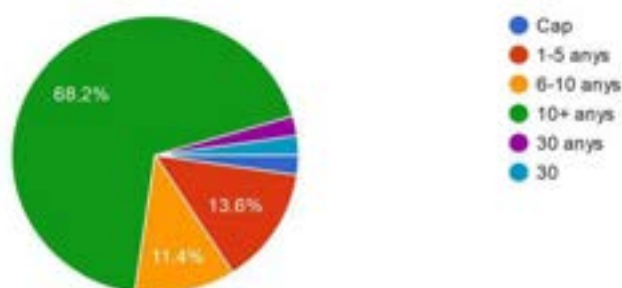
**Partner :** UdiGitalEdu / University of Girona

**Country:** Spain

**Number of responses:** 44

### 1. How many years of experience do you have in teaching?

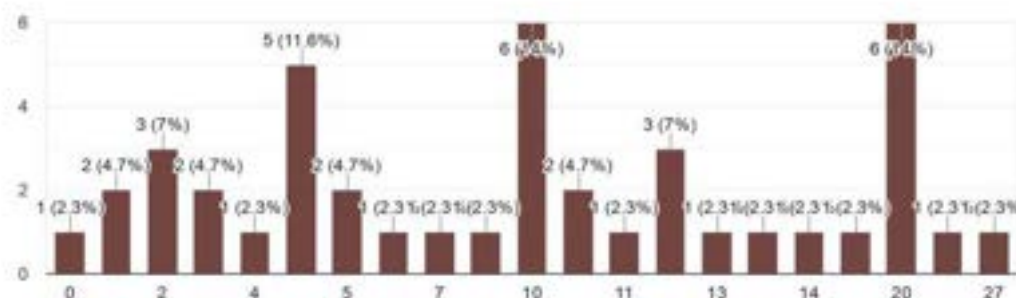
1. Anys d'experiència com a mestre  
44 responses



In the case of the teachers who responded to the questionnaire in Spain, the vast majority have more than 10 years of teaching experience.

### 2. How many years have you been teaching to refugee/migrant/minority (RMM) children?

2. Anys d'experiència en escoles amb nens i nenes de famílies immigrants, refugiats o grups minoritaris (utilitzarem RMM per referir-nos a "Refugees, Migrants, Minorities").  
43 responses



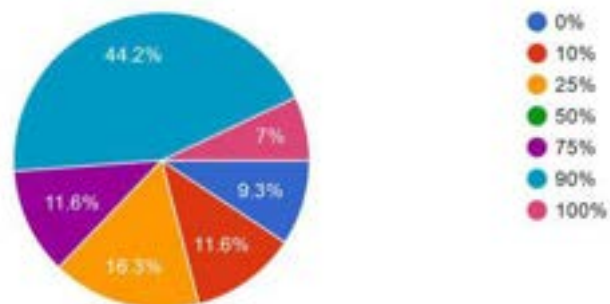
We can see that 67.4 percent of the teachers who answered have an experience of 5 years or more teaching RMM children.



### 3. Do you have any RMM children in your current class/group? If so, what percentage best reflects the number of children in your class are from a RMM background?

3. Tens nens i nenes RMM a la teva classe? Si en tens, especifica, si us plau, en quin percentatge.

43 responses



51.2% of the teachers who responded had 90% or more of RMM children in their classes. And 62.8% of them have more than 75% RMM. Their answers will therefore be very relevant, since they know very well the situation of the targets of this project.

### 4. How big is your class/group (number of students)?

4. Quants estudiants tens a la teva classe (nombre total d'estudiants per classe)?

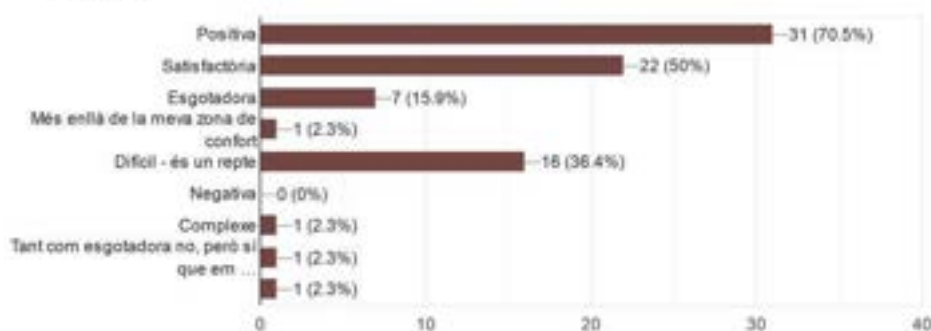
43 responses



### 5. How is your experience teaching RMM children?

5. Com és la teva experiència de mestre amb nens i nenes RMM?

44 responses



The first thing to note is that for most teachers, the experience is either positive (70,5%) or satisfactory (50%). It is also noteworthy that 15,9 percent believe that the experience is exhausting and 36,4 percent consider it a difficult challenge.

**6. Do you detect specific needs for RMM children? Please explain your previous answer here.**



In the first part of the question there's not much to discuss. An absolute majority of teachers believe that RMM children have special needs.

In the second part, out of the 43 responses received, the most repeated comment is about **language**. Almost half of the teachers mentioned that not knowing Catalan and Spanish creates great difficulty, and that linguistic diversity in the classroom is difficult to manage. Other recurrent comments were that RMM children need more personalized attention and accompaniment, that they have important emotional deficiencies and therefore they must be supported, and that in general their families have few resources, and this means that for example they cannot access educational experiences outside the school (out-of-school, etc.).

An example of significant response:

*"One of the main needs is language. Most RMM families have neither Catalan nor Spanish as their mother tongue, so communication is often difficult. When RMM students start school, they start from a very different situation with respect to other students: RMM have very poor cultural background and poor knowledge of the Catalan language. Throughout the entire educational process, the majority of students have little family support and few educational experiences outside of school."*

**7. Please, describe difficulties in educational and teaching process caused by different cultural background of RMM students.**

As in the previous question, here among the 41 answers, the most mentioned topic is language. Teachers consider that RMM children do not have enough language skills in Catalan and Spanish, which generates problems especially in oral communication, and causes that many times children do not understand what is asked to them.

Other important issues mentioned are the difficulty of communicating with their families, their traditions and habits, the differences between ways of understanding gender roles, and it is also mentioned that the families of RMM children are often unable to help their children at home.

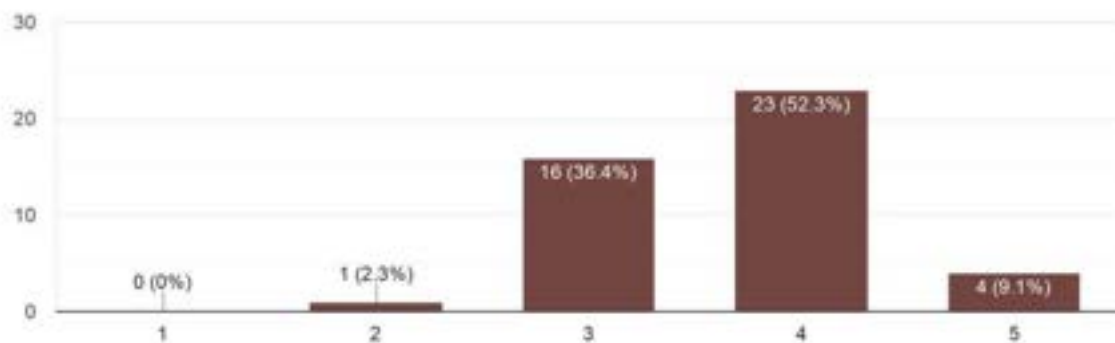
An example of significant response:

*“When we speak to them in Catalan, there are subtleties that they do not get, and they do not show that they have not fully understood. We must ensure that they have understood it, by asking questions, doing translations, complementing it with images, etc.”*

**8. How prepared are you to work with culturally diverse group of students (give a linear scale: 1 not at all prepared to 5 well-prepared).**

8. Creus que estàs preparat/da per treballar amb un grup d'infants culturalment divers (escala: 1 gens preparat/da fins a 5 molt ben preparat/da).

44 responses



Here the main conclusion is that teachers feel moderately or well prepared to teach RMM children. Only a very small percentage (2.3%) believe they are not prepared enough.

**9. From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and full fill RMM students' needs?**

The skills and competencies most often cited in the 40 answers to this question are as follows. The most mentioned (almost half of the teachers) is empathy, which they consider fundamental to be able to teach RMM children. The second most mentioned is the importance of having some knowledge of other cultures. Patience is the third most cited skill. Then, they also value positively: open mindedness, positive attitude, tolerance, flexibility, and they emphasize that it is fundamental for the teacher to care about their students.

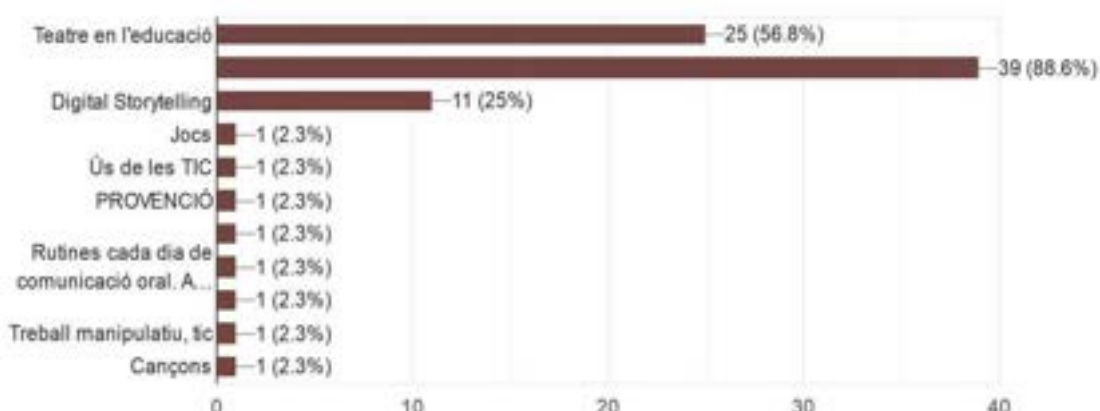
An example of two meaningful responses:

*“He/She [the teacher] must be a very close and empathetic person, at both the family and child levels. He/She must also be very familiar with the cultural reality of the families. He/She must be able to attend to diverse needs within the classroom, and be flexible at the organizational level.”*

*“To know a little bit about the cultures of origin of the families, religion, habits and beliefs. Empathy for their often complicated family situations. To have training in language development. And a lot of dedication, energy and patience...”*

**10. Which of the following teaching strategies are you familiar with? Tick any which apply.**

10. Amb quines estratègies i tècniques d'ensenyament estàs familiaritzat/da? Fes clic a les que hakis utilitzat.  
44 responses

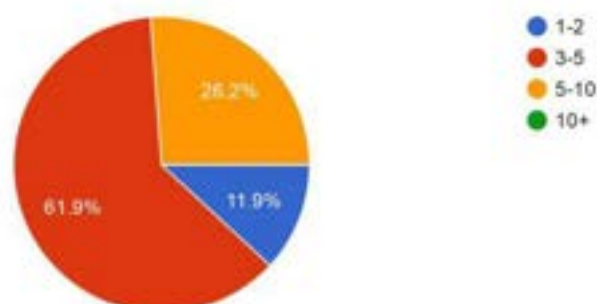


It is relevant to mention that 88,6% of the teachers claim to know and have experience in the use of traditional stories and fairy tales. 56,8% know about drama in education. And 25% know about digital storytelling.

Other strategies mentioned: manipulative work, songs, games, oral communication routines, family activities, learning corners, conflict resolution and “provention” (introduced by John W. Burton).

**11. How many native languages are there in your class?**

11. Quantes llengües parlen els estudiants de la teva classe? (total de llengües per classe)  
42 responses



The large number of RMM children in the schools and their great diversity of origin are shown in this chart. Between 5 and 10 different languages are spoken in 26.2% of the classrooms. And between 3 and 5 different languages are spoken in 61.9% of the classrooms.

**12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)? Please use this space to comment on your previous answer.**

12. Utilitzes alguna estratègia perquè els nens i nenes adquireixin l'idioma vehicular (Català)?  
44 responses

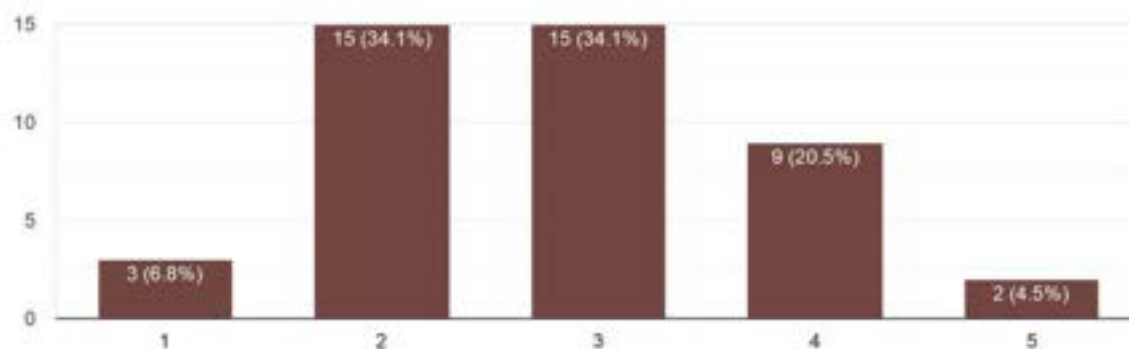


As the chart makes clear, an enormous majority of teachers use some strategy to foster the acquisition of the vehicular language.

The second part of the question has been answered by 40 teachers. The most mentioned strategy is the use of images and body language. The next most mentioned strategy is the "welcome classroom" (a policy of the Catalan public education system). Other important strategies that have been mentioned: stories, songs, poems, vocabulary cards, peer learning, "welcoming companion".

**13. How would you evaluate the collaboration between the RMM families and the school (give a linear scale: 1 poor to 5 very good).**

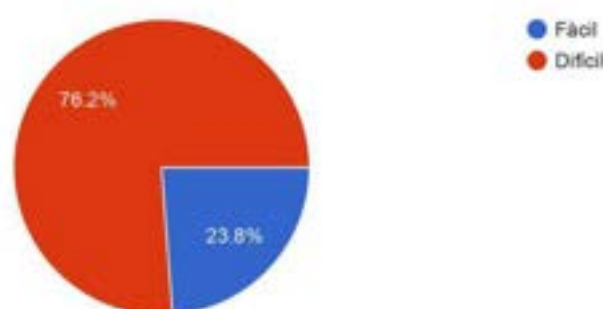
13. Com avaluaries la col·laboració entre les famílies RMM i l'escola (escala: 1 pobre fins a 5 molt bona)?  
44 responses



In the chart it is easy to see that teachers perceive collaboration between RMM families and schools as one of the most complex and difficult issues. 75% of them consider collaboration to be between very bad and normal, while only 25% say that collaboration is good or very good.

**14. Do you find communicating with parents and family members of your RMM children: Easy or Difficult. Please use this space to comment on your previous answer.**

14. Com és la comunicació amb les mares/pares/tutors i la resta de la família dels nens i nenes RMM:  
42 responses



In line with the above response, most teachers (76,2%) find communication with RMM families and children difficult.

In the 40 responses to the second part of the question, teachers highlight three main reasons. The most repeated is undoubtedly **the language**: many families do not understand Catalan or Spanish well. The second most frequently mentioned problem is that families in general have **little interest in what is done at school**. The third most frequently cited reason is the issue of **cultural differences**.

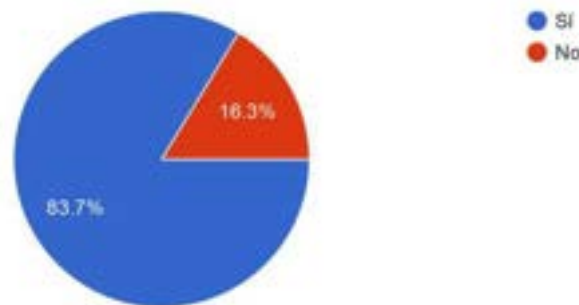
An example of significant response:

*“There are families who are willing to collaborate and work together, family and school. But many do not give the importance they should give to the school and therefore for them the school it is like a parking lot where they leave the children. Sometimes they also have an attitude of mistrust and this acts as a barrier to communication. With the newly arrived families there is the language problem, and often a third person must be used as a translator. Sometime the translator is another mother or an older brother in the case of families that have been here for a while.”*

**15. Is the culture of refugee and migrant students represented in the classroom environment and teaching materials? Please use this space to comment on your previous answer.**

15. Tens present la cultura dels nens i nenes RMM a la classe? Fas servir materials, contes i llengües de les seves cultures?

43 responses



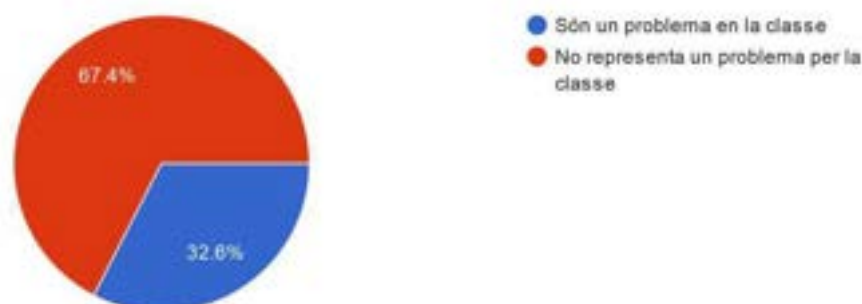
As we can see in the chart, most teachers (83,7%) say they take into account the culture of RMM children within the classroom.

In the second part of the question, 35 teachers answered by highlighting these strategies (ordered by number of appearances, from highest to lowest): **stories and tales of their cultures, having families come to class, songs of the world, having children bring objects and photographs to class, online games about world cultures.**

**16. Cultural differences in attitudes to gender: they are a problem / they are not. Please use this space to comment on your previous answer.**

16. Diferències culturals en l'actitud envers el gènere:

43 responses



Most of the teachers (67,4%) think that cultural differences do not create problems within the class.

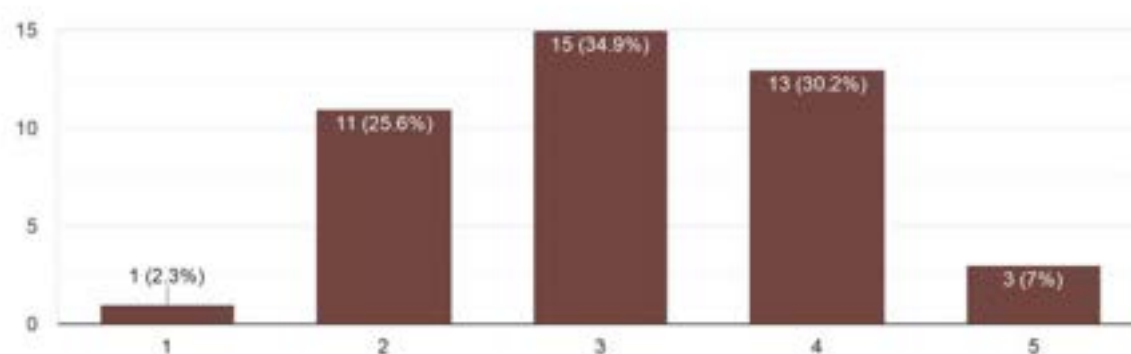
The most repeated comment is that in early childhood education these problems are almost negligible, but later in primary education the problems begin to appear. Some teachers say they try to solve them during tutoring hours. The teachers perceive that in the RMM children's



homes, there are very distinct gender roles: the household duties are different for boys and girls; and the girls are put in charge of taking care of their younger siblings when they grow up, while the boys do not have that responsibility. Some teachers also mention that it is not a problem of RMM families but of society as a whole.

**17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19? (give a linear scale: 1 not at all prepared to 5 well-prepared). Please explain your previous answer.**

17. Estic preparat/da per fer classes online (e-learning), en situacions com les que estem experimentant degut al COVID-19? (escala: 1 gens preparat/da 5 molt ben preparat/da).  
43 responses



In this case, taking into account the distribution of responses in the chart, we see that most teachers are distributed among the central categories. Only a few consider themselves very badly or very well prepared.

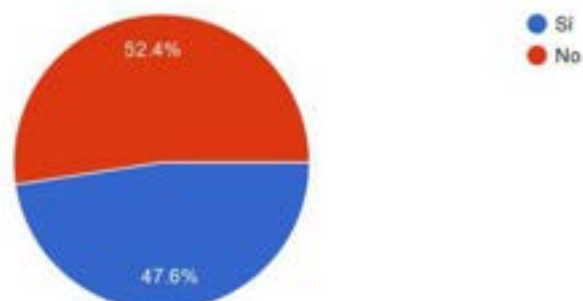
Teachers agree that it is difficult to reach all students through online teaching. They also agree that it takes up too much of their time. Some have mentioned that they feel well prepared but that the problem is that the RMM children's homes lack resources, and the parents cannot help.

