INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING

PROCEEDINGS OF THE INTERNATIONAL SEMINAR AND STUDY VISIT

ALLMEET IN LISBON ’15

INÊS VIEIRA, CLÁUDIA URBANO, MARIA DO CARMO VIEIRA DA SILVA, LUIS BAPTISTA (ORGS.)
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Appendix. Lisbon under translation

The idea of the present publication emerged during the preparation of the study visit ALLMEET in Lisbon ’15, held from 23 to 27 November 2015, by the organizing and scientific committee based at CICS.NOVA, FCSH-UNL, the Portuguese delegation of ALLMEET – Actions of Lifelong Learning addressing Multicultural Education and Tolerance in Russia (project co-financed by the Tempus Programme of the European Union, 2013 to 2016, ref. 544410-TEMPUS-1-2013-IT-TEMPUS-JPHS). Under the proposition of intercultural dialogue, this visit aimed to work on three intercultural sub-themes: education, language and project development. These three subthemes underlie the organization of the sections in this publication, adding a fourth section that aims to reflect the Lisbon context of this visit.

The first section, “Intercultural dialogue in Russia and Portugal: from research to education”, begins with Olga Smolyaninova and Yulia Popova’s article providing an assessment of multicultural tolerance levels with main reference to the Siberian Krasnoyarsk context. It proceeds with Elena Tyurikova’s article regarding inter-ethnic related issues in Russia, particularly the case of the Nenets minority group in Northern Arctic Arkhangelsk context. The Portuguese case is introduced with Inês Vieira, Cláudia Urbano, Maria do Carmo Vieira da Silva and Luís Baptista’s article providing an overview on intercultural resources in Portugal, seeking to outline how interculturalism is presently reflected at the policy level, in the education system and in cultural programs and actions in this country. The following two articles relate with the Portuguese higher education context, with Maria do Carmo Vieira da Silva contextualizing the evolution of study and research on intercultural issues in FCSH-UNL, and Ricardo Vieira and Ana Vieira explaining the Master program on Intercultural Mediation and Social Intervention in IPLeiria. This section further includes a poster (by Luís Fonseca) relating to female migrant school careers and dropout.

The section “Speaking inter-culturally: language, narratives and social inclusion” begins with Morena Cuonato and Federico Zannoni’s article about literature and rap music led by the “second generation” in Italy, reflecting on different narratives related to the core issues of inclusion, diversity and public presence/representation. It then proceeds with Olga Lvova’s reading on ICT linguistic tools and their potential for social inclusion. The last article, by Carolina Gonçalves and Āgata Pereira, opens up possibilities of working about languages and arts in plurilingual primary school contexts. The section also includes three posters of Master studies (Cristina Simões, Mafalda Benavente and Leonor Gorgulho) who present their work about meanings and challenges of language teaching in different educational sets.

In the section “Sharing: from multicultural encounters to intercultural projects”, the first article, by Cláudia Urbano, Inês Vieira and Maria do Carmo Vieira da Silva, proposes a framework/grid to observe non-formal intercultural initiatives, a tool that could be useful for monitoring intercultural projects in a broader sense of educational territory that surpasses the school context. The second article, by Stephen McKinney, Federico Zannoni and Vasil Sakaev, focuses the cases of three religious minorities: the Muslim community in Glasgow, the Sikh community in Novellara and the Chryshians in Tatarstan, with an important framing of the history of minority communities in the arrival contexts so as to understand their inclusion/exclusion dimensions. The section proceeds with Rodrigo Dias reflecting about his mediating/tutoring role with Chinese undergraduate students in FCSH-UNL, who present needs of integration relating to the academic life, administrative and broad cultural issues.