There is also a general agreement that online teaching in early childhood education is very complicated.

Regarding ICTs, there are two main groups: teachers who consider themselves well prepared, and those who do not.

**18. Have you ever received training on e-learning, global education, virtual exchanges?  
Please explain your previous answer.**

18. Has fet mai cursos de formació sobre aprenentatge online, e-learning, i educació global?  
42 responses

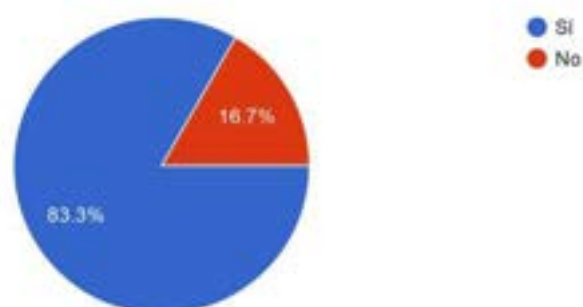


Here the teachers are divided almost half and half: those who have received training in these subjects, and those who have not.

Three of the teachers mention that they studied a master's degree in e-learning. Some have completed courses on these subjects offered by the central government in Spain, or by the Catalan government. In addition, there is mention of continuous training courses, meetings, virtual classes.

**19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely? Please explain your previous answer.**

19. Des del confinament, has identificat alguna pràctica bona/creativa per continuar ensenyant i aprenent des de casa?  
42 responses



But many, instead of mentioning good practices, they mention technologies: Liveworksheets, EdPuzzle, CoSpaces, Snappet, Moodle, TokApp, LearningApps, Instagram Live, Google Classroom.

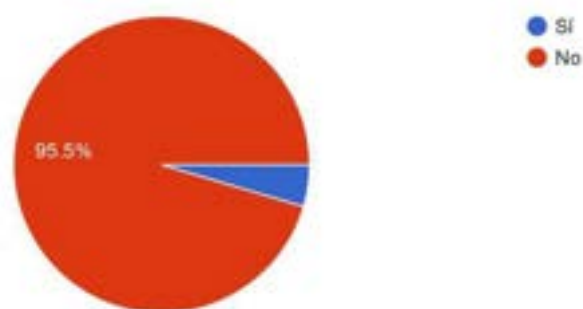
Several of them mention that they have created videos, and that they have used group video conferencing applications (Zoom, Meet, etc.).

Some have participated in webinars, created online games, or designed virtual ScapeRooms.

A few also mention that they have used online stories, and that they have asked children to tell stories.

**20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks? Please explain your previous answer.**

20. A partir de la teva experiència, creus que els nens i nenes RMM tenen tecnologia apropiada a casa per fer tasques online?  
44 responses



Here the response is also very clear. Most teachers believe that RMM children do not have sufficient technological resources in their homes.

Teachers agree that RMM children often live in houses where there are usually mobiles and televisions, but rarely computers and tablets. Sometimes there are tablets and some computers, but there are usually many siblings and the older ones monopolize them for their homework.

Some RMM children, not only have deficiencies in technology, but also have little basic material such as notebooks, pencils, etc.

It is also mentioned that sometimes there are resources, but parents do not have enough knowledge to help their children to do the school activities.

Two examples of significant responses:

*“Most of them do not have computers and if they do, they must share them among all the members of the family, which are many.”*

*“On many occasions they do not have the necessary tools to be able to follow an online learning. There is also the problem that although they have devices with which they could access the tasks, they do not have the necessary knowledge to do so.”*

### **Final comments/reflections**

Although 44 responses are not a very high number to draw conclusions from, most of the teachers who have responded have worked in multicultural schools for many years, so their responses are significant in relation to the targets of this project.

As a summary we can say that these teachers clearly perceive that RMM children have special educational needs. Language is the great barrier they detect, not only with the children but also with the families, who also have very few resources and knowledge to help their children. Teachers believe that the most important qualities for teaching these children are empathy, knowledge of other cultures, and patience.

Of the three methods proposed by the DIVERSE project, the best known by teachers and most mentioned through the questionnaire is the use of stories and tales in class.

## DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT

**DIVERSE Partner:** UdiGitalEdu/University of Girona

**Country:** Spain

**Geographic area (city, region) where the focus group/s was/were conducted** [if virtual, please specify]: virtual (with teachers from Girona and Salt).

### Participants

- The number of preschool teachers: -
- The number of primary school teachers: 4
- The number of secondary school teachers: -
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify: -

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM		24 years 14 years 15 years 5 anys  Average: 14,2 years of experience with RMM children.	
		The average ratio of RMM children in the classroom (percentage)		>90%	
		Highlight some concrete experiences if relevant	Teaching at these schools is difficult, but with the years have been able to see changes, and that motivates them.		

			Two of them express that they have dedicated years to explore how to use stories and tales, and that they believe that using them it's really good for RMM children.		
2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	One teacher explains that they had only one refugee, and that he had experienced violence, and he learned to use violence to solve his problems, and that created a lot of problems within the class.	They have special needs regarding routines, habits, schedules... Their emotional needs are very important	
		Highlight some concrete case if relevant	The conversation turns to how immigrants get to their schools, how they arrive and leave during the course, and the difficulties this entails.  They express the need for people from outside the school (social workers) to help make administrative arrangements to assist RMM children and families, fill out forms, etc.		
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	Percentage of teachers (or participants) who have access to professional development in this area: -			
		What kinds of professional development: -			
		Who provides these professional developments:  They mention: "Functional multidiversity" subject in the Education Bachelor at UdG. There is no professional development, but there are talks, workshops, events that help. They mention "Escola Nova 21" as a program that helped them to know other schools with similar problems, and that that is good way of learning. A school mentions that they do regular visits to other schools, to learn from them, see other methodologies, strategies, etc. Mention to "Fons de Coneixement" projects, that helps them to learn from RMM families.			
4.	<b>Have you attended professional development / training to support RMM children? If so, please can you describe it. Maybe you have</b>	Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children:			
		Description of these trainings (name the different types, and highlight a specific one if relevant):			
		Percentage of online trainings:			

	accessed online resources or training?	
5.	<b>What teaching strategies would you say are useful to help RMM children in their learning? Please give concrete examples.</b>	<p>Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant:</p> <ul style="list-style-type: none"> <li>- Open the school to families, promoting activities with them.</li> <li>- Emotional support</li> <li>- Open and globalised methodologies. For a few hours do "normal", "classic" classes, but the rest of the day do classes through workshops, manipulative activities, etc. They mention robotics as a good experience.</li> <li>- Welcome classroom (“aula d’acollida”).</li> </ul> <p>The conversation turns to the lack of staff.</p> <p>The conversation turns again, this time to how teachers learn from other teachers within the same school. The "modeling" strategy is mentioned: a teacher goes to see other teachers' classes, a teacher prepares another teacher's class because that teacher asks for help, etc. → This improves the working environment.</p> <p>Networks of principals from similar schools also have a lot to offer.</p>
6.	<b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b>	<p>Percentage of teachers who have used storytelling or drama in education: -</p> <p>Other creative strategies linked to storytelling or drama in education:</p> <ul style="list-style-type: none"> <li>- Creation of a musical band as a ways to learn about emotions.</li> </ul> <p>Highlight some specific experience if relevant:</p> <ul style="list-style-type: none"> <li>- Both schools use drama in education, and they find it helpful and engaging for children.</li> <li>- Both schools mention that they have experience with Scratch to create stories.</li> <li>- Strategy of turning the presentation of topics in class into drama.</li> <li>- Strategy of reading stories aloud to children in class. They say that many RMM children are not used to having their parents read stories to them.</li> </ul>

7.	<b>How do you deal with language diversity in the classroom?</b>	Name the strategies mentioned by teachers:			
		Highlight some specific experience if relevant:  They say that children usually talk in Catalan or Spanish within the school. They don't have problems with that.  When children come to school older, it is difficult to communicate and to get children to understand what they are being told. They often use other children as translators and intermediaries.  One school has an "after school" activity to teach Arabic language to children.			
8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		Relevant experiences mentioned by teachers:		Project "Parlem": to help mothers to learn Catalan.  Project "Fons de coneixement" mentioned again. They interview families and learn from them. Teachers visit families' homes. They are very happy with the results.	
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching material? Would you have suggestions for how this might be improved?</b>	Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials:			
		Suggestions mentioned by teachers:			
		Highlight any significant experience they have expressed:  <ul style="list-style-type: none"> <li>- They search for stories and tales from origin cultures, but mention that is very difficult to find them, especially in Catalan and Spanish.</li> </ul>			



10.	<b>Do cultural differences in attitudes to gender surface as an issue in the classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]	Percentage of teachers who identified gender issues due to cultural differences:			
			Refugees	Migrants	Minorities
		Describe experiences mentioned by teachers if relevant:			

- If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?

Teachers at both schools mention that adapting to teaching online has been very complicated and stressful. One of the schools has been positively surprised by the response of the RMM children, which has been better than they expected. And that has given them encouragement, in the sense that this means they have been working well for the past few years.



Co-funded by the  
Erasmus+ Programme  
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# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 3**

#### **Partner Report (Questionnaires & Focus Group):**

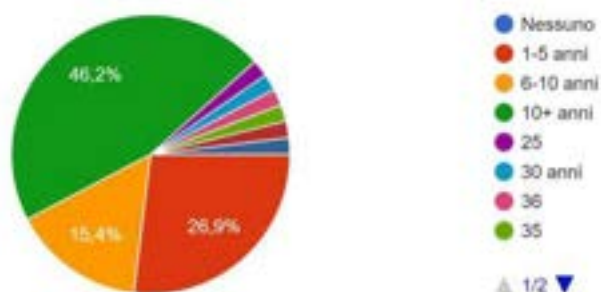
**Italy: IIS Einaudi**

## DIVERSE PROJECT – TEACHERS’ QUESTIONNAIRES - REPORT GUIDELINES

- Partner: IIS Einaudi
- Country: Italy
- Number of responses: 52
- Analysis of data. For each question (keep the same numbering and ordering):

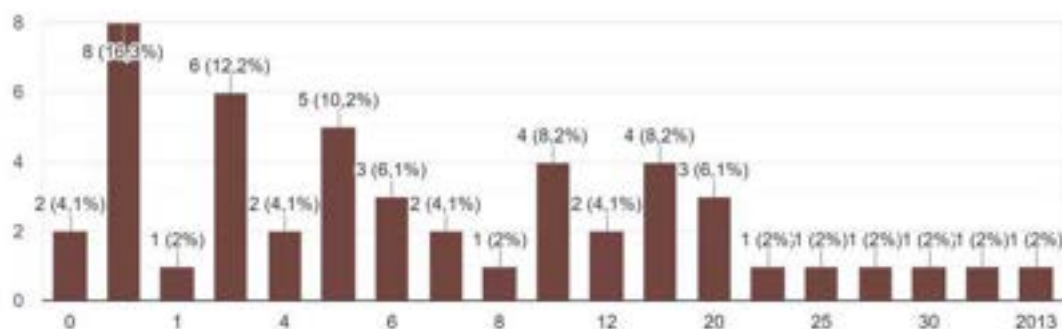
1. How many years of experience do you have in teaching?

1. Da quanti anni insegni?  
52 risposte



2. How many years have you been teaching to refugee/migrant/minority (RMM) children?

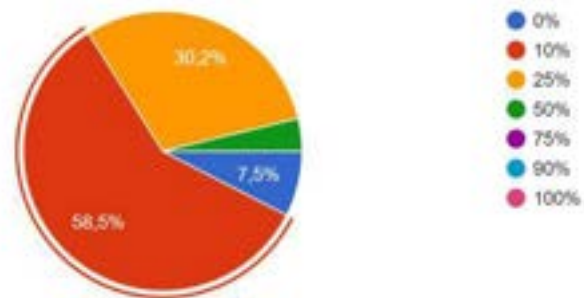
2. Da quanti anni insegni ad alunni Rifugiati, Migranti, o che appartengono a una Minoranza (RMM) etnico-linguistica?  
49 risposte



3. Do you have any RMM children in your current class/group? If so, what percentage best reflects the number of children in your class are from a RMM background?

3. Ci sono alunni RMM nelle classi in cui insegni adesso? Se sì, quale percentuale riflette meglio il numero di alunni RMM nelle tue classi?

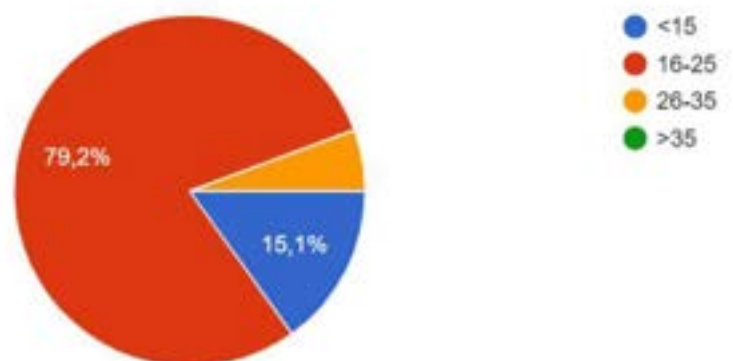
53 risposte



4. How big is your class/group (number of students)?

4. Quanti alunni ci sono nella tua classe?

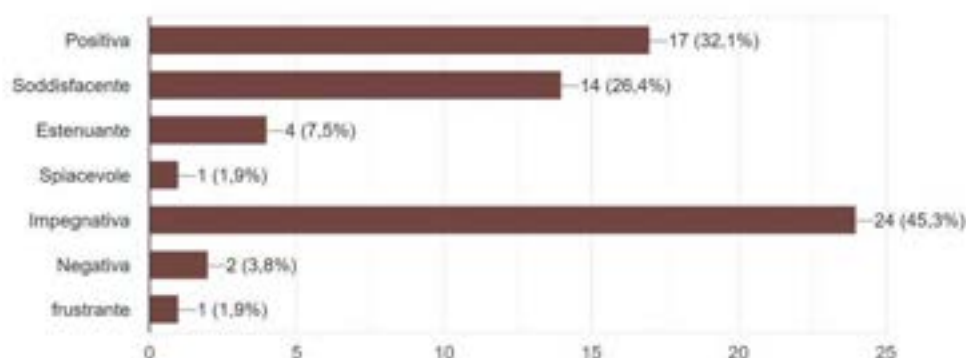
53 risposte



5. How is your experience teaching RMM children?

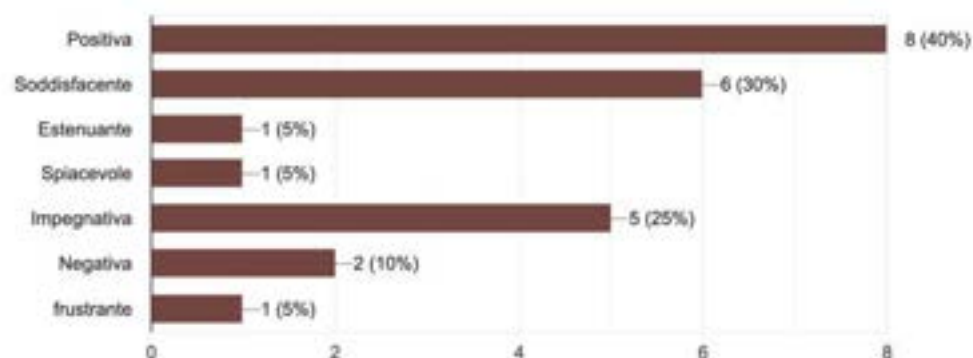
5. Come definiresti la tua esperienza di insegnamento nei confronti degli alunni RMM?

53 risposte



5. Come definiresti la tua esperienza di insegnamento nei confronti degli alunni RMM?

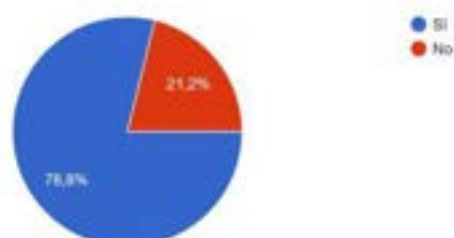
20 responses



6. Do you detect specific needs for RMM children?

6. Sapresti indicare i Bisogni Educativi dei tuoi studenti RMM?

52 risposte



6. Please explain your previous answer here

Most important special need of RMM is linked to Linguistic gap  
Moreover there is a difficulty of acclimatization with respect to the society and culture of arrival.

RMM pupils doesn't feel part of a community that has a different language and culture from theirs: they need a real integration that is not only tolerance. It would be useful to maintain a link with the language and culture of origin, and possibly to transformed this apparently weakness into a strength in the new context.

The presence of the cultural linguistic mediator at school may be helpful

Family investment in school is essential even if they need financial aid

The project RMM pupils are involved need to be RMM oriented and continuous over-time.

**7. Please, describe difficulties in educational and teaching process caused by different cultural background of RMM students.**

Initial reticence due to the different linguistic code, fear of not being accepted for religious reasons.

Difficulty of sharing one's painful experience

The shame of manifesting their discomfort.

Linguistic and cultural communicative discomfort

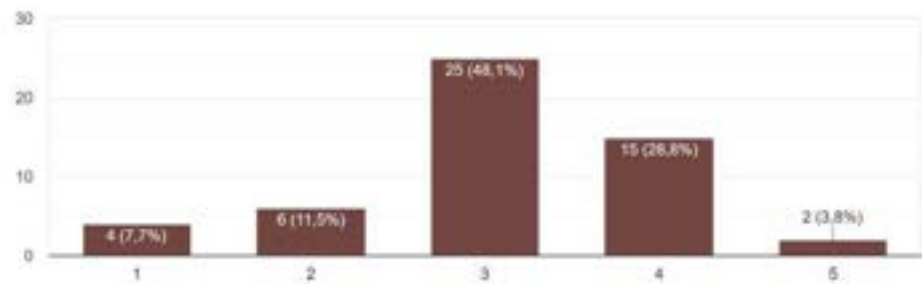
The lack of linguistic competence sometimes limits communication and accentuates shyness, fragility and the fear of not feeling adequate, understood.

The diversity of school paths and assessment systems from Italy to other Countries makes a difficult communication in evaluation.

**8. How prepared are you to work with culturally diverse group of students (give a linear scale: 1 not at all prepared to 5 well-prepared).**

8. Quanto sei preparato per lavorare con un gruppo di studenti che hanno un background culturale eterogeneo (rispondi usando una scala lineare: da 1 "non preparato" a 5 "molto preparato").

52 risposte



**9. From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and full fill RMM students' needs?**

Intercultural skills: enhancing the contribution from other cultures during the lessons.

Teachers should also be willing to reformulate teaching in more open and empathetic way

Psychological skills

Empathy and flexibility

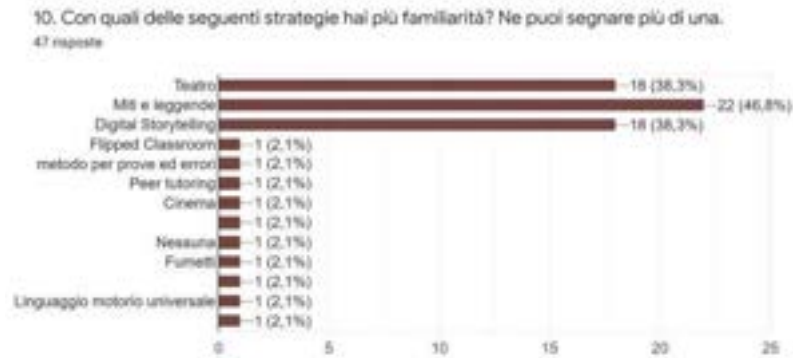
Lack of prejudice and open-mindedness

Multilinguistic and multicultural competences

Knowledge of the history and culture of the pupils' countries of origin

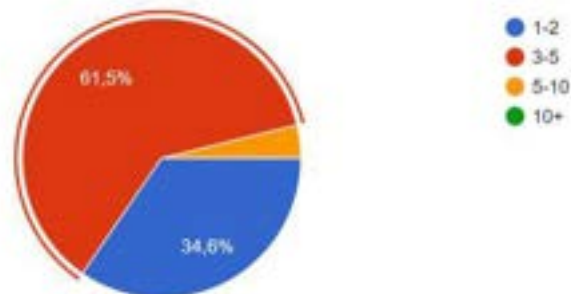
Work in synergy with teachers, cultural mediators, operators of the structures where migrants are located, social workers and psychologists

**10. Which of the following teaching strategies are you familiar with? Tick any which apply.**



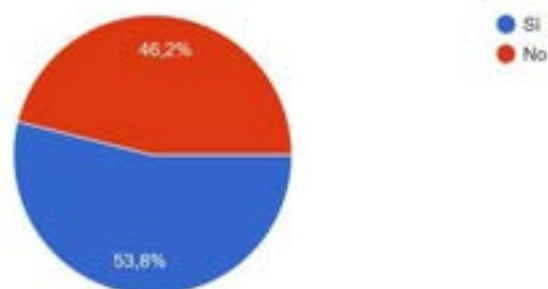
## 11. How many native languages are there in your class?

11. Quante lingue madri ci sono nelle tue classi?  
52 risposte



## 12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)?

12. Usi strategie specifiche per stimolare l'acquisizione della lingua veicolare (l'italiano)?  
52 risposte



## 12- Please use this space to comment on your previous answer

Gestures and emphasis in verbal communication, contact directly in the eye



Italian song, conversation in Italian on interesting subjects for children,  
reading short, simplified and engaging texts from short stories,  
short stories, articles newspaper

Use of written text to enhance the lexicon

Daily examples

Subtitle videos

Use of English

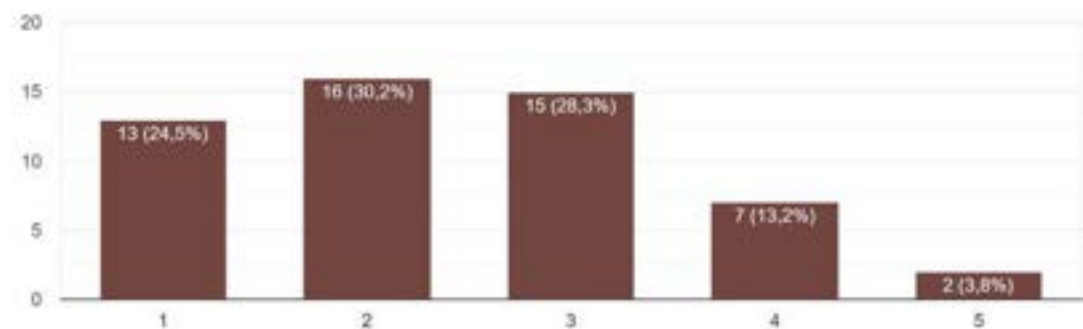
Mix technical language and oral communication language

Storytelling

- 13. How would you evaluate the collaboration between the RMM families and the school (give a linear scale: 1 poor to 5 very good).**

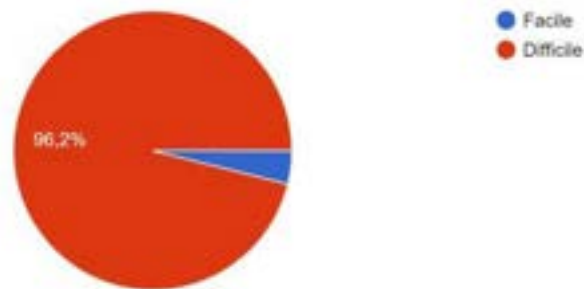
13. Quanto valuteresti la collaborazione tra le famiglie RMM e la scuola? (usa una scala lineare: da 1 "assente" a 5 "molto efficace")

53 risposte



- 14. Do you find communicating with parents and family members of your RMM children:**

14. Comunicare con i genitori e i membri delle famiglie RMM è:  
52 risposte



Please use this space to comment on your previous answer.  
Family heavy-work, linguistic limit. RMM family seem no to be disinterested but probabaly they are not used to participate to school life as Italian families do

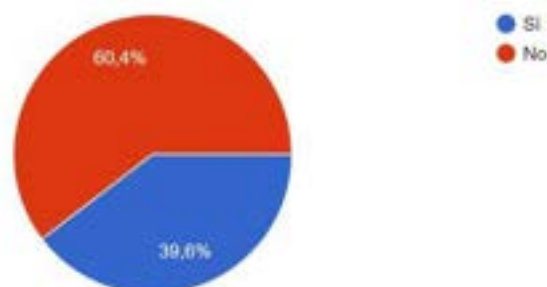
**15. Is the culture of refugee and migrant students represented in the classroom environment and teaching materials?**

Very little

Teachers must deal with issues such as human rights, refugees, migrants and provide the context of the history of our and RMM countries.

Teachers have to read the handbooks critically and they have to integrate handbook with other resources according with RMM cultural background.

15. La cultura degli studenti RMM è rappresentata nell'ambiente scolastico e nei materiali didattici?  
53 risposte

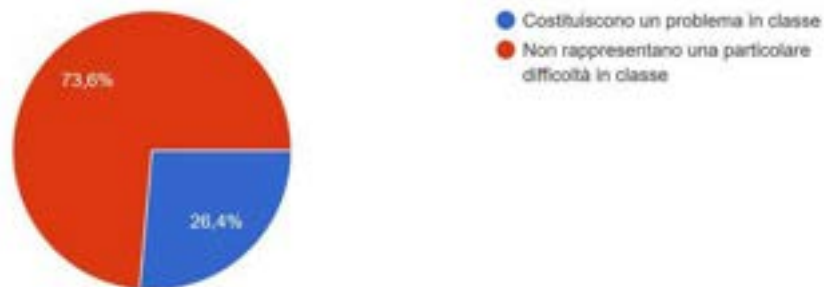


Please use this space to comment on your previous answer.

**16. Cultural differences in attitudes to gender:**

16. Differenze culturali nei confronti delle tematiche di genere:

53 risposte

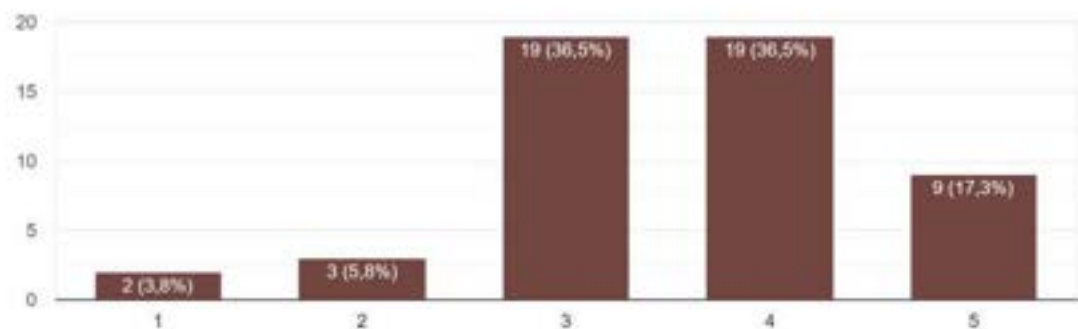


Please use this space to comment on your previous answer.  
They go beyond cultural boundaries

17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19? (give a linear scale: 1 not at all prepared to 5 well-prepared).

17. Quanto sei preparato ad affrontare la Didattica a Distanza (DAD) in situazioni come questa che stiamo vivendo con il COVID-19? (Dai una risposta, da 1 non del tutto preparato a 5 molto preparato)

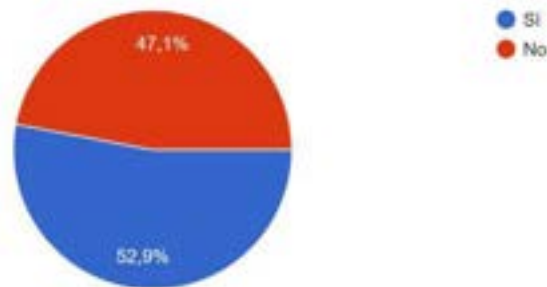
52 risposte



Please explain your previous answer.  
Medium - high teacher qualification.

18. Have you ever received training on e-learning, global education, virtual exchanges?

18. Hai mai seguito corsi di formazione sull'e-learning, sulla cittadinanza globale, sugli scambi virtuali?  
51 risposte

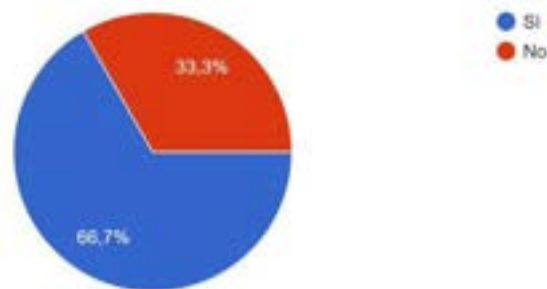


Please explain your previous answer.

Many organizations (Unicef, Fondazione Lelio Basso, Rete Migranti, USR) have organized refresher courses attended by the teachers

- 19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely?**  
Grafico delle risposte di Moduli.

19. Prima della campagna #iorestoacasa, avevi già identificato delle strategie creative e innovative da affiancare alla didattica tradizionale?  
51 risposte



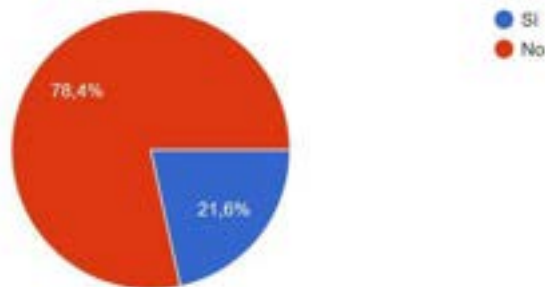
Please explain your previous answer.

Role playing, story telling, reality tasks in heterogeneous working groups, interactive tests and cinema as teaching support

- 20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks?**

20. Basandoti sulla tua esperienza, pensi che gli studenti RMM abbiano a casa risorse tecnologiche sufficienti per partecipare alla didattica a distanza?

51 risposte



Please explain your previous answer.

Absence of wi-fi

Absence of pc or max 1 for family even among Italians

Sharing tight spaces and lack privacy don't allow concentration to learning

Cultural heritage that still sees in technology a "monster" from which to defend itself.

#### - **Comments/Reflections**

From a global point of view, and taking into account all the responses, is there any point/comment/idea/reflection that you think is relevant to the DIVERSE project? If so, please explain.

DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT TEMPLATE

DIVERSE Partner:

Country:

Geographic area (city, region) where the focus group/s was/were conducted [if virtual, please specify]:

Participants

- The number of preschool teachers:
- The number of primary school teachers:
- The number of secondary school teachers:4
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify:1 ONG representative, 1 Education Deparment Staff

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM	Percentuale bassissima 1	Percentuale alta 7.8	Percentuale bassissima 1, 2
		The average ratio of RMM children in the classroom (percentage)	0-3	30-50	0-3
		Highlight some concrete experiences if relevant			

2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	Better efficacy and more stable agreement between national institutions and international didactic legislation	Language skills. Empathy and hospitality. Attention to the creation of the class group. Promoting ofthe sense of Group-class. Strengthen the knowledge of both guest and host culture. Linguistic - cultural mediator. Multilingual school modules and indications. Language enhancement, through the use of apps	Strengthen the knowledge of both guest and host culture. Linguistic - cultural mediator. Multilingual school modules and indications.
		Highlight some concrete case if relevant			
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	Percentage of teachers (or participants) who have access to professional development in this area: 100%			
		What kinds of professional development: Professional development			
		Who provides these professional developments: Università di Perugia e di Siena L2, Unicef and Foreign Mnistry UNAR for Human Right training			
4.	<b>Have you attended professional development / training to support RMM children? If so, please can you describe it. Maybe you have accessed online resources or training?</b>	Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children: 80%			
		Description of these trainings (name the different types, and highlight a specific one if relevant): L2, Human Right anti-discrimination and Intercultural training			
		Percentage of online trainings: 60%			
5.	<b>What teaching strategies would you say are useful to help RMM</b>	Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant: presentation of RMM cultures, use of folkloristic songs in class, peer education, rebus, intercultural didactics			

	<b>children in their learning? Please give concrete examples.</b>	
6.	<b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b>	Percentage of teachers who have used storytelling or drama in education: 100%
		Other creative strategies linked to storytelling or drama in education: social dreaming: storytelling folcloristic fairy tales, role playing
		Highlight some specific experience if relevant:
7.	<b>How do you deal with language diversity in the classroom?</b>	Name the strategies mentioned by teachers: use of international vehicular languages, bilingual handbooks, translation applications.
		Highlight some specific experience if relevant:



8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		Relevant experiences mentioned by teachers:	Continuous and constant dialogue	Not hostile, but generally difficult due to language problems and work commitments We often communicate with family with the intervention of a family or friend intermediary who knows Italian better For eastern Europe migrantes: parents are present. In general Migrant family don't intrude as italian families does. They give little value of the importance of secondary education as an alternative to work.	Hostile relationship The school is felt as forcing, a state obligation, a place of bullying, discrimination and cultural indoctrination
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching material? Would you have suggestions for how this might be improved?</b>	Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials: 0%			
		Suggestions mentioned by teachers: Study of italian as L2, intercultural approach in all disciplines, attention to interculturality from a non-Eurocentric point of view, attention to the history of all the countries of origin represented in the classroom, use of concept maps, glossaries, multilingual teaching materials			
		Highlight any significant experience they have expressed:			
10.	<b>Do cultural differences in attitudes to gender surface as an issue in the</b>	Percentage of teachers who identified gender issues due to cultural differences:			

	<b>classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b>		Refugees	Migrants	Minorities
	[If you do not have the data separated in RMM categories, put them in one single column, making it clear.]	Describe experiences mentioned by teachers if relevant:	Not detected	in Islamic, East Europe, South America ethnic groups: male chauvinist attitudes, homophobia, female inferiority. Desire for female emancipation and redemption from machismo by Latin American girls	Not detected

**Comments/Reflections**

- Is there any point/comment/idea/reflection that came up during the focus group that you think is relevant to the DIVERSE project? If so, please explain:
- If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?

Most of the unreached students by distance didactic are RMM students

Isolation due to lockdown led to a regression in the acquisition of vehicular language and culture in favor of origin language and culture

- Other relevant comments:



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Erasmus+ Programme  
of the European Union

# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 4**

#### **Partner Report (Questionnaires & Focus Group):**

##### **Romania: GEYC**

## DIVERSE PROJECT – TEACHERS' QUESTIONNAIRES - REPORT

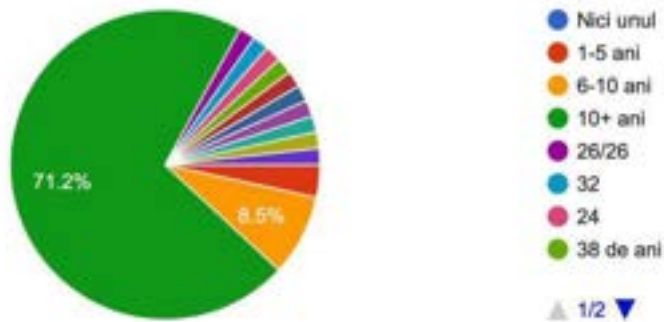
- Partner: GEYC
- Country: ROMANIA
- Number of responses: 59

### Questionnaire in English

#### 1. How many years of experience do you have in teaching?

1. De câți ani predați/ câți ani de experiență aveți în învățământ?

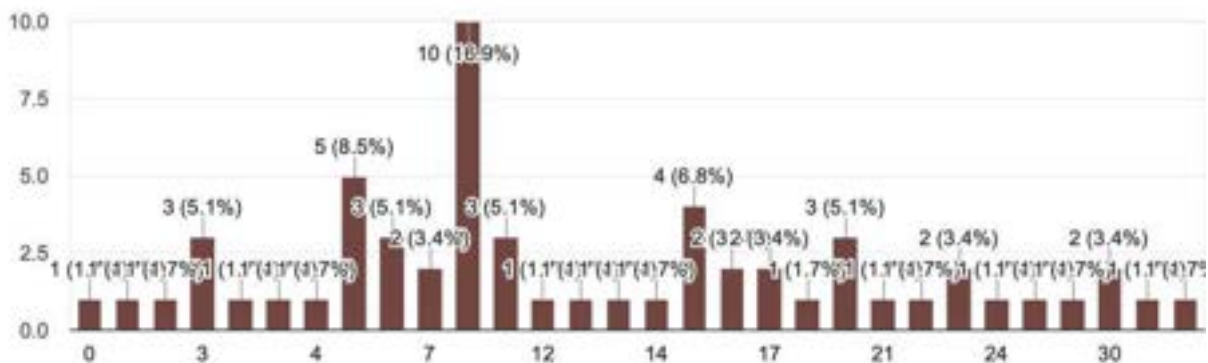
59 responses



#### 2. How many years have you been teaching to refugee/migrant/minority (RMM) children?

2. De câți ani predați copiilor din categoriile refugiați, migranți, minorități (RMM)?

59 responses

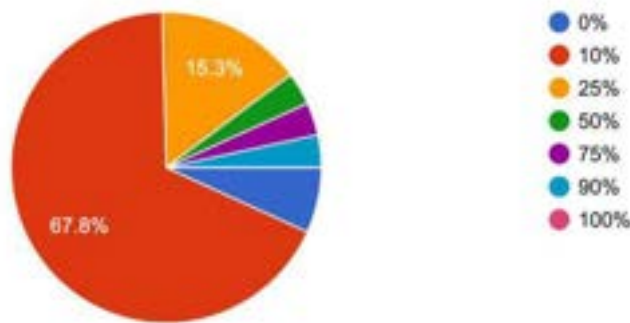


3. Do you have any RMM children in your current

**class/group? If so, what percentage best reflects the number of children in your class who are from a RMM background?**

3. În acest moment, aveți copii din grupurile RMM în clasele la care predați? Dacă da, ce procent reflectă cel mai bine numărul copiilor din grupurile RMM din clasele cu care interacționați?

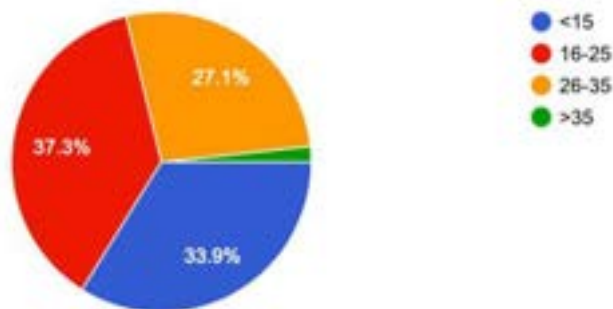
59 responses



**4. How big is your class/group (number of students)?**

4. Câți elevi sunt în clasa dumneavoastră? (sau în mod normal, într-o clasă cu care interacționați)

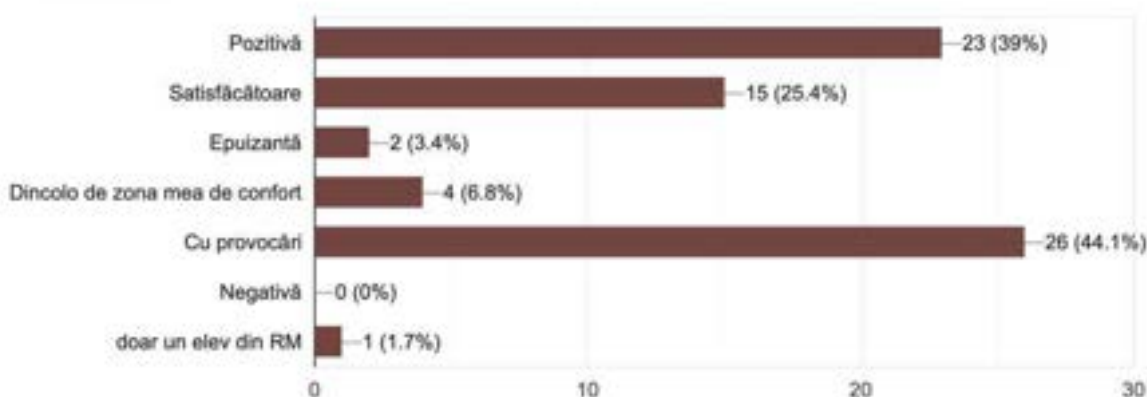
59 responses



**5. How is your experience teaching RMM children?**

## 5. Cum considerați că este experiența dumneavoastră în predarea pentru copiii din grupurile RMM?

59 responses

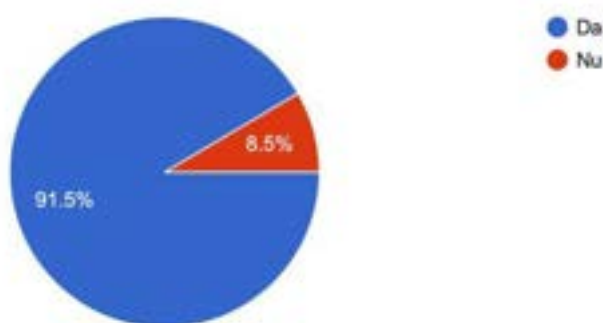


While it is encouraging to see that 39% of the respondents consider their experience in teaching RMM children as positive and 25,4% as satisfactory, we can not miss to underline that 44,1% describe it as challenging, 6,8% as happening out of their comfort zone and 3,4% as exhausting. The results show that there is a need for developing competences to better address the issues and that there is room for improvement.

## 6. Do you detect specific needs for RMM children?

### 6. Observați niște nevoie specifice pe care copiii din grupurile RMM le au?

59 responses



### Please explain your previous answer here.

Most of the teachers mentioned the need for equal opportunities, more attention, as well as for extra explanations, a stronger motivation to come to school, understanding, appreciation, trust, and the sense of belonging. Others underlined the lack of accommodation to both, the group and the educational requirements, doubled by fear and (self-)isolation. Some relevant comments also brought on the table the impact of positive role models, as well as the correspondence between the contents learnt and their cultural identity.

Thus, these results show that addressing the needs of RMM children requires a joint effort (teachers, students, families/ community), in order to tackle all the related issues and bring a positive transformation.