In the section “Lisbon under translation”, the report of the study visit ALLMEET in Lisbon ’15 summarises the different activities developed, aiming to provide a comprehensive approach of intercultural issues drawn from the Lisbon context: from science (international seminar “Intercultural dialogue: learning, speaking, and sharing”); intercultural study & research CICS.Nova to public policies and institutions (visit to the High Commissioner for Migrations), from education (visit to Camões high school, presenting Portuguese language for foreign teenagers and adults and professional requalification) to organized activities of the civil society (MigranTour and its intercultural Lisbon map). This section also includes a guide of Lisbon, written by Anna Khairullina, with suggestions of routes and some historical and practical information, which is edited and published both in English and Russian languages with the title Travelling Lisbon/Раскрывая Лиссабон.
The organizers’ intention with this publication is to keep the memory of the study visit ALLMEET in Lisbon ’15 which, in our consideration, provided an important space for the intercultural dialogue between social scientists and educators, while presenting interesting formal models, civil society and public school programs to attend and promote the integration of ethnic, linguistic and cultural diverse groups in the Lisbon and broader Portuguese contexts. In a historic moment of fragility in international relations, it is particularly important to give priority to sharing good practices and learning together how to reinforce possible dialogues and intercultural principles, namely between European Union and Russian Federation.

1. INTERCULTURAL CHALLENGES IN RUSSIA AND PORTUGAL: FROM RESEARCH TO EDUCATION
Introduction

In modern Russia the prevention of inter-ethnic conflicts and the rise of xenophobia among young people is a highly important task for all the educational institutions, particularly for general, vocational and higher education. The chaos in the minds and confusion in the hearts of the young people is caused by the violation of traditional world order and inter-religious conflicts. This provokes the growing anxiety and fear that exacerbate the search for simple answers to complex questions. But such decisions do not exist in principle. The consequences of inaction according to the methodologists who promote the multicultural education. The all-European project TEMPUS ALLMEET is presented in this article. It should be noted that all the formal and informal intercultural educational institutions, government bodies and representatives of the civil society in Krasnoyarsk region recognize the need for the formation and development of the intercultural competence of young people to reduce the RISK of inter-ethnic and religious conflicts. It is better to deal with the prevention than with the consequences of inaction according to the methodologists who promote the multicultural education. The all-Russian fundamental approaches to this problem, as well as studies and practical experience of the authors will be presented in the article.

Key words: assessment, ethnic conflict, intercultural educational platform, multicultural competence, Multicultural Lifelong Learning Center, TEMPUS ALLMEET, SibFU

Models of the assessment of multicultural competence

Multicultural competence of students is determined in the Federal Educational standard for high education of Russian Federation (postgraduate level in “Pedagogical science”) as a component of general professional competence: “readiness to interact with the participants of the educational process and social partners, to lead a team, tolerantly perceiving social, ethnic and cultural differences”. The criteria of multicultural competencies can be considered as follows: awareness and openness to the intercultural differences, the ability to interact effectively with people of other nationalities, the willingness for inter-ethnic dialogue. While developing such important qualities of young people, universities include students in action and probation, multicultural events, expanding the theoretical knowledge and the horizons of practical action of students on a wide range of intercultural aspects.

In this context such personality traits as openness to inter-ethnic differences, the ability to live among the people of other cultures, languages and religions, the willingness to be engaged in dialogue are becoming more important. The role of education is “to lay the foundation of future changes in society, predetermining its development in a progressive or on the contrary in a regressive direction” (Belogurov 2005).

There is no single definition of a multicultural competence in Russian or international practices. A definition from the thesis research made by Irina Khairina was taken as a basic definition. Multicultural competence is an integrative property which includes a number of interdependent and complementary components of cognitive, affective and behavioral spheres, it enables the person to interact effectively with representatives of other cultures at all levels of intercultural communication in all spheres (Khairina 2015).

Russian researchers define the main goal of multicultural education as the formation of a person who is able to lead an active life and function effectively in a multinational and multicultural environment. This person possesses a strong sense of understanding and respect for other cultures, has skills to live in peace and harmony with people of different nationalities, races and beliefs (V. Makaev, Z. Malkova, L. Suprunova). A multicultural competence and ways of its estimation also widely considered in the recent thesis researches (I. Khairina, A. Bogданова, L. Максимова, L. Данилова, B. Селин). Russian scientists have developed techniques to diagnose the affective sphere and value sphere in the process of the multicultural competence formation (V. Boyko, A. Karpov, A. Sholokhov, T. Ilyina). Methods for defining of behavioral changes in the process of multicultural competence formation are used in Russian practice (O. Shalamova, K. Thomas). Using the scale of social distance by E. Bogardus the degree of social and psychological adoption of each other is assessed. The Bogardus scale is used to measure a distance related to racial or national origin, age, sex, profession, religion, for measuring the distance between parents and children.