**7. Please, describe difficulties in the educational and teaching process caused by different cultural backgrounds of RMM students.**

The majority of the respondents mentioned different values, principles and traditions and the education at home, whether it is the lack of support and encouragement from parents with preparation for school or different accepted behaviours that stop them from integrating in the school environment. Language barriers were also often mentioned. Some emphasized the lack of self esteem, as well as of trust towards the other members of the group which cause excessive shyness and a sense of inferiority.

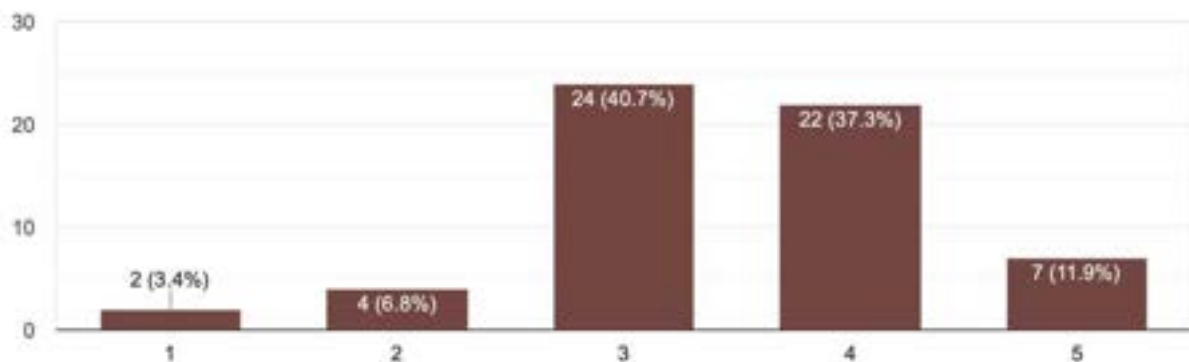
Nevertheless, some of the teachers proactively underlined that these are not difficulties, but rather challenges that with patience and joint effort from all the stakeholders can be addressed, while others highlighted the role of the communities in transmitting the trauma and conflicts to the younger generations and in creating a mindset focused on pursuing those.

Last but not least, a respondent underlined that the issue is not that RMM children have different cultural backgrounds, but that the teachers do not have a strong awareness on what those traditions and values are, in order to integrate them into the contents and thus make them relevant for all the students, fostering acceptance.

**8. How prepared are you to work with a culturally diverse group of students (give a linear scale: 1 not at all prepared to 5 well-prepared).**

8. Cât de pregătit/ă sunteți pentru a lucra cu grupuri de elevi diverse din punct de vedere cultural (pe o scală liniară unde 1 înseamnă deloc pregătit și 5 înseamnă bine pregătit)

59 responses



The results show that there is definitely a space for growth, through dedicated programs for teachers, to form or increase their key competences, and raise their awareness on cultural diversity and how to address that in the classroom.



**9. From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and fulfill RMM students' needs?**

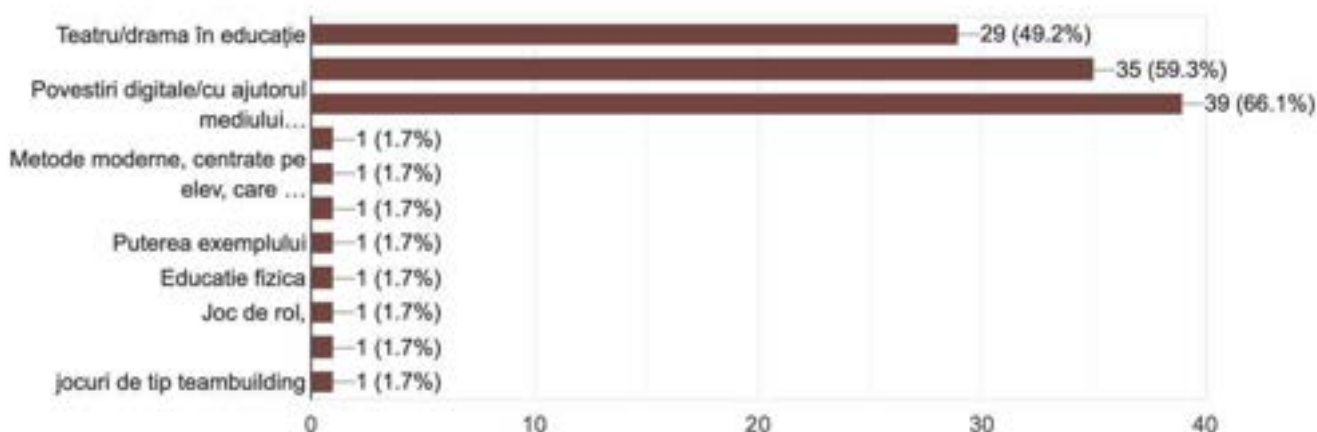
Respondents mentioned: cultural and diversity awareness, intercultural competences, multipartiality, empathy, creativity, skills to facilitate group work, assertive communication skills, patience, tolerance, flexibility to adapt to new situations, good observation abilities, mediation skills, openness, proactivity, know-how of non-formal methods, language competences.

It is worth mentioning that besides these competences (knowledge, skills, attitudes), teachers also mentioned know-how of digital tools as relevant in teaching RMM students, which could support and smoothen the process.

**10. Which of the following teaching strategies are you familiar with? Tick any which apply.**

10. Cu care dintre următoarele strategii de predare sunteți familiarizați? Bifați toate opțiunile aplicabile.

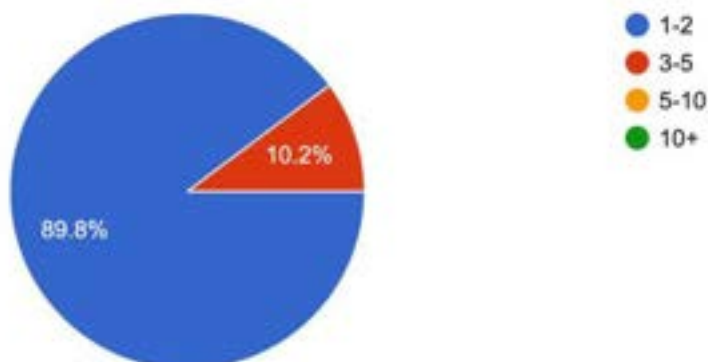
59 responses



**11. How many native languages are there in your class?**

11. Câte limbi materne există în clasa dumneavoastră?

59 responses



12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)?

12. Utilizați strategii specifice pentru a favoriza însușirea limbii vehiculare (limba națională)?

59 responses



**Please use this space to comment on your previous answer.**

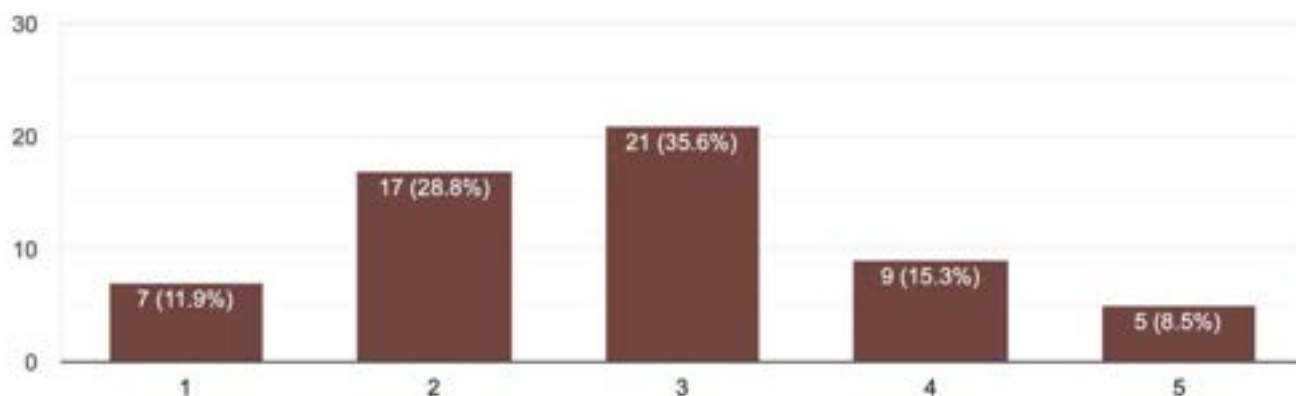
Half of the respondents believe there is no need to use special strategies, as the students already know the language, but all admit that their focus is to support RMM children in achieving a fluent level of Romanian and to stimulate their interest towards the Romanian culture and language.

Other respondents mentioned the use of other languages during extra-curricular activities or during role-playing (or other non-formal activities) and rarely for explanations (mostly during individual work).

13. How would you evaluate the collaboration between the RMM families and the school (give a linear scale: 1 poor to 5 very good).

13. Cum ați evalua colaborarea dintre familiile din grupurile RMM și școală (pe o scală liniară: 1 precară la 5 foarte bună).

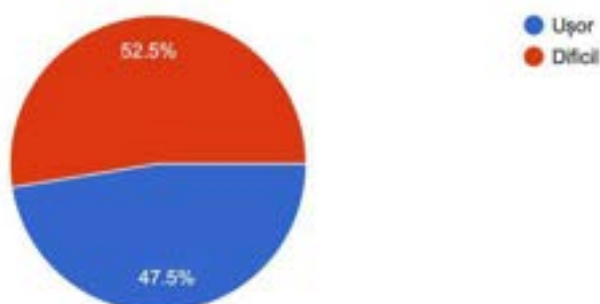
59 responses



14. Do you find communicating with parents and family members of your RMM children:

14. Comunicați cu părinții și membrii familiei copiilor din clasa dumneavoastră care fac parte din grupurile RMM:

59 responses



**Please use this space to comment on your previous answer.**

On one hand, respondents who find communication easy (47,5%) mentioned they do regularly meet the parents of RMM children (face-to-face or virtually), who show

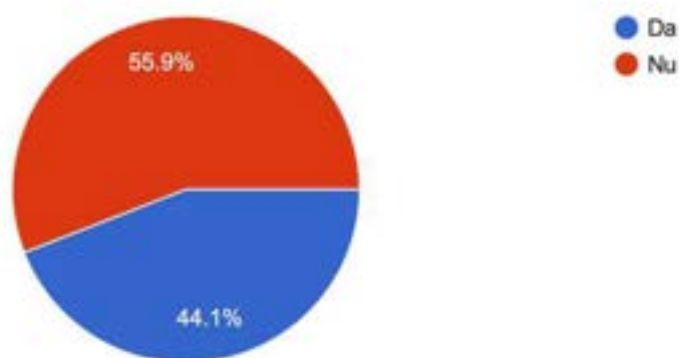
interest in their children's learning path. However, despite having good communication, some mentioned the outcomes are the same, as it is still hard to convince them (Roma community) to let their children in school after they are 11 years old.

On the other, the ones that find the communication difficult (52,5%), highlighted several aspects: the lack of interest in the formal educational process of the RMM families (they do not consider it a priority, they focus more on the practical skills the children learn at home, hostile attitude towards school), lack of openness to collaborate with teachers and participate in the counseling sessions (or they are absent from home), lack of Romanian language competences.

**15. Is the culture of refugee and migrant students represented in the classroom environment and teaching materials?**

15. Este cultura elevilor refugiați, migranți sau din grupuri minoritare reprezentată în mediul din clasă și în materialele didactice?

59 responses



**Please use this space to comment on your previous answer.**

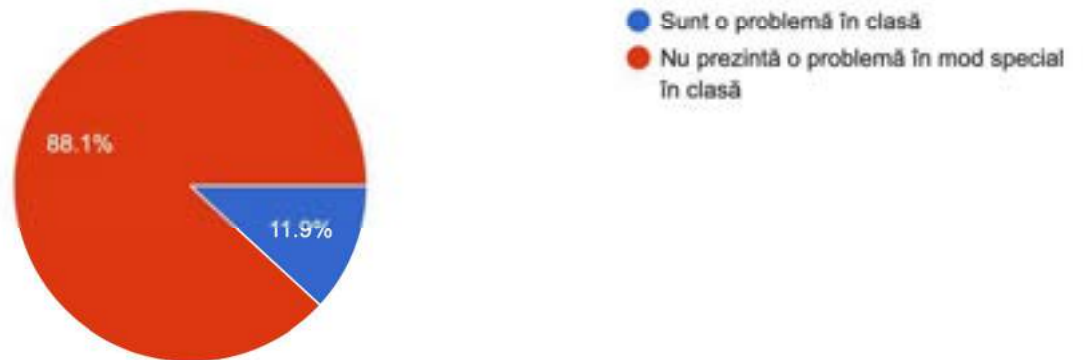
Respondents explained that some cultures are vaguely expressed in the content, mostly in the additional readings. Teachers explained that in the mandatory curriculum they can hardly find these references (only in the Local history class and Interculturality discipline), but they are trying to address those during the extra-curricular activities from school (projects, artistic manifestations, contests), where students are encouraged to present their cultures, through creative ways of expression (posters, poems, songs, role-play, food, etc.).

Moreover, there were many teachers who admitted they haven't thought about this aspect until now, but there's something they should be working on in the future.

**16. Cultural differences in attitudes to gender:**

16. Diferențe culturale în atitudinile față de gen:

59 responses



**Please use this space to comment on your previous answer.**

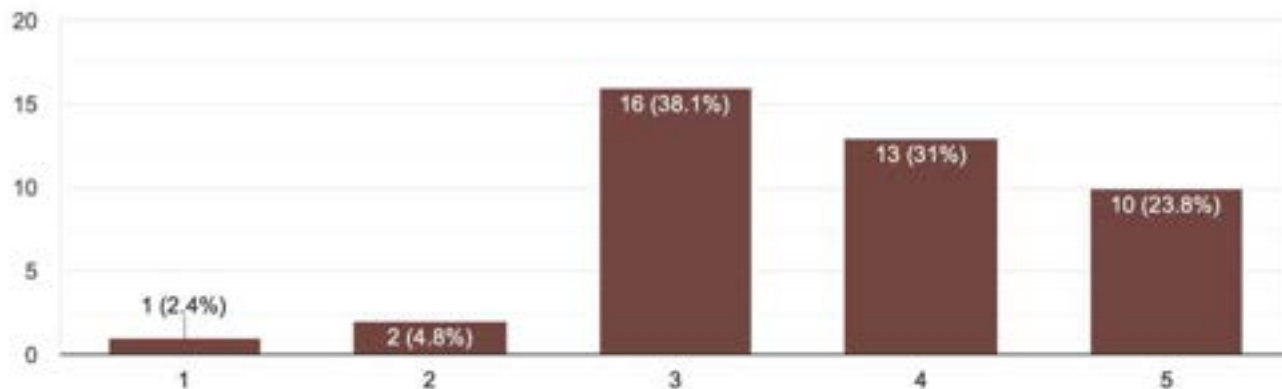
While the majority doesn't see it as an issue, 12% emphasize the negative attitudes towards females, which lead to children using stereotypes (girls do not have leadership roles, they are given other roles in the class) and gender based violence (verbal and physical).

It is important to mention that teachers brought into the discussion the bullying phenomenon, present in schools.

**17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19? (give a linear scale: 1 not at all prepared to 5 well-prepared).**

17. Cât de pregătit/ă sunteți să predați online (e-learning), în situații similare celei pe care o experimentăm acum din cauza COVID19? (dată o scală... 1 deloc pregătit/ă la 5 foarte bine pregătit/ă).

42 responses



**Please explain your previous answer.**

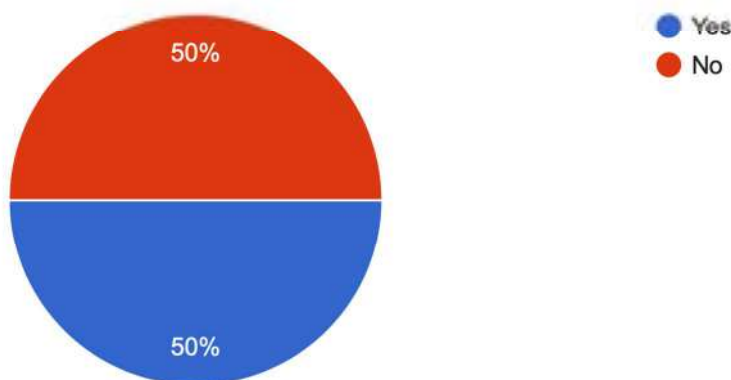
While some of the respondents shared that they have used online platforms before the COVID-19 pandemic and have relevant training, others emphasized the need of opportunities to develop their digital competences and manage the e-learning process better.

Moreover, teachers emphasized that a big percentage of RMM children (and others as well) have limited resources, so they do not have access to the Internet, and even when they do, the device is only their parents' (who are not available all the time) phones.

**18. Have you ever received training on e-learning, global education, virtual exchanges?**

18. Ați fost format/ă în domenii ca e-learning, educație globală, schimburi virtuale?

42 responses



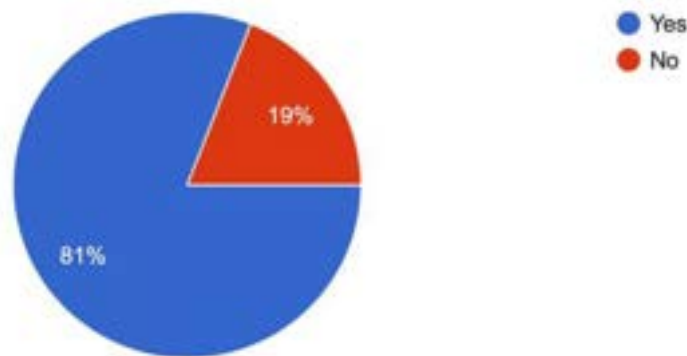
**Please explain your previous answer.**

Most of the respondents underline the fact that they had to self-educate, to look for learning opportunities and most of the times these have to be paid. Thus, some of them couldn't participate in any until now. Moreover, they found more useful the workshops provided by the NGOs than the ones officially recommended by the schools.

- 19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely?**

19. De la instaurarea stării de urgență, ați identificat vreo practică bună / creativă utilă pentru a continua să lucrați și să predați de la distanță?

42 responses



**Please explain your previous answer.**

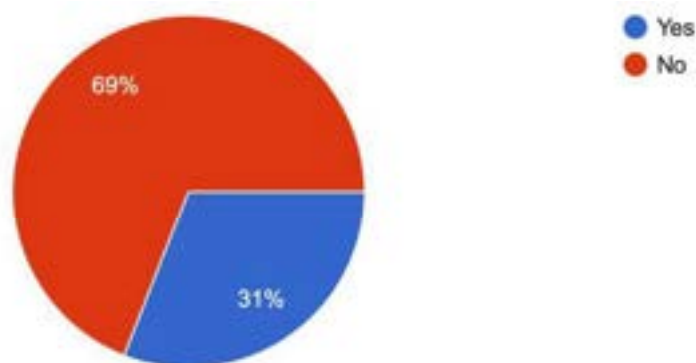
Teachers mentioned video-conferences (on Zoom, Facebook, Google classroom, Meets, Hangouts), especially on platforms where they can still keep the materials, and Whatsapp/ Messenger groups. Other shared ideas such as recording and sharing the lessons and creating digital worksheets.

On one hand respondents said that the children love working online and they reply very fast, on the other it is worth to mention that there are concerns in regards to the lack of accessibility of tech of the students, as well as to the lack of know-how and time of the teachers to prepare relevant digital contents, as well as to make online assessments.

- 20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks?**

20. Din experiența dumneavoastră, copiii din grupurile RMM au destule resurse tehnologice pentru a putea efectua teme și sarcini de acasă, în sistem e-learning?

42 responses



**Please explain your previous answer.**

Comments show that very few of the children (especially RMM) have access to a computer/ laptop/ tablet with Internet connection and even when they do, they usually have more brothers/ sisters who should also use it because the schedules overlap. The ones who can connect, do it mostly from their parents' phones, who want to give them limited and supervised access and do not encourage individual work.

Teachers emphasized the limited resources of RMM families, which basically stop the children from continuing their education online.

#### - **Comments/Reflections**

From a global point of view, and taking into account all the responses, is there any point/comment/idea/reflection that you think is relevant to the DIVERSE project? If so, please explain.

The overview of the situation in Romania given by the respondents of this questionnaire is accurate, and emphasize some key points:

1. **The learning and socio-emotional needs of RMM children are not fully met by the current curriculum.** Teachers have to address the lack or vague representation of their culture in the educational content (which they haven't even thought about), the very complex required tasks and the focus on the individual work and integrate new strategies in the classroom. Some of these are already known and used during the extra-curricular activities, but they should be further explored and transformed into common practice. Storytelling (with its digital version), roleplaying and group work are some of the methods



teachers already know the benefits of. However, they need more tools on how to creatively include those in teaching different disciplines.