The Institute of Education Science, Psychology and Sociology of Siberian Federal University (SibFU) participates in the project TEMPUS “Actions of Lifelong Learning addressing Multicultural Education and Tolerance in Russia”. The project is carried out within the period from 2013 to 2016 by the consortium of four European and six Russian universities. Focusing on the topic of cultural integration, the project TEMPUS ALLMEET attempts for the promotion of quality teaching and international cooperation of higher education institutions. The project also aims to enhance mutual understanding between peoples and cultures of the European Union and the Russian Federation. Internationalization of universities – participants of the TEMPUS ALLMEET project assumes introduction of the tools of multicultural education, the implementation of academic mobility programs with partner universities, development of joint educational programs, participation in international projects and students’ exchange programs of interaction and cooperation. TEMPUS ALLMEET project manager Morena Cuonato, Professor of Alma Mater Studiorum University of Bologna formulates the main purpose of the project as “development of regional platforms for the advancement of multicultural education in Russia”. Institute of Education science, Psychology and Sociology of SibFU has created a virtual intercultural educational platform (IEP) for the target groups of the project TEMPUS ALLMEET. Based on analysis of existing methods of assessment of the multicultural competence level, SibFU team has developed a system of courses for IEP aimed at formation and development of multicultural competencies. It’s an interactive platform which digital center is a website with educational resources, documents and multimedia content and also equipped with communication, self-evaluation and feedback tools.

In the framework of the project Tempus ALLMEET in Siberian Federal University Multicultural Lifelong Learning Center on the basis of personal training services (PL2S) was established. PL2S Center is aimed at improving tolerance and building a productive intercultural communication.

Trainings, workshops and teaching courses have been carried out on the bases of Intercultural educational platform and PL2S Center of SibFU since 2014. The adequate evaluation system is necessary to assess the level of students’ multicultural competences during teaching and learning activities. To confirm the achievement of the objectives of the project the European Commission receives reports on the changes in the level of tolerance on the learning outcomes of the training courses by using the diagnostic tools.

Due to the limited choice of diagnostic instruments, Siberian Federal University has developed author’s technique for measuring the level of tolerance “The study the dynamics of the verbal component of tolerance attitudes” as a reflection of multicultural competence. In comparison with others this tool shows its validity, effectiveness and practicability.

As the basic tools for assessing of multicultural competence of the target groups members (trainers, students, teachers, state and municipal officials, representatives of diasporas and NGOs), who are enrolled in courses of SibFU TEMPUS ALLMEET, the following tools were taken:

- The Express – questionnaire “The study the dynamics of the verbal component of tolerance attitudes” (authors D. Trufanov and other SibFU staff members).

1 Club of regions, Rating of interethnic tensions in Russian regions / Source: http://club-rf.ru/thegrapesofwrath/01/

- Express questionnaire “Index of tolerance” for individual or group assessment of the level of tolerance (G. Soldatova, O. Kravtsova, O. Khukhlaev, L. Shaigerova).
- The questionnaire for assessing tolerance (V. Magoon, M. Zhamkochyan, M. Magura)
- The questionnaire “The types of ethnic identity” (G. Soldatova, S. Ryzhova)

The assessment is carried out automatically using “php” technology and “MySQL” database. Tests are integrated into the Diagnostic section of the “Resources” area on the intercultural educational platform web site of Siberian Federal University.

The questionnaire “The study the dynamics of the verbal component of tolerance attitudes” created by SibFU team was automated using free services to create questionnaires “Google Forms” and everyone may fill it.