2. **The teachers are not always well-equipped with skills, knowledge and attitudes to efficiently support RMM students.** Raising their cultural and diversity awareness, being more flexible and creative, improving mediation and assertive communication skills, as well as digital competences are some of the learning needs they have identified. Most of the teachers are willing to develop their competences, but they find it hard to self-educate, especially with having to find which program to join and having to pay fees to take the training. Teachers show openness in regards to the collaboration with NGOs and appreciate non-formal education methodology, although they see it more as an additional thing to use only at special occasions and not a common practice in the classroom.
3. **The stakeholders do not collaborate to address the issues of RMM children.** There is a clear need of active involvement of the community, especially parents (and families in a larger sense). Their role in achieving a meaningful support for RMM children is considered to be essential, therefore a better connection between them and the school needs to be fostered.

DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT

DIVERSE Partner: GEYC

Country: ROMANIA

Geographic area (city, region) where the focus group/s was/were conducted [if virtual, please specify]: online (private Facebook group, 09/04/2020, 16:00-18:00 hrs, pax from all regions of Romania)

Participants

- The number of preschool teachers: 0
- The number of primary school teachers: 0
- The number of secondary school teachers: 7
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify: 2 (1 Vice-President of GEYC, 1 Foreign Language County Inspector)

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM	10		
		The average ratio of RMM children in the classroom (percentage)	10%	10%	30%
		Highlight some concrete experiences if relevant	-”Refugees children [work with Syrian refugees] are more disciplined and integrate easier than ethnic minorities who are a long time part of the local community [work with Roma].”		

			- “We have a new phenomenon of local workers returning home, who raised their children abroad, so they speak other languages than Romanian [Spanish, Italian, English, Irish] and are accustomed to other cultures”.		
2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	- language training - more explanations in simpler words	- curiosity to find out about their culture (traditions, customs, religion, lifestyle etc.)	- understanding their families’ lifestyle - encouraging cultural expression - active participation in extracurricular activities
			<ul style="list-style-type: none"><li>- patience (especially at the beginning of forming groups)</li><li>- equal chances</li><li>- valorization of individual personality and of background/ previous scholar experiences</li><li>- cultivating self-esteem</li><li>- empathy</li><li>- involvement in competitions and projects</li></ul>		
		Highlight some concrete case if relevant	<ul style="list-style-type: none"><li>- “My Syrian students need explanations that to other children might seem childish. For example, they cannot pronounce the sound [p].”</li><li>- “Above all theoretical concepts, they [RMM children] need understanding, valorization and intensive encouragement.”</li><li>- “Many times, they [RMM children] just need normality, without being tagged, but offered equal opportunities for growth, out of their comfort zone.”</li></ul>		
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	Percentage of teachers (or participants) who have access to professional development in this area: 90%			
		What kinds of professional development: <ul style="list-style-type: none"><li>- trainings</li><li>- workshops</li><li>- intercultural exchanges for sharing good practices</li><li>- webinars</li></ul>			
		Who provides these professional developments: <ul style="list-style-type: none"><li>- schools</li><li>- Teaching-Staff Resource Center of each county (participation fee)</li></ul>			

		<ul style="list-style-type: none"> <li>- Erasmus+ partnerships</li> <li>- EEA Grants</li> <li>- NGOs</li> </ul>
4.	<b>Have you attended professional development / training to support RMM children? If so, please can you describe it. Maybe you have accessed online resources or training?</b>	<p>Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children: 90%</p> <p>Description of these trainings (name the different types, and highlight a specific one if relevant):</p> <ul style="list-style-type: none"> <li>- Teaching-Staff Resource Center workshops for teachers</li> <li>- Misto Avilean Project webinar (Terre des Hommes: <a href="https://www.misto-avilean.eu">https://www.misto-avilean.eu</a>)</li> <li>- TechSoup workshops and tools</li> <li>- Zuralo Project (provided audio and video content - stories, and worksheets)</li> <li>- JA Romania and Save the Children resources (statistics, data, programs, etc.)</li> </ul> <p>Percentage of online trainings: 50%</p>
5.	<b>What teaching strategies would you say are useful to help RMM children in their learning? Please give concrete examples.</b>	<p>Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant:</p> <ul style="list-style-type: none"> <li>- interactive, participatory, using digital tools (“Google, Microsoft, Cisco, etc. are resource consuming and a bit discriminatory against children with less resources, but they promote the use of tech even through the phone”)</li> <li>- reflexive essays, sharing their personal experiences in argumentative texts, heuristic conversation, debate;</li> <li>- non-formal education: games, role-playing, storytelling, forum theatre, brainstorming;</li> <li>- group work (“Teamwork is the best way of integration.”)</li> <li>- “I don’t use different strategies with them [RMM children] than the ones I normally use in class with all the students.”</li> </ul>
6.	<b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b>	<p>Percentage of teachers who have used storytelling or drama in education: 70%</p> <p>Other creative strategies linked to storytelling or drama in education:</p> <ul style="list-style-type: none"> <li>- forum theatre</li> <li>- collaborative story writing</li> <li>- writing journals, letters to characters</li> <li>- digital storytelling</li> </ul> <p>Highlight some specific experience if relevant:</p> <ul style="list-style-type: none"> <li>- “We’ve used the theatre forum method, allowing the children to write their own story. They imagined the life of a Syrian refugee girl in Romania, victim of the gender and ethnical discrimination. The impact was huge.”</li> </ul>

		- “We’ve used storytelling and roleplay, integrating Roma community, but this was possible only during the Comenius and Erasmus projects.”
7.	<b>How do you deal with language diversity in the classroom?</b>	<div>Name the strategies mentioned by teachers:<ul style="list-style-type: none"><li>- learning new words/ idioms in other languages from each other</li><li>- diction exercises</li><li>- presenting/ interpreting songs in their native language</li><li>- simple tasks, slowly increasing complexity</li></ul></div> <div>Highlight some specific experience if relevant:<ul style="list-style-type: none"><li>- “Roma students speak Romani and interpret their songs only during events.”</li><li>- “I do not tolerate them talking in Romani during the classes. I have tried a few times, I do not remember the words, so I do not want to risk it. But we are curious to learn words in Arabic from the Syrian children. They challenge each other to learn. I keep my authority and make sure they do not share inappropriate language by threatening them we can check everything on the Internet.”</li><li>- “There was one student (now she’s studying at University) who listened to us talking in Romanian, but took notes in Spanish.”</li></ul></div>

8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		Relevant experiences mentioned by teachers:	- “We communicate well, parents speak Romanian.”	n/a	-”Inefficient communication with Roma. Some children come from underworld or illiterate families, who do not understand that absenteeism is an issue or that there are some behavioural issues. Luckily, there is now a mediator who specifically works with Roma community.” - “My experience in communicating with Roma families, especially mothers, is very good. There is a certain complex of inferiority from their side, but harmony can be established.”
			- “RMM children and their parents know their rights. Sometimes they have more facilities than the others.” - “There is a lack of understanding from the families. Only a few accept that their children have lower grades because of their behaviour and absences, if this means a lower income, as they would lose some financial benefits from different projects.” - “It is the same as with other parents. There are challenges in terms of openness, acceptance, and understanding that we also have to follow the social rules and the rules of the school, in order to create a safe space for the children.”		
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching material? Would you have suggestions for how this might be improved?</b>	Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials: 20%			
		Suggestions mentioned by teachers: - use of cultural heritage of minorities: stories, poems, legends, songs, traditions, gastronomy, etc. - highlighting the European values of multiculturality - expressing through dance and music in other languages - share good examples - real interest in saving the Roma cultural heritage			
		Highlight any significant experience they have expressed: - “For technical disciplines there is no such thing.”			

		- “For the Romanian Language and Literature discipline is well represented, especially for the secondary school curriculum.”		
10.	<b>Do cultural differences in attitudes to gender surface as an issue in the classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]	Percentage of teachers who identified gender issues due to cultural differences: 50%		
			Refugees	Migrants Minorities
		Describe experiences mentioned by teachers if relevant:	- “Is this even something to discuss in the classroom?” - “The attitude towards women is an issue. I also don’t think that sexual education will be included in the curriculum because of the reluctance of many.” - “The attitude towards women can be improved, as children with a patriarchal model at home have gender stereotypes which lead to prejudgements in regards to the role of women in society.” - “We should teach children what diversity and tolerance is, but we mustn’t impose on them some role models they did not find represented by the characters in literature, in the art works we recommend to them.” - “Take into consideration here the age, 18+, of the subjects. All the deviant behaviour of underaged children should be discussed between adults.”	

**Comments/Reflections**

- Is there any point/comment/idea/reflection that came up during the focus group that you think is relevant to the DIVERSE project? If so, please explain:
  - Best practices and strategies from projects/ activities/ dedicated events are considered efficient in addressing diversity, but once the project ends, it is not something they take in the classroom. Focusing on how to incorporate those tools in daily practice could be beneficial.
  - Teachers are aware that lots of online resources are available, but they do not access those much.
  - Conversations around gender attitudes (towards females and LGBTQI community) are not considered something to be explored in the classroom.
  
- If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?  
n/a
  
- Other relevant comments:  
n/a





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

# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 5**

#### **Partner Report (Questionnaires & Focus Group):**

##### **Hungary: InSite**

## DIVERSE PROJECT – TEACHERS' QUESTIONNAIRES

**Partner:** InSite Drama

**Country:** Hungary

**Number of responses:** 12

### Comments and Reflections

- Seven respondents replied the questionnaire before the **Covid-related questions** were added, so there are only five responses for questions 17-20.
- We decided to **target teachers who work with children with migrant or refugee background**, but not those who work with children with minority background. The reason for this was that these two groups of children are living in two completely different realities in Hungary; the political, social, economic and pedagogical climate around minority children cannot be compared with the climate around migrant and refugee children.

Hungary has a relatively large Roma minority; they are estimated to be 5-10 % of the total population. When talking about children with minority background in Hungary, in almost all cases this means Roma children. Roma have been living in Hungary since the middle ages, and most of the Romani population speaks Hungarian. In such schools that operate in segregates, especially in areas like suburbs and distant villages, teachers might face problems, mostly because children are living in extreme poverty.

Read more about Roma people in Hungary here:

[https://en.wikipedia.org/wiki/Romani\\_people\\_in\\_Hungary#Integration\\_problems](https://en.wikipedia.org/wiki/Romani_people_in_Hungary#Integration_problems)

Read more about challenges here: <https://minorityrights.org/minorities/roma-8/>

On the other hand, immigration has been one of the central issues of the Hungarian government's agenda in the past five years. A strong and loud anti-migration narrative is central in the communication of the government, the ruling party and the government-financed media. In this climate, working with migrant or refugee children (and especially helping their integration) became extremely difficult for teachers and schools.

Read the independent analysis of the Migration Policy Institute here:

<https://www.migrationpolicy.org/article/orban-reshapes-migration-policy-hungary>

However, it's also important to read the government's official communication on migration: <http://abouthungary.hu/migration/> On this webpage, also check out related topics under "Issues".

Since families in the two groups (Roma and migrant / refugee) face completely different problems, mixing these two in the research and later in the adaptation of techniques in Hungary would not be wise. Although the Romani community also faces plenty of difficulties, we decided to focus on the migrant / refugee community and teachers working with them, since their situation and their difficulties are hardly visible, and their problems are hardly heard by anyone.

- Besides directly contacting teachers and directors at 15 schools and 8 organizations working with migrants and refugees, we posted the questionnaire three times to our Facebook page.

With these three posts, two of them paid, **we reached altogether 17 266 people**, mostly teachers, since we targeted the paid posts to reach teachers. Besides the 27 shares and 37 likes, we also received 4 “angry” reactions, 4 “surprised” reactions and 1 “funny” reaction. 653 people clicked on the link and opened the questionnaire, however, only 12 of them dared to respond. We believe that the mixed reactions to the posts, together with the fact that **we received only 12 responses** is a relevant result on its own, which cannot be interpreted without understanding the current social and political climate in Hungary. Furthermore, we believe that this reassures our choice to focus on this group of teachers.

**InSite Drama**  
Készítette: János Szabó · Már: 9 · G

Vegyéi részt nemzetközi kutatásunkban!  
Olyan pedagógusokat keresünk, akik menekült és/vagy bevándorló háttérű gyerekeket tanítanak akár a közoktatásban, akár azon kívül.  
A kérdőív 16 kérdésből áll, a kitöltés kb. 15-20 percet vehet igénybe....  
Továbbiak

DOCS.GOOGLE.COM  
**Kérdőív menekült és bevándorló háttérű gyerekeket tanító pedagógusoknak**  
Kedves Pedagógus Kolléga! Ha menekült és/vagy bevándorló háttérű gyerekeket is tanítasz akár a közoktatásban, akár azon kívül, kérjük vegyél...

Több kedvelést, hozzászólást és megosztást érthetsz el.  
A bejegyzést több embernek tudod megjeleníteni, ha kiemeled.

2161 látott ember 169 aktívítás **Bejegyzés kiemelve**

és további 2 ember 2 hozzászólás 27 megosztás

Tetszik Hozzászólás Megosztás

**A bejegyzésed teljesítménye**

2161 látott ember

64 Reakciók, hozzászólások és megosztások

30 Tetszik	4 bejegyzésnél	26 megosztásnál
1 Veszsz	0 bejegyzésnél	1 megosztásnál
6 hozzászólás	3 bejegyzésnél	3 megosztásnál
27 megosztás	27 bejegyzésnél	0 megosztásnál

105 bejegyzésre való kattintás

0 linkképre kattintás	23 bejegyzéskattintás	82 egyéb kattintás
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**NEGATÍV VISSZAJELZÉS**

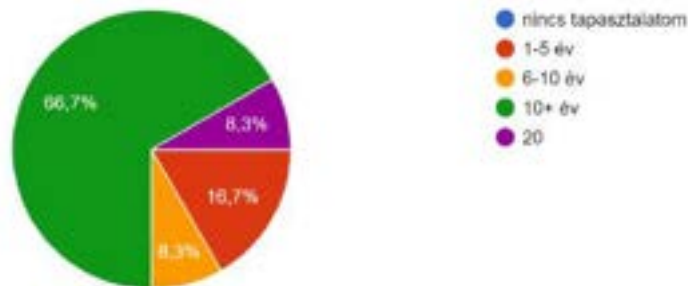
0 bejegyzésnépszerűség	0 „Az összes bejegyzés elrejtése”
0 jelentés késleltetett tartalomként	0 „mégsem látszik az oldal”

A jelentésben szereplő statisztikai adatok kiegészítve lettek a bejegyzésedben megjelenő adatokhoz képest



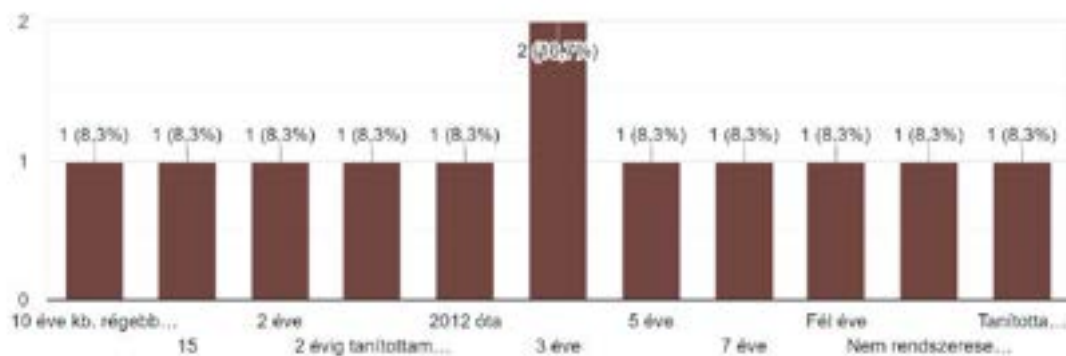
## Analysis of data

### 1. How many years of experience do you have in teaching?



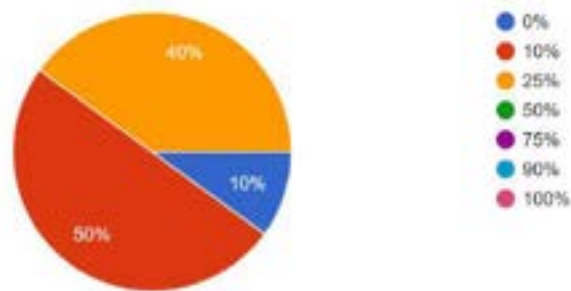
All respondents have experience, and 75 % of them have more than 10 years of experience.

### 2. How many years have you been teaching to refugee/migrant/minority (RMM) children?



On average, our respondents have been teaching children with minority or refugee background for 4,5 years. Responses vary between 0,5 years and 15 years. Modus is 2 years (appears in three different responses).

3. Do you have any RMM children in your current class/group? If so, what percentage best reflects the number of children in your class are from a RMM background?

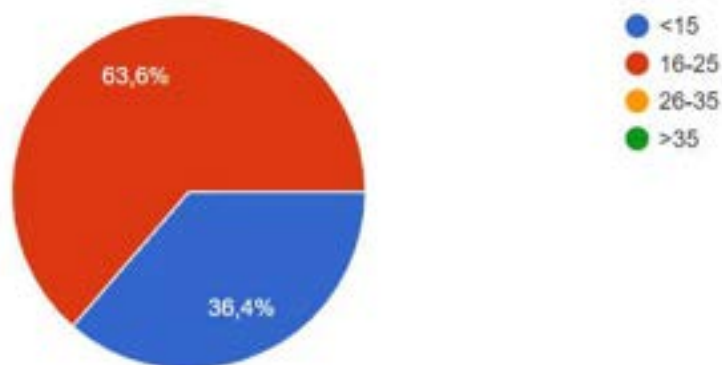


10 % does not teach such children at the moment.

For half of the respondents, 10 % of the children have migrant / refugee background.

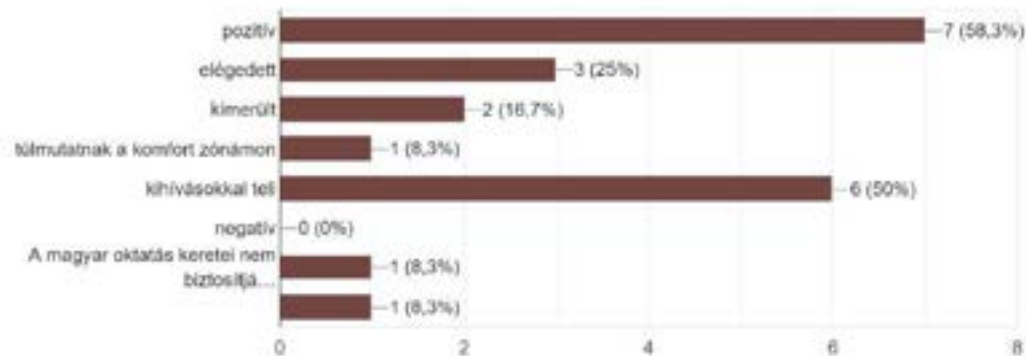
For 40 % of the respondents, it's one quarter of the class.

4. How big is your class/group (number of students)?



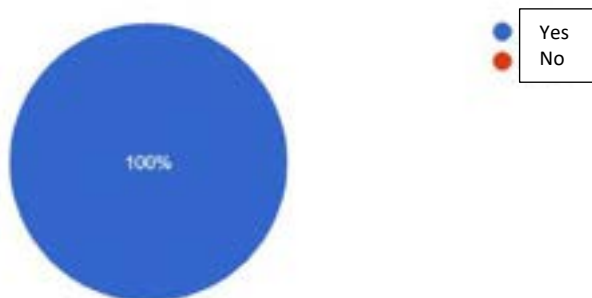
Note: 25-30 would be an average class size in Hungary, so all these classes are slightly undersized.

## 5. How is your experience teaching RMM children?



Most respondents find working with migrant / refugee children positive or satisfying, but *at the same time*, challenging and exhausting. None of them have negative experiences.

## 6. Do you detect specific needs for RMM children?



Please explain your previous answer here

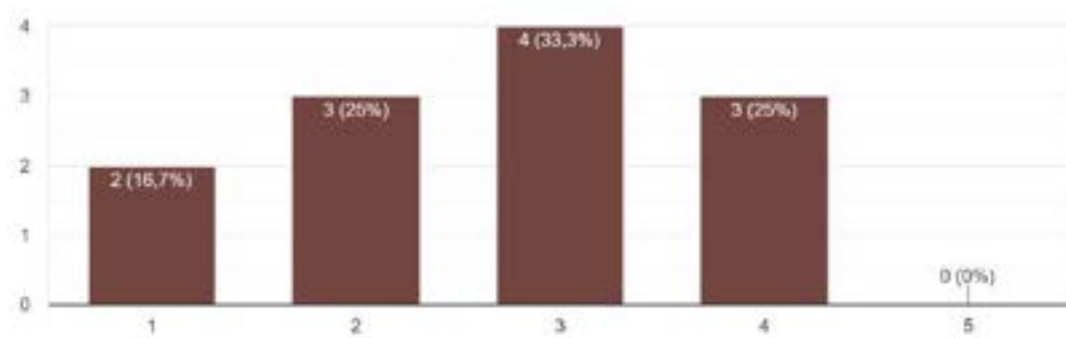
- Almost all respondents mention **language difficulties**:
  - Also for parents, who often have difficulties even later.
  - Lack of interpreters.
  - Children do not understand the instructions, and they cannot participate in certain activities.
  - It is very difficult to teach them subjects like history or social studies.
- Many mention the necessity of **knowing their religion, traditions, country of origin and their family background**.
- These children face many **psychological problems**:
  - They often and quickly become depressed.
  - They are frustrated with themselves and their situation.
  - They find it difficult to communicate with their peers, this is compensated sometimes with disturbing behaviour.
  - They have experiences personal traumas.

- **Problems of the society**, such as:
  - Anti-immigrant sentiment.
  - Lack of legal aid services and assistance in everyday matters.
  
- 7. **Please, describe difficulties in educational and teaching process caused by different cultural background of RMM students.**
  
- **Language problems** repeated by most respondents:
  - Their level of education and writing skills are at different levels. They are often unfamiliar with handwriting.
  - Language shock in the beginning, they cannot express themselves.
  - Reading difficulties.
  - Some learn Hungarian terribly fast; some cannot get past a point and get stuck.
  - There should be a first year where the students are taught the basics of the language.
  
- There are **no good practices in the public education**, everyone must invent her/his individual good solutions.
  - I have a student who doesn't get any help from her head teacher.
  - Parents do not speak the language, so many times their rights are also violated.
  - There is no network for teachers teaching such pupils.
  - Methodological tools are not available for many educators.
  - Schools are not prepared; pedagogical programmes are not developed.
  
- **Motivational problems:**
  - Large families, unstable family relationships.
  - Frequent school changes, high fluctuation (they move on immediately if something happens).
  - Some work alongside the school; this is also because they are 4-5 years older than their classmates.
  - They find it difficult to adapt to the school agenda.
  - They come from very different segments of their own society. Some are middle-class, speak English well, know (but not always adhere to) European standards, but there are some who were shepherds at home, and need to be warned even about basic hygiene.
  
- **Religious customs:**
  - Should be included in the curriculum.
  - During Ramadan, they need to be treated with special sensitivity.
  - Treating difficult situations: e.g. two refugees from two countries at war are sitting together, by the same desk.
  
- **Isolation:**
  - Being not accepted and often ridiculed by peers.
  - Choosing games where they can have a sense of success; and be able to play an important role in the class to build the class community (thus integrating them).



- **Different cultural references:**
  - Teaching certain concepts in Hungarian that do not exist in their culture is a challenge.
  - Hungarian culture is already absorbed by children in kindergarten, but even the most basic cultural references are difficult for the immigrants.
  - To build on their culture, to sing in their language. (by a music teacher)
  - They are socialized completely differently, not only because they came from a different culture, but also because of other lifestyle factors.
  - The socio-cultural background of our own indigenous students is also often such that, with few exceptions, Afghan or Somali students seemed more civilized than they were. (in a school where refugees meet pupils living in extreme poverty)

8. **How prepared are you to work with culturally diverse group of students (give a linear scale: 1 not at all prepared to 5 well-prepared).**



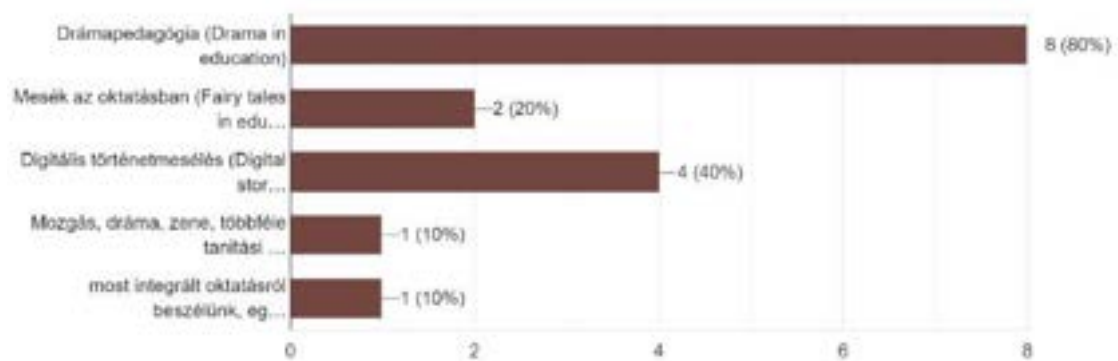
Mean is 2,66, modus is 3.

9. **From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and full fill RMM students' needs?**

- **Foreign language skills**
- **Ability to differentiate**
  - To consider individual characteristics.
  - Textual assessment appropriate for the age.
  - Positive discrimination with equal treatment.
  - To know some of their background (how, why they came here; what experiences they had in the education system).
  - To build on their strengths, e.g. all kinds of nonverbal games.
- **Up-to-date pedagogical methodology**
  - Rethinking the curriculum.

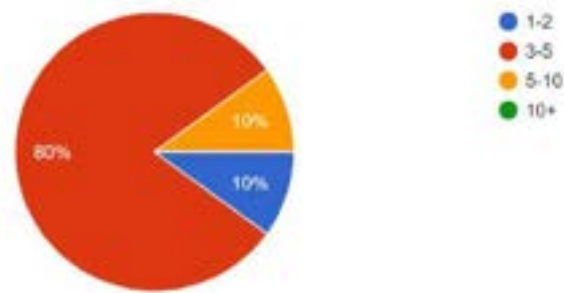
- **Intercultural knowledge**
  - Knowledge of the culture and traditions of the given country.
  - Getting to know their cultural background, their language background.
  - Understanding the world, to have a picture of the world they came from.
  - Transferring multicultural knowledge to other students and colleagues.
- **Attitudes**
  - Total openness
  - Empathy
  - Acceptance
  - Support
  - Patience
  - Determination
  - Flexibility
  - Continuous learning, curiosity
  - Creativity
- **Help for students and parents**
  - Mentoring
  - Advocacy

10. Which of the following teaching strategies are you familiar with? Tick any which apply.



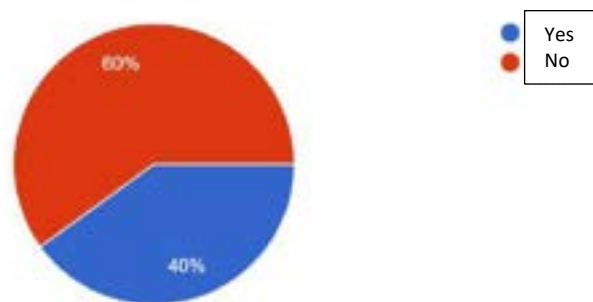
Drama in education is very well known in Hungary, so not surprisingly, two third of our respondents are familiar with it. Fairy tales and digital storytelling are less known. Movement and music are also mentioned.

11. How many native languages are there in your class?



Almost all our respondents teach in multicultural classes.  
This is rare in Hungary.

12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)?



The fact that our respondents are among the more experienced and enthusiastic teachers makes this chart even more disappointing.

**Please use this space to comment on your previous answer**

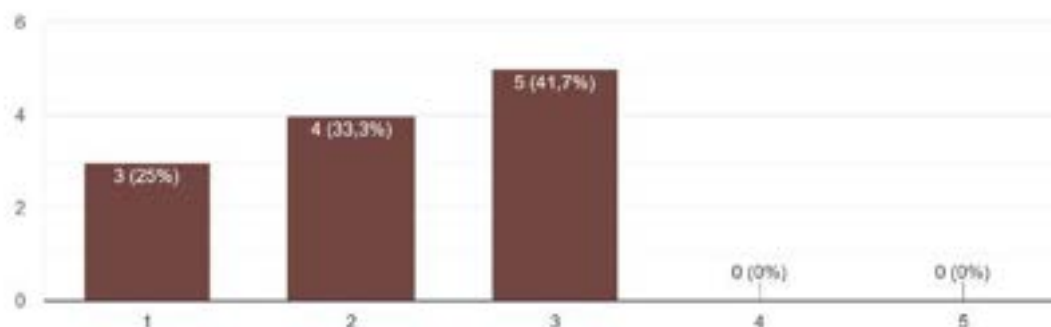
Responses from those who have specific strategies:

- I am a *Hungarian as a foreign language* teacher who specializes in the language development of children (grades 1-8). I use visual tools, abbreviated readings, simplified tasks.
- Individual help, classes with two teachers. In the lower grades, peers help more.
- Singing and dancing, drama.
- I used a lot of images, as most of them spoke Persian, I translated the keywords for them with a google translator (state, government, minister).

Responses from those who did not have specific strategies:

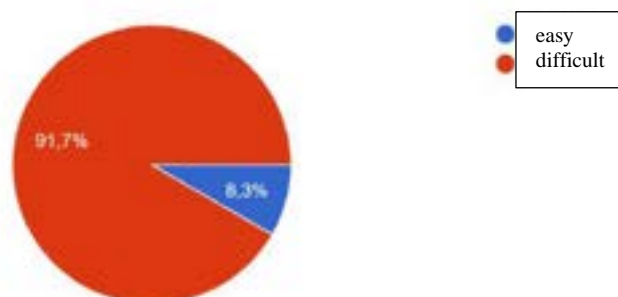
- I don't have to teach them Hungarian language.
- I'm an English teacher.
- I don't know any techniques; I'm just trying things.
- There was no special time or way for this.
- I hold a singing class, so I don't use a specific strategy. The lessons are quite multilingual, as the principle is that we sing the music of other cultures in addition to Hungarian.

**13. How would you evaluate the collaboration between the RMM families and the school (give a linear scale: 1 poor to 5 very good).**



Mean: 2,26, modus: 3. Collaboration seems really challenging.

**14. Do you find communicating with parents and family members of your RMM children:**



**Please use this space to comment on your previous answer.**

**Language** is a problem for almost all respondents.

- If there is no common language, communication is complicated.
- Not much connection. Lack of interpreter. Cooperation only at a minimal level.
- It's not primarily me, but the head teachers who communicate with parents. Some people don't really speak Hungarian, and in some cases, we don't have direct contact.

Only one of the informants has access to an interpreter:

- I always talk to parents through an interpreter because the child cannot be an interpreter!

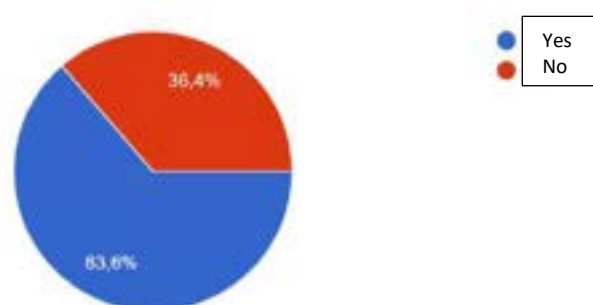
The **motivation** of the families varies to a great extent:

- There are families where the child's studies and school are important, while others struggle for a daily livelihood and the child's studies matters the least.
- Very kind, cooperating family, but serious conversation is only possible with the help of an interpreter.

One respondent has been working with **children who arrived without families**:

- I gave such weird answers because most of the migrant children who came to us, came without families, so this problem did not exist.

**15. Is the culture of refugee and migrant students represented in the classroom environment and teaching materials?**



**Please use this space to comment on your previous answer.**

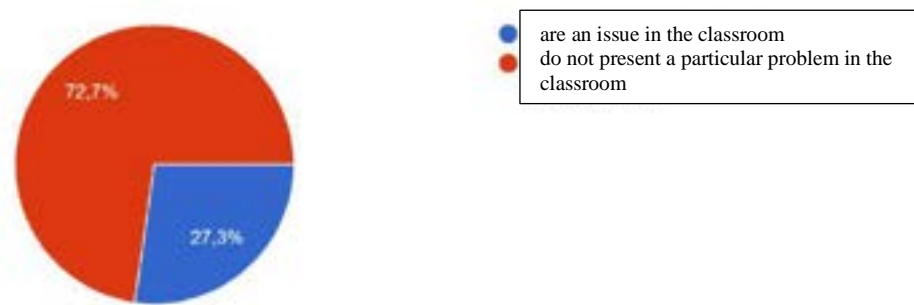
Ways of representing the culture of refugee and migrant students:

- We organize a Diversity Week at the school. It is not specifically part the curriculum, but it is also an opportunity for them to bring their own culture into the classroom.
- Introducing the culture of their own country, the customs and traditions.
- Celebrating their national holidays, invitation of an external speaker.
- In history, emphasis has also been placed on their country's history, their religion.
- When we used to have a lot more (mostly Afghan and Somali) Muslim students, they had a small prayer room with mihrab, carpet, etc., but since there are fewer of them we have closed it because the school doesn't have too much space.

By the way...

- it is good not to overdo this, because even this minimal positive discrimination raises refusion among Hungarians, and our guests are not aware that they have to adapt to the local customs.
- Xenophobia also appeared in the classroom.
- The national curriculum is not supportive of other cultures.

16. Cultural differences in attitudes to gender:



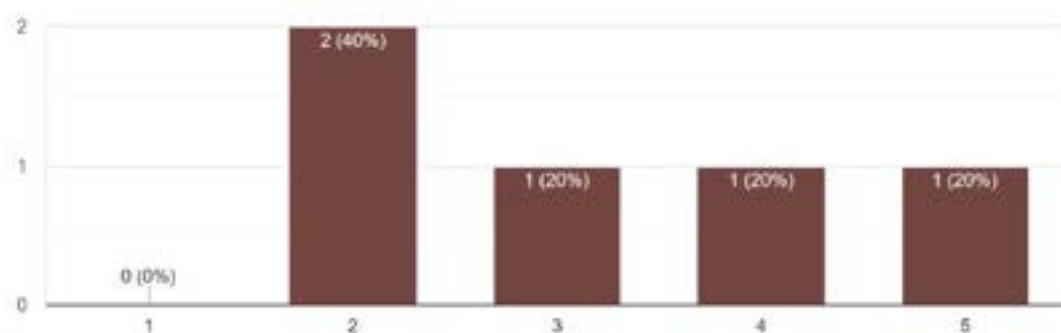
Please use this space to comment on your previous answer.

According to most of the respondents, this is not a problem. One of them teaches in the lower grades.

According to those who experienced such problems:

- There was a significant difference in the relationship with women. Many of the students with an Islamic background only accepted men at first, and those who were specifically respectful of men were also condescending to the women who taught them. Some successfully changed, but some did not. This is specifically a problem for those from the Islamic world, especially the Arabs. There are hardly any girls among them, they come to school only for a short time and rarely.
- Boys who are usually older reach adolescence sooner, and that can be a problem.

17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19? (give a linear scale: 1 not at all prepared to 5 well-prepared).

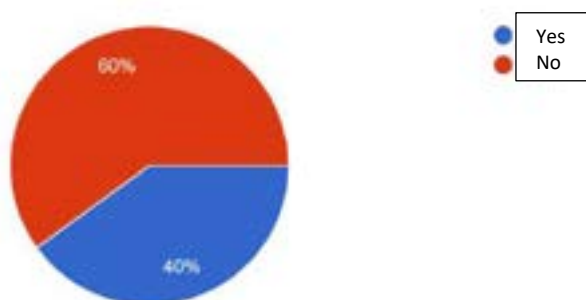


**Please explain your previous answer.**

Responses vary to a great extent:

- I have been teaching like this for five years.
- I have experience, I feel prepared.
- I need methodological help.
- Neither the teachers, nor the parents are prepared for this.

**18. Have you ever received training on e-learning, global education, virtual exchanges?**

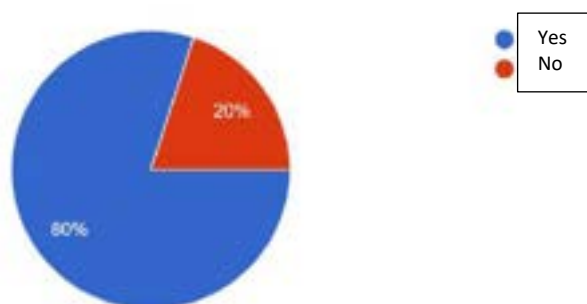


**Please explain your previous answer.**

The following trainings were mentioned:

- ELTE CETT course (<http://cett.elte.hu/>).
- Internet in language teaching in 1995.
- Erasmus+ programme in Cambridge.
- Self-learning & various unspecified further courses.

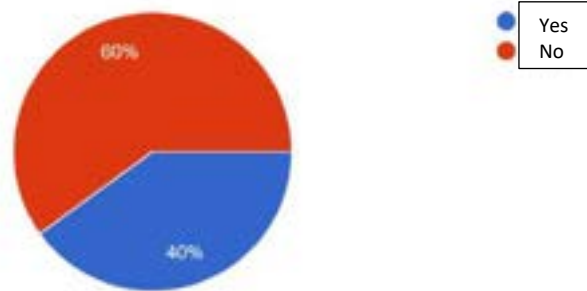
**19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely?**



**Please explain your previous answer.**

- Teams (mentioned twice), Zoom
- Teachers' blogs, different groups of teachers (on FB)

20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks?



**Please explain your previous answer.**

Children have sufficient technological resources but communicating with the parents is still difficult.



## DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT TEMPLATE

**DIVERSE Partner:** InSite Drama

**Country:** Hungary

**Geographic area (city, region) where the focus group/s was/were conducted** [if virtual, please specify]: Zoom

### Participants

- The number of preschool teachers: -
- The number of primary school teachers: 1
- The number of secondary school teachers: -
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify: 3 (experts of the “Menedék” Hungarian Association for Migrants <https://menedek.hu/en>)

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM	15	15	n/a
		The average ratio of RMM children in the classroom (percentage)	Varies	varies	n/a
		Highlight some concrete experiences if relevant	Three participants were from “ <b>Menedék</b> ” Hungarian Association for Migrants ( <a href="https://menedek.hu/en">https://menedek.hu/en</a> ) <ul style="list-style-type: none"> <li>- One expert works as a trainer, who leads trainings mostly to teachers, but also to doctors, nurses, social workers, policemen – so all kinds of different people who work with migrants and refugees.</li> <li>- One expert works as a psychologist and supports refugee children and their families.</li> <li>- One expert works as a social worker, trainer and drama teacher.</li> </ul>		

			The teacher participant has been teaching Hungarian language for migrants and refugees in many different NGOs, church based organizations and schools.		
2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	Depending on how long they have been living in Hungary, there are different needs:  After their arrival, kind of a “starter package” is needed: <ul style="list-style-type: none"><li>- The most important is teaching the language, esp. such basic phrases and words that will be needed in the school.<ul style="list-style-type: none"><li>o Many schools are not prepared for that, usually the teacher is left alone.</li><li>o Very few schools have <i>Hungarian as foreign language</i> teachers, where there are such teachers, they have multiple roles (they are also interpreters, social workers, mentors etc.)</li><li>o Teaching the language to a foreigner for an “average Hungarian teacher” is much more difficult than it seems (Hungarian is one of the most difficult languages in the world).</li></ul></li><li>- The teacher needs to know / find out a lot about the child’s culture and background.</li><li>- Curriculum needs to be adjusted or developed.</li><li>- Teachers should help migrant / refugee children to develop friendships with peers.</li><li>- Lots of empathy is needed.</li></ul> Later, the needs change, remarkably: <ul style="list-style-type: none"><li>- dealing with intercultural conflicts,</li><li>- keeping touch with the parents.</li></ul> Since children learn Hungarian usually earlier than their parents, without support, children are “parentified”, since they need to translate everything to their parents. Menedék trains intercultural mediators (usually volunteers), who know both cultures (usually they are from the same country), and help the socialization of the children and their parents; also help them with explaining administrative issues (e.g. how to pay for the lunch).  The above is not true for all migrants and refugees. Sometimes Hungarian citizens (e.g. children who were living abroad for a longer period) do not speak Hungarian properly and face similar problems. On the other hand, sometimes migrants speak good Hungarian upon arrival.		