It is necessary to note that these techniques are quite conventional and situational, as the opinions of the respondents can vary depending on the processes around, e.g. changes in the political situation or social status. In addition, a multicultural competence can and should be assessed comprehensively including expert observation of the behavior of the individual in specific situations. And therefore it needs long-term monitoring and additional research.

In the main page of the SibFU IEP website the sociological survey was carried out. 52 816 visitors gave their replies to the question: “Do you think that tolerance is the key competence for the modern teacher?” during the 2015 year. The results of the survey are presented on the chart 1.

Chart 1 - Distribution of answers to the question: “Do you think that tolerance is the key competence for the modern teacher?”

<table>
<thead>
<tr>
<th>Option</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, I think so</td>
<td>25.4%</td>
</tr>
<tr>
<td>Probably yes</td>
<td>13%</td>
</tr>
<tr>
<td>Probably not</td>
<td>2.2%</td>
</tr>
<tr>
<td>No, I don’t think so</td>
<td>72.4%</td>
</tr>
</tbody>
</table>

The majority of respondents (73%) do not think that tolerance is the key competence for the teacher. This can be interpreted as an indicator of low inter-ethnic tension in Krasnoyarsk region because students and teachers (target groups of SibFU website that have answered the question) suppose another professional and personal features are more important for the monitoring research.

According to the results of Russian Census 2010, in Krasnoyarsk region there live 159 nationalities. However the level of interaction tension in region is of the lowest in Russian Federation and it is confirmed by the sociological researches carried out by the Center of sociological researches “Monitoring of Public Opinion” on different target groups since 2002. On the initiative of local authorities in Krasnoyarsk the state program “Strengthening the unity of the Russian nation and ethno-cultural development of the peoples of Krasnoyarsk region” has been developed and implemented for the period 2015 - 2018.

The sociological research, carried out in April – May 2015 by Center of sociological researches “Monitoring of Public Opinion” (director D. Trufanov, PhD in Sociology, associate professor of Siberian Federal University), shows that half (50%) of Krasnoyarsk region residents are in some measure pleased by the multinational structure of the population. One third of inhabitants has indifferent attitude and 17% are dissatisfied or rather dissatisfied by living in a multicultural environment of Krasnoyarsk region (Rafikov 2015).

Satisfaction with living in a multinational society is mostly caused by the favorable living conditions and social environment of Krasnoyarsk region. People suppose that division on the national basis is incorrect, that all the nations should have equal rights and that interethnic communication enriches culture and introduces people to the traditions of the other nations.

On the other side, those who are dissatisfied with multinationality of Krasnoyarsk region have pointed the following reasons. In the first place it is the inadequate, in their opinion, behavior of the representatives of other nationalities: rude, aggressive and uncivilized. The second reason is a big and growing amount of immigrants in the region or city where respondents live. In the third place it is the viewpoint that other nations do not respect Russian people, Russian culture, traditions and customs. Some respondents feel displeased when they hear speaking the language of immigrants they don’t understand.

Should be noted the variability of answers to the question according to age of respondents presented in the Chart 3.

Chart 3 - Distribution of answers to the question: “What is your attitude to the multinational environment of Krasnoyarsk region?” according to age

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>35.5%</td>
</tr>
<tr>
<td>30-54 years</td>
<td>30%</td>
</tr>
<tr>
<td>55 and more</td>
<td>24.5%</td>
</tr>
<tr>
<td>Don’t care</td>
<td>10%</td>
</tr>
<tr>
<td>I am satisfied</td>
<td>4%</td>
</tr>
<tr>
<td>I am rather satisfied than not</td>
<td>3%</td>
</tr>
<tr>
<td>I am rather dissatisfied than not</td>
<td>3%</td>
</tr>
<tr>
<td>I am dissatisfied</td>
<td>2%</td>
</tr>
</tbody>
</table>
The higher the age of the respondents, the more often they express positive attitude to the multinational structure of the population. This indicator varies from 21% among youth to 40% among older people. The middle age people are mostly satisfied with the fact they are living in the multicultural environment of Krasnoyarsk region. At that time, less than a quarter of the respondents with a youth age are positive towards the people of the other nationalities.