		Highlight some concrete case if relevant	There are no exact statistics, no one knows how many schools are working with migrant / refugee children (Menedék tried to map such schools as part of an EU project, and they did not succeed.) Teachers know about each other only informally.
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	<p>Percentage of teachers (or participants) who have access to professional development in this area:</p> <ul style="list-style-type: none"> <li>- 1 has access</li> <li>- 3 provide such professional developments</li> </ul>	
		<p>What kinds of professional development:</p> <p>There are many different kinds of services provided by Menedék, the most relevant actor in the field. List of all trainings and courses: <a href="https://menedek.hu/kepzeink/kepzesi-kinalatunk">https://menedek.hu/kepzeink/kepzesi-kinalatunk</a></p> <p>Other relevant service providers:</p> <ul style="list-style-type: none"> <li>- Refugee Ministry of the Reformed Mission Centre: Migrant Tutoring School in Budapest (now closed): <a href="https://www.youtube.com/watch?v=mImvguwj1EE">https://www.youtube.com/watch?v=mImvguwj1EE</a> They also had trainings together with Than Károly High School.</li> <li>- Information packages by the Refugee Ministry of the Jesuit Order: <a href="http://jmsz.hu/kategoria/oktatasi_segedanyagok/">http://jmsz.hu/kategoria/oktatasi_segedanyagok/</a></li> <li>- University of Miskolc: <a href="http://www.egyutthalado.uni-miskolc.hu/en">http://www.egyutthalado.uni-miskolc.hu/en</a></li> <li>- Living Library in Schools: <a href="https://www.facebook.com/IskolaiEloKonyvtar">https://www.facebook.com/IskolaiEloKonyvtar</a></li> </ul>	
		Who provides these professional developments: See above	
4.	<b>Have you attended professional development / training to support RMM children? If so, please can you describe it. Maybe you have accessed online resources or training?</b>	<p>Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children: 100 %</p>	
		<p>Description of these trainings (name the different types, and highlight a specific one if relevant):</p> <p>Menedék had an 88-hours-long training for teachers, which focused on intercultural competence development. It was not specifically a methodological training; its objective was rather to shape attitudes. They claim that the teachers can find facts on their own (e.g. what is going on in Syria or what is the Islamic culture), their responsibility is to make the teachers open and interested to find this information.</p> <p>A course had usually ca. 20 participants, and since the training was going on for a longer period (once a week), it was also a good tool to build a community from teachers working with migrant or refugee children. The training had three components:</p>	

		<p>(1) Intercultural competence development,  (2) Introduction to the issue of migration (sociology, law)  (3) Helper attitude, social work.</p> <p>The course was accredited and ended with an exam. Two trainers led the course, besides external guest speakers were also invited. Before 2015, this was a popular course among teachers.</p> <p>Since state funded grants are not available anymore, and schools are not willing to pay for such a course, the course has not been launched recently. Instead, two shorter accredited courses are available:</p> <ul style="list-style-type: none"> <li>- a 32-hours-long course for social workers,</li> <li>- a 30-hours-long course for teachers.</li> </ul> <p>For their volunteers, they have an accredited methodological course: how to teach Hungarian as a foreign language.</p> <p>Most of the time, they launched such courses as part of an EU-project. Occasionally, a school contacts them, in these cases they prefer to train the entire teaching staff. Recently, mostly individual teachers, who have such students, find them on the net and ask for help.</p> <p>The teacher member of the focus group informs us that she is mostly self-educated. Although she has a “Hungarian as a foreign language” degree, the university did not prepare her for working with refugees and migrants.</p>
		Percentage of online trainings: 0
5.	<b>What teaching strategies would you say are useful to help RMM children in their learning? Please give concrete examples.</b>	<p>Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant:</p> <p>In the discussion, we rather focused on teaching strategies regarding the Hungarian children and their parent, since Hungarian children have to fight with their own discriminative attitudes, and besides, attitudes conveyed by their parents, the larger family and the media.</p> <ul style="list-style-type: none"> <li>- Some of them have full empathy, while others start with racist jokes (however, sometimes these children and the migrant children will become the best friends...)</li> <li>- <i>Drama in Education can have an important role in fighting racist attitudes, esp. preparing a class before a migrant or refugee student arrives.</i></li> <li>- Usually, mild xenophobic attitudes originate from parents and teachers: they are afraid of the assessment of the school; even within an open school, some parents and teachers are suspicious and not supportive (“We became a migrant school”)</li> <li>- The psychologist member of the focus group reported that she has lots of individual cases, where children face discrimination based on the images of the media. Teachers and schools are more willing to ask for an individual help to the migrant / refugee student, instead of training the entire class or the entire teaching staff.</li> </ul>

		<p>For those cases when a head teacher invites Menedék to work with the entire class, they have eight different kinds of community building workshops:</p> <ul style="list-style-type: none"> <li>- 2 for kindergartens: one based on puppets, another based on playing about travelling to different parts of the world (visual materials, making handcrafts)</li> <li>- 3 for primary schools</li> <li>- 3 for high schools: one based on training exercises tailored to personal needs; another when a refugee tells his/her story; a third option is watching a movie and discussing it.</li> </ul> <p>These workshops are usually 3-5 occasions, 45-90 minutes each.</p> <p>There are different reasons why the teachers contact Menedék:</p> <ul style="list-style-type: none"> <li>- A migrant / refugee child is arriving to the school</li> <li>- Dealing with the children's general fear (especially after 2015)</li> <li>- There are no actual problems, but the teacher is open and wants to offer different kinds of sensitizing programmes for her/his class</li> </ul> <p>Addressing those teachers who have xenophobic attitudes but are not willing to participate in a training or workshop is difficult. This is why Menedék prefers to work with the entire teaching staff.</p>
6.	<p><b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b></p>	<p>Percentage of teachers who have used storytelling or drama in education: 50 %</p> <p>Other creative strategies linked to storytelling or drama in education: 100 %, see below</p> <p>Highlight some specific experience if relevant:</p> <p>There are different ways of using drama:</p> <ul style="list-style-type: none"> <li>- Situational games in language teaching (e.g. going to a shop)</li> <li>- Simple dramatic exercises, such as energizers, ice breakers etc.</li> <li>- Drama in education as part of the curriculum in the 5<sup>th</sup> grade</li> <li>- Drama in education as a tool to enhance integration (InSite Drama's work in Than Károly High School)</li> <li>- Menedék had a project, where migrants created a theatre performance.</li> </ul> <p>Due to the language issues, some techniques can work with children who speak little Hungarian (e.g. situational games), while more complex Drama in Education processes require a good command of Hungarian to understand the rules and to be able to reflect.</p>

7.	<b>How do you deal with language diversity in the classroom?</b>	<p>Name the strategies mentioned by teachers: See below.</p> <p>Highlight some specific experience if relevant:</p> <p>In the Hungarian practice, the usual strategy is to teach students Hungarian as soon as possible. This can be done through individual development. As a first step, a 360-degree assessment is necessary to identify what needs to be developed. An example is writing / reading (e.g. changing from Arabic or Thai to Latin). Students get one-year exemption from most subjects (except PE, music and art), and during this year they have to focus on learning the language. Teachers use lots of visual images, even for older children.</p> <p>It is a question which strategy is better: to teach migrant children together with the Hungarian children from day one or teaching just migrant children in a separate class till they learn the language.</p>			
8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b> <p>[If you do not have the data separated in RMM categories, put them in one single column, making it clear.]</p>	<p>Relevant experiences mentioned by teachers:</p>	<p>Refugees</p> <p>Communication with parents is extremely difficult:</p> <ul style="list-style-type: none"> <li>- Parents learn the language slower.</li> <li>- Interpreters are needed, but they change frequently.</li> <li>- There is a lack of social workers.</li> <li>- Parents do not know the characteristics of the Hungarian educational system (e.g. the online “Kréta” platform)</li> </ul> <p>Menedék organizes courses and trainings at for intercultural mediators and for volunteers, but nothing directly for parents. However, they have issued an information leaflet for parents about the Hungarian educational system in several different languages: <a href="https://menedek.hu/hirek/ovodaban-iskolaban-magyarorszagon-disszeminacios-rendezyeny">https://menedek.hu/hirek/ovodaban-iskolaban-magyarorszagon-disszeminacios-rendezyeny</a></p>	<p>Migrants</p>	<p>Minorities</p> <p>n/a</p>
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching material? Would you have suggestions for how this might be improved?</b>	<p>Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials: 100 %</p> <p>Suggestions mentioned by teachers:</p> <p>Such programmes are possible only if the headmaster and the head teacher are open enough. Before 2015, grant money was available for such purposes, but not anymore.</p>			

		<p>There were kindergartens, where the pedagogical programme was translated to Chinese, or where they celebrated the Chinese New Year – however, these were much easier in those times when extra financing was available.</p> <p>Churches also run only EU financed programmes, but as soon as the church has to finance such a programme, the programme usually ends.</p> <p>Highlight any significant experience they have expressed:</p> <p>Menedék is usually contacted by the open pedagogues, and they can also contact the open schools much easier. It is difficult to reach those schools where there is no receptivity for such programmes.</p> <p>Schools do not get any support (no extra funding, no pedagogical assistance, absolutely nothing) when admitting a migrant or refugee student. There is no financial and methodological help from central administration. Instead, the central administration appoints schools to be responsible for migrants, and the school does not have a choice.</p> <p>Since there is no financial and even no moral acknowledgement, just stigmatization, schools are not happy to work with migrant and refugee children. It is a mission, and mostly NGOs and churches deal with this.</p>											
10.	<p><b>Do cultural differences in attitudes to gender surface as an issue in the classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b></p> <p>[If you do not have the data separated in RMM categories, put them in one single column, making it clear.]</p>	<p>Percentage of teachers who identified gender issues due to cultural differences:</p> <table><tr><td></td><td>Refugees</td><td>Migrants</td><td>Minorities</td></tr><tr><td>Describe experiences mentioned by teachers if relevant:</td><td colspan="2"><p>It is not usual, only for those children who come from a patriarchal culture. With them, one has to be careful. Islamic children need to be introduced to the EU values gradually and step by step, and this might take 2-3 years.</p><p>Especially for girls, sometimes even to going to schools is already difficulty.</p><p>However, racism needs to be discussed immediately, since these children sometimes take over the racist attitudes towards the Roma community – in order to develop belonging with the majority children...</p></td><td>n/a</td></tr></table>					Refugees	Migrants	Minorities	Describe experiences mentioned by teachers if relevant:	<p>It is not usual, only for those children who come from a patriarchal culture. With them, one has to be careful. Islamic children need to be introduced to the EU values gradually and step by step, and this might take 2-3 years.</p> <p>Especially for girls, sometimes even to going to schools is already difficulty.</p> <p>However, racism needs to be discussed immediately, since these children sometimes take over the racist attitudes towards the Roma community – in order to develop belonging with the majority children...</p>		n/a
	Refugees	Migrants	Minorities										
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## Comments/Reflections

- Is there any point/comment/idea/reflection that came up during the focus group that you think is relevant to the DIVERSE project? If so, please explain:

The changes of the political climate in the past decades have significantly influenced the acceptance of migrant and refugee children.

Back in **2006**, the (then existing) Ministry of Education even issued a call to introduce intercultural pedagogical programmes in schools (under a previous government):

<http://www.nefmi.gov.hu/nemzetkozi-kapcsolatok/interkulturalis/interkulturalis>

Interculturality and teaching migrant / refugee children was accepted and supported till 2015. Conferences, roundtables were organized.

The **migration crisis of 2015**, and especially the way the Hungarian government handled it ([https://en.wikipedia.org/wiki/European\\_migrant\\_crisis#Hungary](https://en.wikipedia.org/wiki/European_migrant_crisis#Hungary)), gave birth to the anti-migration narrative, which is still a central element of the government's (and the centrally sponsored media's) communication. NGOs working with the issue, such as Menedék, were collected to centrally edited databases (e.g. <http://civil.info.hu/kulfoldrol-tamogatott-civil-szervezetek>) and received denigratory coverage from government-related media (e.g. <https://pestisracok.hu/tag/menedek-migransokat-segito-egyesulet/>) Stigmatization of working with migrants and refugees induced fear in teachers, headmasters and parents.

Several **exhaustive researches** have been conducted in the field earlier. Research reports mapping previous best practices:

- Educational best practices in Europe: <https://mek.oszk.hu/14500/14551/14551.pdf>
- ICCR Budapest: <http://www.iccr.hu/kutatasok/projekt-eredmenyek-bemutatasa>
- A rich and exhaustive selection of resources available in the migration topic: <https://tudastar.menedek.hu/>

- If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?

Nothing more than what has been already discussed above.

- Other relevant comments:

Some of the sub-questions were not included in the original guidelines, so in some cases we do not have comprehensive data.





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Erasmus+ Programme  
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# **DIVERSE PROJECT**

## **SITUATION ANALYSIS - FINAL REPORT**

### **ANNEX 6**

#### **Partner Report (Questionnaires & Focus Group):**

#### **Bulgaria: HESED**

## DIVERSE PROJECT – TEACHERS’ QUESTIONNAIRES - REPORT GUIDELINES

**Partner: Health and social development Foundation**

**Country: Bulgaria**

**Number of responses: 16.**

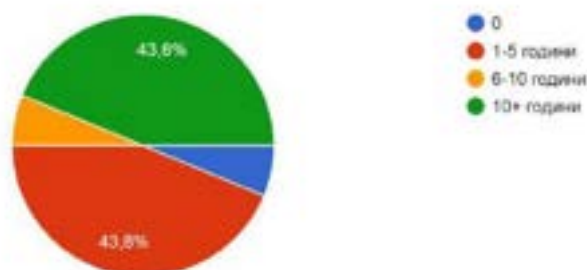
Personal emails were sent to different teachers known to our team from previous projects; a publication on HESED Facebook page was also produced (<https://www.facebook.com/HesedBG/photos/pcb.2826477780776535/2826476847443295/?type=3&theater>) aiming popularization of the questionnaire and it was shared in two big Facebook groups of teachers asking the interested ones to fill it in.

The questionnaire was completed by 16 persons from 9 different schools and 2 kindergartens; 11 of the responses come from Sofia and the rest from other cities (1 from Kyustendil, 1 from Dolna banya, 1 from Tarnava, 1 from Devnya and 1 from Stamboliiski).

### Questionnaire in English

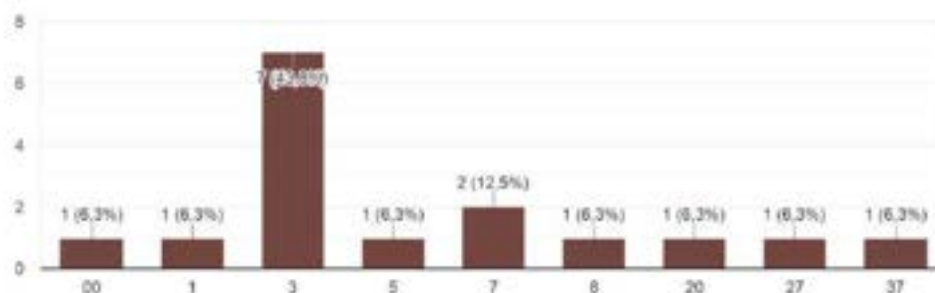
1. How many years of experience do you have in teaching?

1. Колко години имате опит с преподаване?  
16 отговора



2. How many years have you been teaching to refugee/migrant/minority (RMM) children?

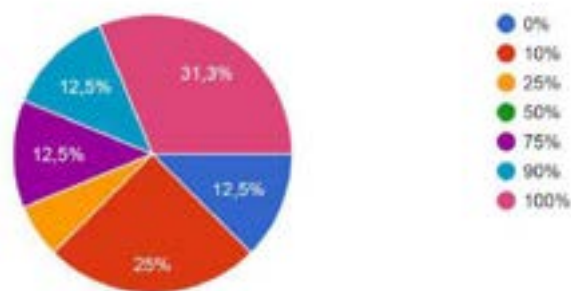
2. Колко години преподавате на деца с бежански/мигрантски/малцинствен (БММ) произход?  
16 отговора



From the first two charts we can see that the respondents form two big groups of practitioners with either short or very long experience of teaching. One interpretation could be that the questionnaire was interesting for completion by (1) enthusiastic teachers in their very beginning of teaching carrier and (2) teachers with long teaching practice who have identified serious issues related to RMM children and are really interested in finding any solution for improving their school performance. Other interpretation could be that this chart is representative for the teachers in Bulgaria and we have nowadays in schools mainly practitioners at the start or at the end of their work experience (many teachers start practising and after a couple of years decide to quit and find another better paid job)

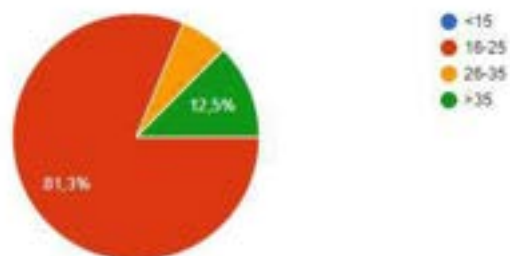
3. Do you have any RMM children in your current class/group? If so, what percentage best reflects the number of children in your class are from a RMM background?

3. Имате ли деца с БММ произход в настоящия Ви клас/група? Ако да, приблизително колко процента от децата във Вашия клас, са с БММ произход?  
16 отговора



4. How big is your class/group (number of students)?

4. Какъв е броят на учениците във Вашия клас/група?  
16 отговора



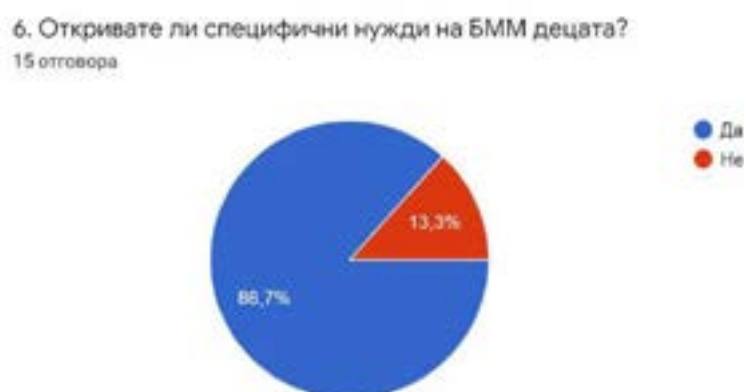
It is clearly seen in questions 3 and 4 that the children are not evenly distributed in classes in regards to their origin, we have responses from practitioners teaching predominantly Roma classes and just few classes with 10-25% Roma or other, usually refugee children (these responses come from teachers in one school in Sofia)

5. How is your experience teaching RMM children?



Two thirds of the responses contain the “challenging” experience combined with second/more answers like positive and satisfying and just few combined with negative. It seems that teachers perceive the difficulties related to RMM students like a challenge to adapt

6. Do you detect specific needs for RMM children?



The most mentioned problem is the bilingualism, the poorly mastered national language at early stage which leads to illiteracy later and great difficulties in understanding and assimilating the school material – so there is need of environment in which the children need to speak Bulgarian all the time, to be provided with more intensive Bulgarian lessons to improve their reading and writing skills; more practical trainings than just theoretical lessons to be able to have better professional realization later; and to acquire learning habits which many Roma students miss.

Another often underlined need comes from the family and the lack of parents' motivation and prioritization of their children's health and education - the need is the recognition of school and learning as a value, need to acquire adequate attention; need to learn how to deal with their own emotions and identity

Two teachers gave the proposition – to assure mentor who could support the school process.

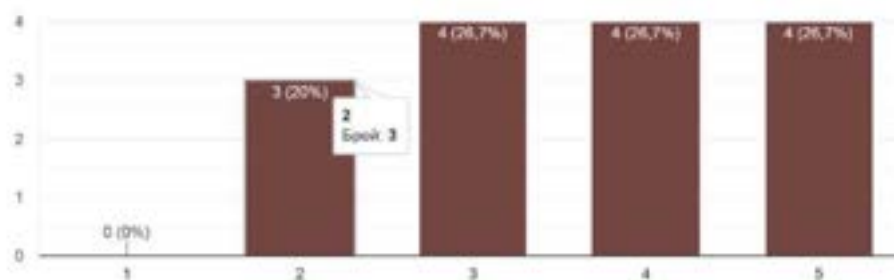
7. Please, describe difficulties in educational and teaching process caused by different cultural background of RMM students.

All mentioned above (bilingualism, lack of motivation and parents' engagement) but also frequent absences from classes, different cultural values and priorities, early marriages and prejudices from some teachers but also from their local community. Difficulties also derive from the educational system itself which neglects real learning but prioritizes documental accuracy; the school programs are inconsistent with the specifics of RMM students while the learning process needs individual approach and more time (which teachers often do not have due to the curriculum they have to follow) in order to keep good teaching dynamics.

*“Work with such students is rather marathon than sprint”*

8. How prepared are you to work with culturally diverse group of students (give a linear scale: 1 not at all prepared to 5 well-prepared).

8. До колко смятате, че сте подготвени да работите с културно разнообразна група ученици (по линейната скала: от 1 – неподготвен въобще до 5 – много добре подготвен).  
15 отговора



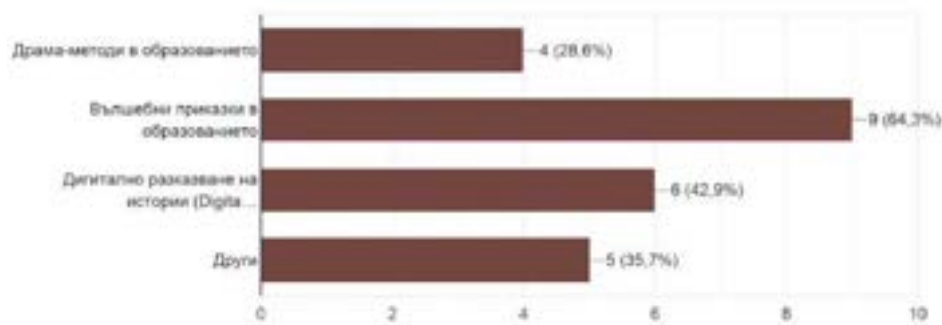
9. From your experience, what kind of knowledge, skills and attitude a teacher should have in order to evaluate and full fill RMM students' needs?