This statistic data indicates certain risks of interethnic tension in the youth environment. Therefore an important role in creating cultural interaction, interethnic and cultural socialization and tolerance belongs to educational institutions of all levels. In this regard the universities involved in the training of teachers, including Federal universities, should focus on training students, able to operate successfully in conditions of heterogeneous ethnic environment and with a high level of multicultural competence.

Conclusion

We would like to quote a famous political figure, the honored teacher of Russia Eugeny Yamburg: “Endless conversations about the culture of the world and calls for tolerance will remain the blessing thinking until we realize that finally all efforts in this direction are reduced to the formation of the child’s need for dialogue and finding civilized ways of managing it. Strictly speaking a human qualities, such as peacefulness, breadth, generosity, compassion, the desire to understand the other person, who is not like you, desire to perceive one’s pain sharper than his own are the result of education” (Yamburg 2000). The project TEMPUS ALLMEET is aimed at joint efforts of the Russian and European partners to find complex solutions to respond serious threats and challenges, find human dominants which unite us. Our focus is on education of the young people ready to hold a dialogue and having a huge degree of inner freedom.

References


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COPING WITH CULTURAL PLURALITY IN RUSSIA: CASE STUDY OF THE ARKHANGELSK REGION

Abstract

The article reviews the existing experience of modern Russian in the cultural minorities’ integration, maintenance of their peaceful coexistence, and preservation of original cultures, languages and belief systems. It presents a case study of integration mechanisms and political practices, implemented in one of the Russian regions, specifically, in the Arkhangelsk region. The methodological framework for the analysis is based on the conceptions of multiculturalism and interculturalism as two integration models.

Key words: multiculturalism, interculturalism, integration of traditional cultural minorities in Russia.

“Russia is extremely difficult in ethnic composition state with a large number of peoples and faiths. And the question of coexistence between different peoples for us is not a question of newcomers, who somehow appear in any country and in Russia too. It is a question of inner harmony, which has been created over the centuries, and which, as we thought in a certain period, we were able to bring to a new level”

(Dmitry Medvedev, the Global Political Forum, Yaroslav, 2011)

Introduction

The topic of the integration of cultural minorities, which include indigenous peoples, ethnic and national minorities and immigrants, arose in western countries in the 1970s. In political practice, and then in the scientific discourse, the doctrines responding to the requirements of cultural minorities began to emerge. The cultural groups required to recognise their unique identities, and to abandon the existing practices of assimilation and segregation. The consequence was the transition of Western countries to the integration models of cultural interaction, implying the inclusion of cultural minorities in the social institutions while maintaining their specific cultural characteristics (Malakhov 2014).

According to V. Tishkov, in the second half of the XX century, the Soviet Union and its area of influence implemented a similar policy of “prosperity and rapprochement of the socialist nations, internationalism and friendship of peoples”; however, in the 1970s, this policy was supplemented by the concept of a unified Soviet people - “community, which has been reality as a form of identity based on shared history, culture and ideological indoctrination of the country inhabitants” (Tishkov 2013: 146). After the collapse of the USSR the concept of “multinational people”, the principle of equality of nationalities and the support of their cultural identities have also been at the centre of building a new democratic state. They formed the basis of the Constitution of the Russian Federation in 1993. Since that time, certain administrative and legal mechanisms and political practices, aimed on the harmonization of interethnic relations in the country, have been developed and implemented.

The article reviews the existing experience of modern Russian in the cultural minorities’ integration, maintenance of their peaceful coexistence, and preservation of original cultures, languages and religious beliefs. The review is based on the case study of one of the Russian regions, specifically, the Arkhangelsk region. The analysis methodological framework is based on the conceptions of multiculturalism and interculturalism as two integration models, most discussed in the modern Western political discourse.