All respondents mentioned the patience needed in work with RMM children but also - teachers need to put on first place the love to every child, regardless its ethnicity; need be open to acquaintance with these students, their customs, relatives and community; need to try to understand and not to judge; need to show tolerance, trust and love; need to sense the group dynamics in class. The teacher has to elaborate school lessons differentiating the given material to be accessible and inclusive for RMM students, using instruments for smooth integration like reflections, discussions, role plays, stories etc.

10. Which of the following teaching strategies are you familiar with? Tick any which apply.

10. С кои от следните стратегии на преподаване сте запознати? Отбележете всички валидни за Вас.

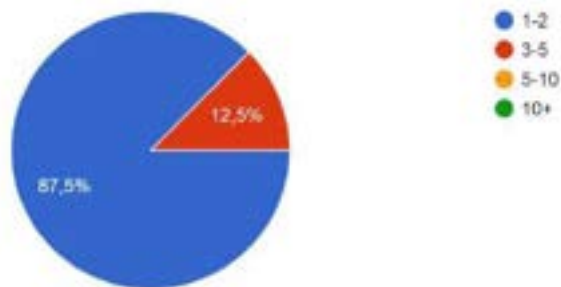
14 отговора



11. How many native languages are there in your class?

11. Колко майчини езици има във Вашия клас?

16 отговора

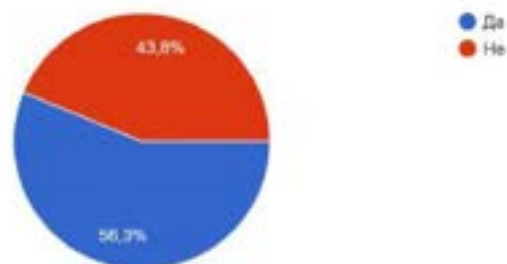


The majority classes have children of two ethnical origins – Bulgaria and Roma; in just few classes there are also Arabic (refugee) children

12. Do you use specific strategies to foster the acquisition of the vehicular language (national language)?

12. Използвате ли специфични стратегии за насърчаване на усвояването на официалния език?

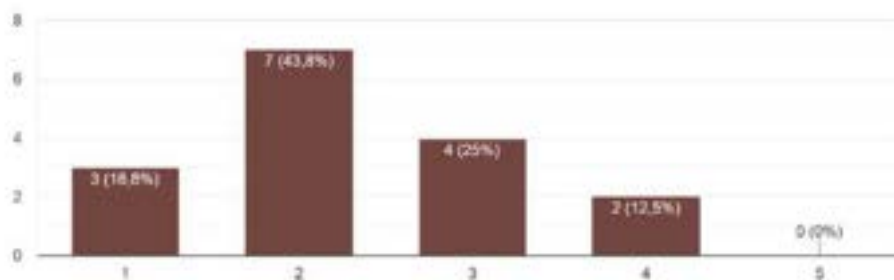
16 отговора



- Relying on the National strategy for fostering and developing the literacy 2014-2020 (<http://www.strategy.bg/StrategicDocuments/View.aspx?lang=bg-BG&Id=933>)
- Using in class only Bulgarian language
- Motivation to attend school regularly and highlighting the importance of literacy
- Using the “learning trough play” method
- Role plays of fairy tales
- Using educational videos and films, discussions
- Motivation for active speaking and storytelling in class, presentation of role models from their community, discussing their future and dreams achieving

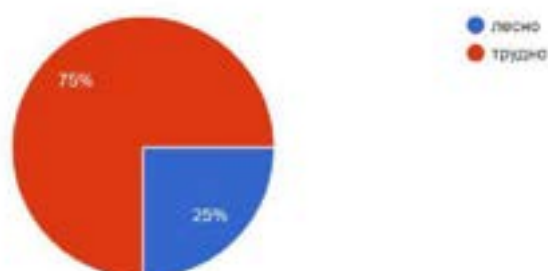
13. How would you evaluate the collaboration between the RMM families and the school (give a linear scale: 1 poor to 5 very good).

13. Как бихте оценили взаимодействието между БММ семействата и училището? (по линейната скала: от 1 – слабо до 5 – много добро).  
16 отговора



14. Do you find communicating with parents and family members of your RMM children:

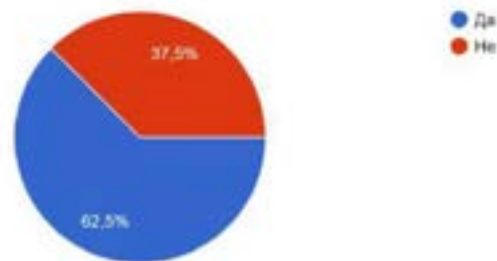
14. Как намирате общуването с родителите и семейството на БММ деца:  
16 отговора



For RMM families education is rarely a priority, often parents are illiterate and unable to support and help their children with school tasks, they do not answer phone calls, do not attend parents' meetings, often feel embarrassed to talk to teachers. It is needed direct contact in the field, individual approach and regular feedback.

15. Is the culture of refugee and migrant students represented in the classroom environment and teaching materials?

15. Културата на учениците от бежански / мигрантски или малцинствен произход представена ли е в класната стая и в учебния материал?  
16 отговора



There are not enough topics in the learning curriculum related to different cultures and even in class the RMM children do not always want to share their origin. It is up to the individual teacher if s/he will devote some time and resources to include holidays, traditions and customs in the classroom and learning material.

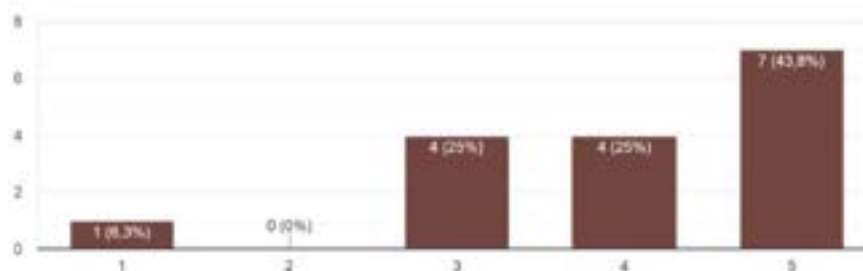
16. Cultural differences in attitudes to gender:

16. Културните различия в нагласите към пола/половете:  
16 отговора



17. How prepared are you to teach online (e-learning), in situations like the one we are now experiencing due to COVID19? (give a linear scale: 1 not at all prepared to 5 well-prepared).

17. До колко смятате, че сте подготвени да преподавате онлайн (електронно обучение) в ситуации като тази, която преживяваме сега с ... дготвен въобще до 5 – много добре подготвен)  
16 отговора

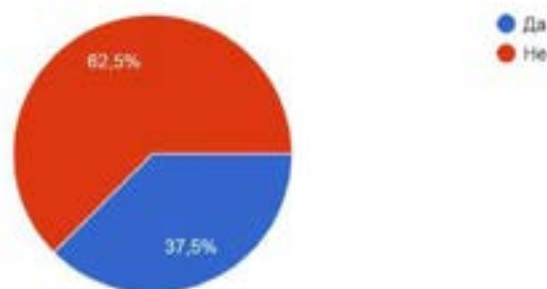




The beginning was hard. The teachers assess themselves as rather well prepared but the difficulties come from the families. Some RMM children do not have devices or Internet at home. Others have at their disposal devices but are not used to learn without the direct contact with the teacher and lack self-discipline and independence. Many teachers have been trained in distance / electronic / online teaching / MOOC but some find it ineffective and boring for the students.

18. Have you ever received training on e-learning, global education, virtual exchanges?

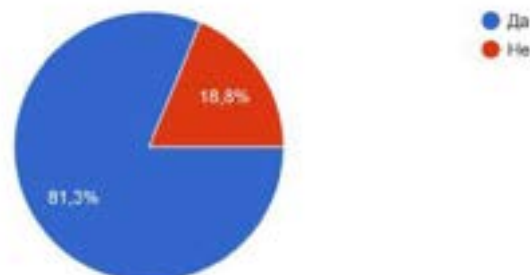
18. Някога получавали ли сте тренинг по електронно обучение, глобално образование, виртуален обмен?  
16 отговора



Some are self-trained; others participated in structured trainings / webinar / courses. One principal organized a general training for all teachers in the school on work with ZOOM.

19. Since the lockdown, have you identified any good/creative practice in continuing to work and teach remotely?

19. Откакто е обявено извънредното положение, видяхте ли някоя добра / креативна практика за дистанционно продължаване на работата и преподаването?  
16 отговора



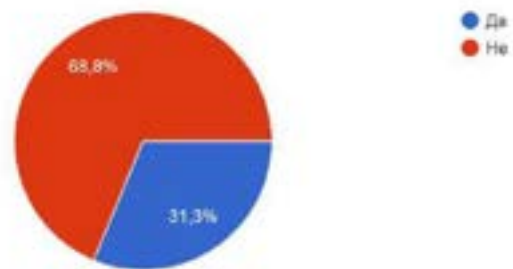
Websites for tests, digital lessons; skype; viber; messenger; video conferences; zoom; google classroom; microsoft teams etc  
Project-based education  
Duolingo

A good practice is that some parents started paying more attention to their children and working together

It is not good idea for small children to stay too long in front of a screen so in this situation only phone calls with parents are adequate.

20. Based on your experience, do you think that RMM children have enough technological resources at home to do e-learning tasks?

20. От Вашият опит, мислите ли, че БММ децата имат достатъчно технологични ресурси в къщи, за да изпълняват задачи в електронно обучение?  
16 отговора



It is different in different places – in the mainstream schools usually (almost) all children have access to Internet and digital devices, in other schools – about 80 % have at home any device but only 10% have personal computer which is the best for electronic learning. In families with more than 1-2 children the problem is that usually there are not enough resources for all and the youngest child remains without any access. Many RMM families are quite poor and possess any device – it is usually mobile phone but they lack laptop or PC or headphones or good Internet connection etc so some teachers declare that more than the half of their classes remained without online lessons during the lockdown

### Comments/Reflections

From a global point of view, and taking into account all the responses, is there any point/comment/idea/reflection that you think is relevant to the DIVERSE project? If so, please explain.

## DIVERSE PROJECT - FOCUS GROUP INTERVIEW REPORT TEMPLATE

**DIVERSE Partner: Health and social development Foundation / HESED**

**Country: Bulgaria**

**Geographic area (city, region) where the focus group/s was/were conducted [if virtual, please specify]: virtual in ‘Zoom Cloud Meetings’. Participants were 6 teachers from 4 different schools in Sofia**

### Participants

- The number of preschool teachers: 2
- The number of primary school teachers: 2
- The number of secondary school teachers: 2
- The number of other stakeholders (NGO representatives, Education Department staff, etc.). Please specify: no

	FOCUS GROUP QUESTIONS				
1.	<b>Describe your experiences teaching refugee / migrant / minority (RMM) children.</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The average years of experience teaching RMM	4 – 5 years for 2 of the teachers		Between 4 and 20+ years of teaching of Roma children (all participants in the focus group)
		The average ratio of RMM children in the classroom (percentage)	About 10-20% in classes for 2 of the teachers participating in the focus group		Between 25% and 100% Roma children in the classes of all teachers participating in the focus group
		Highlight some concrete experiences if relevant	The problems are more often for Roma children in preschool and primary school, while in secondary school Roma students seem to be well integrated; while the refugee students have problems at all levels		

2.	<b>What would you say are the particular needs of RMM children in the classroom?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		The needs of RMM children according to teachers	The problems arise in cases when Bulgarian is not the mother language of students from Arabic origin and the teacher is teaching a foreign language like English for example...		- The available schoolbooks and methods of presenting the learning information and material are inadequate, unget-at-able for Roma children - They have serious difficulties in the learning process, in self-preparation of the learning materials (homeworks) as they lack habits related to time scheduling and organisation of their day routine - It would be better if the groups/classes are not too big when including Roma children as they need more attention by the teacher to learn the national language and they advance slower with the learning material and need longer adaptation period
		Highlight some concrete case if relevant	For the Roma children of age 5-6 years are needed visually demonstrative teaching techniques as some of them do not speak and/or understand Bulgarian language when entering preschool group. 2 of the teachers have requested the Educational authorities to provide them with different, specific learning materials adapted for minority children but their request was refused with the argument that such materials would be discriminative. According the teachers' opinion such supportive educational materials are very needed for children who do not speak well the national language and are unable to assimilate the learning material like their peers. The real discrimination for those children is to be left without adequate school preparation.		
3.	<b>Do you have access to professional development in this area? If so, what are they and who provides them?</b>	Percentage of teachers (or participants) who have access to professional development in this area: Additional trainings for improvement of the teachers' qualification are available in all schools but those trainings are strictly theoretical and often inapplicable in classroom in real Bulgarian teaching environment.			
		What kinds of professional development:			
		Who provides these professional developments:			
4.	<b>Have you attended professional development / training to support RMM children? If so, please can</b>	Percentage of teachers (or participants) who have attended professional development/trainings to support RMM children: all of the participants in the focus group have attended one or more trainings on different topic but no one was devoted only and specifically to RMM children			

	<b>you describe it. Maybe you have accessed online resources or training?</b>	Description of these trainings (name the different types, and highlight a specific one if relevant): Socially-emotional learning; Interactive teaching methods; Work with children with special educational needs
		Percentage of online trainings:
5.	<b>What teaching strategies would you say are useful to help RMM children in their learning? Please give concrete examples.</b>	<p>Name the different types of strategies identified by teachers, and highlight some specific ones if they are relevant:</p> <ul style="list-style-type: none"> <li>- attract-attention techniques</li> <li>- challenging behaviour (how to stop aggressive behaviour) – for secondary classes but with ambivalent success</li> <li>- role plays</li> <li>- multi-media presentations</li> <li>- work according the status and emotions of the whole group</li> <li>- improvisation in particular cases as there is no system regulations</li> <li>- individual support and consultations for children with lower self-confidence and to motivate them to perform well in the group</li> <li>- using role models of students from higher classes</li> <li>- additional time and consultations on the learning material</li> </ul>
6.	<b>Have you used creative strategies to deal with diversity, such as drama in education, or storytelling? Which ones? Please tell us about your experience.</b>	Percentage of teachers who have used storytelling or drama in education: mainly the preschool teachers – two of the participants
		Other creative strategies linked to storytelling or drama in education:
		<ul style="list-style-type: none"> <li>- arranging pictures of a tale (for preschool)</li> <li>- role plays of a tale</li> </ul>
7.	<b>How do you deal with language diversity in the classroom?</b>	Highlight some specific experience if relevant:
		Name the strategies mentioned by teachers: providing individual additional consultations for Roma children with difficulties in Bulgarian language
		Highlight some specific experience if relevant: There are some well-integrated Roma families who even do not practice the Roma language but speak Bulgarian also at home. On the opposite – in families where children communicate with their parents mainly in Roma language there are bigger difficulties in accepting and understanding the learning material at school (for example after long holidays)

8.	<b>Can you describe your experiences of communicating with parents or other family members of RMM students?</b>  [If you do not have the data separated in RMM categories, put them in one single column, making it clear.]		Refugees	Migrants	Minorities
		Relevant experiences mentioned by teachers:	In case of child from Arabic origin in primary school the contact with parents is regular and easy but the communication is ineffective as the father also does not speak Bulgarian enough		Some parents often change their phone numbers and this hinders the contact (especially in preschool) – that's why teachers need to visit the homes and family of their students to motivate them to attend school regularly. Parents of students in preschool and primary school tend sometimes to overprotect their children and children learn that could be saved from any difficulties in any case. For example the child could be stopped from school by its parents if it is raining/snowing in the particular day etc. In other cases in primary school the teacher finds more effective to call the child itself and not its parents (see the comment/reflection on Online learning) In secondary school the difficulties in contact and communication with parents seem to be less – some parents cooperate and trust the teachers but in cases of language barrier – parents feel embarrassed to call the teacher because they won't be able to understand what the teacher says
9.	<b>Would you say the cultural background of refugee and migrant students is well represented in the classroom environment and teaching</b>	Percentage of teachers who think that the cultural background of RMM children is well represented in the classroom environment and teaching materials: none			
		Suggestions mentioned by teachers: one of the teacher shared she never thought about the way her classroom looks and who is presented culturally and who is not, so now she is paying attention to this issue.			

	<b>material? Would you have suggestions for how this might be improved?</b>	<p>Highlight any significant experience they have expressed: No cultural diversity topics are embedded into the preschool curriculum and so those children are absolutely deprived of their ethnical folklore, history and way of life; something more – some teachers do not dare to decorate the classroom with some Roma folklore elements for example because they are not sure about the reaction of Education authorities and because they could be accused of discrimination.</p> <p>In primary school the 5<sup>th</sup> grade is the class when a lot of culture and folklore is put into the learning curriculum of the subject ‘Bulgarian language and literature’ and according to the expert assessment of the teacher only about 5 % of the learning material is devoted to different ethnicities and cultures like Roma, Muslims and Jews. For example there is ‘Legend for Roma’ explaining the origin of Roma people but the teacher finds it a very sensitive topic, presented into the schoolbooks superficially and she felt unprepared and was very difficult for her to teach it. The main anxiety for her was if some children could use vulgar language and offensive words during this lesson and this happened in some classes</p> <p>One of the teachers, who works with secondary vocational school for social workers and many Roma students are prepared there for this job, shared that they talk very openly about their origin.</p>			
10.	<b>Do cultural differences in attitudes to gender surface as an issue in the classroom (more concretely: Do you find attitudes to females and LGBTQ are an issue in the classroom?)</b>	Percentage of teachers who identified gender issues due to cultural differences:			
			Refugees	Migrants	Minorities
		Describe experiences mentioned by teachers if relevant:	The refugee children seem to be well adapting and integrating into the big community		One of the teachers organised several anti-discrimination workshops under Erasmus project with students 8-9 class and still he finds that those children do not fully understand what cultural differences mean and even one of the participant in those workshops attended a kind of neo-nazi event. The child explained that his presence at such event is not because he doesn’t like Roma people but because the event is cool. So according to the teacher this topic is not included into the school curriculum and only additional projects are not enough to tackle it. According to other teacher the
[If you do not have the data separated in RMM categories, put them in one single column, making it clear.]					

					<p>discrimination seems to be against the ethnicity as whole and not against a concrete person.</p> <p>It is also observed internal discrimination within the Roma community and sometimes this could be a problem in the classroom too.</p> <p>Additionally, some parents of Roma children in preschool could separate themselves from other Roma families according to the place where they live – if they live in a “richer” area of the city that means they are also smarter and the opposite – the more poor could be seen as more stupid.</p> <p>Gender issues are not covered in the learning materials, especially in preschool. In secondary school the gender discussion often goes informally between the students and they could use discriminative language towards LGBT students but in the same time they have gay friends and treat them good. The problem needs more investigation and research</p>
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## Comments/Reflections

- **Is there any point/comment/idea/reflection that came up during the focus group that you think is relevant to the DIVERSE project? If so, please explain:**

Our observation (of HESED team) is that teachers often speak more about problems and not about needs of their students; and the needs of students are directly related to the needs of the teachers themselves who want to perform good in the classroom. For example teachers of students from Arabic background who do not speak well Bulgarian need to differentiate the teaching process; need to prepare additional/different training resources; need more time for the preparation of those resources and more time and planning during the lesson in class to teach those Arabic students (even if they are only 2-3 children in class of 20-25 students)

- **If the focus group was conducted after the COVID-19 outbreak, in a virtual setting, was there any interesting reflection from the teachers on Online Teaching/Learning or RMM Digital Divide that you think is important to highlight?**

A case of a Roma student in 5<sup>th</sup> class who was one of the most strict students in school before the online home-based learning but after the lock-down this student stopped attending the early morning classes because the parents did not pay attention to wake up the child (and the teacher needed to call the child every day on its mobile phone so the problem was solved)

- **Other relevant comments:**

Comments from the teachers on the questions:

2. Some children live in the Roma neighbourhood (a kind of ghetto) and leaving it to go to school is a big experience for them, especially when they are still very young. Some parents do not allow their children to visit the preschool group every day (for different reasons, sometimes because the parents themselves are not used to respect time and arrangements)

3. There are available different courses and trainings for additional professional development and qualifications improvement for teachers but there is also a big gap between the theory and practice and teachers do not know how to apply what they have learned into their direct work in classroom. Plus, there is no consistency and durability of the trainings, the teachers are not supported after the training in their everyday work. It would be good to share experience with best practices from international level, to learn more about the European experience for example, and especially related to minority issues. *All teachers declared a clear wish for the availability of practical trainings/workshops devoted to the specific topic of the culture and way of living of Roma and refugee children and to be provided by trainers who have the specific knowledge related to minorities and direct work with Roma community.*

8. Social workers and cultural mediators would be of great help in communication and cooperation with RMM families, but just few schools have such positions at their disposal. Those figures could serve as a bridge between the teacher and the parent/family!

9. One of the teacher shared her observations from out-of-school interactions with Roma children who refused to learn dancing typical original Roma dances and autodiscriminated and autosegregated themselves from their own ethnicity because they find it second-class and even degraded. The reason the teacher highlights is that from an early age they did not get familiar with the differences between people, with various cultures, ethnical backgrounds etc. So she sees a tendency of separation and the Roma children often feel uncomfortable with their own origin.