A key point of the analysis is the focus on the political practices and integration mechanisms aimed at, so-called, “traditional” cultural minorities (indigenous peoples and ethno-cultural and national groups whose members are citizens of the Russian Federation, often for several generations) (Tishkov 2013). This means that the study of national policy towards immigrants is not a priority of the analysis, and is only partly addressed,
specifically, through a review of the activities initiated by Diasporas and national-cultural associations. This is primarily due to the fact that the article seeks to examine the existing Russian experience in the maintenance of peaceful coexistence between ethnic groups; and this experience has been accumulated in the field of political practices aimed at traditional cultural minorities. As for policies towards immigrants’ integration in Russia, most of the analysts state that at the moment Russia has no any political orientation in relation to the immigrants’ integration/adaptation, either it has not been properly developed yet (Malakhov 2015; Iontsev 2013; Mukomel 2013). The policies towards immigrants are limited to the regulatory laws in the sphere of migration legislation, which hinder integration of immigrants, rather than contribute to it. The work is divided into two thematic sections. The first section discusses the methodological aspects of the analysis, in particular, the differences between multiculturalism and interculturalism as the two political orientations on the cultural minorities’ integration. The second section discusses the political mechanisms and practices aimed at the integration of traditional cultural minorities, carried out in the Arkhangelsk region; the section analyses the mechanisms and practices in terms of multiculturalism and interculturalism as methodological frameworks.

Methodological Framework for Analysis: Multiculturalism and Interculturalism as Integration Political Orientations

For the analysis of the Russian experience in the field of the traditional cultural minorities’ integration, I apply two political orientations taken as methodological frameworks: multiculturalism and interculturalism. These two political conceptions aimed at the similar result – integration of minorities and peaceful coexistence of cultural groups - present different ways of coping with cultural plurality and might be applied for analysing existing political practices oriented at different cultural groups.

As a political conception, multiculturalism is historically the first integration framework that was implemented in the practice and theoretically developed. It has appeared as a reaction to the cultural minorities’ claims against politics of assimilation, and as part of a larger political movement – the Human rights movement (Kymlicka 1995). Canadian political philosophers Ch. Taylor and W. Kymlicka are the first theorists who have developed the scientific conceptions of multiculturalism as “the politics of recognition/difference” and “the politics of group rights” (Taylor 1992; Kymlicka 1995). The basic principle of these conceptions is the recognition of all cultures as equal. In accordance to this principle, multiculturalism implies that each minority has the special type of rights – collective, or group, rights that guarantee the maintenance of their original cultures, religions and languages. In this context, cultural minorities are understood as ethno-cultural groups that include ethnic and national minorities (e.g. Québécois in Canada, Tatars in Russia), Indigenous peoples (e.g. Indigenous peoples of the North of Norway, Sweden, Finland, Russia, and North America), immigrants, and groups belonging to a discriminated race (e.g. African Americans).

As a political practice, multiculturalism was first implemented in the 60-70s in Canada, and initially aimed at supporting French national minority living in Québec (Kukatas 2007; Kymlicka 1995). During the 80-90s liberal democratic states started to implement the multiculturalism in response to the mobilization of other minority groups, such as Indigenous peoples (especially in Norway, Sweden, Canada) and groups of immigrants (especially immigrants from “third countries” and Asia in Canada and European countries). These groups did not claim only for the right to preserve their own cultures, they claimed for overcoming economic and political inequality and disadvantages that these people experienced in result of their minority status.

The criticism of the conception and political practices of multiculturalism, especially in Western European countries in the 2000s, led to the ‘retreat’ of this political ideology (Kymlicka 2005). The reasons were several, but the most discussed negative effects multiculturalism was blamed for, included social fragmentation and entrenched social divisions (Malik 2007); poliatisation of culture (Wieviorka 2010; Benhabib 2003); exacerbation of “minorities within minorities” problem (Okin 1999; Benhabib 2003); distraction from the socio-economic problems of disadvantaged cultural groups (Barry 2001; Fraser 2003); and the increase of hesitancy amongst the local population (Meer and Modood 2012).

While some critical approaches highlight the weaknesses of multiculturalism and its negative effects, the others offer competing political frameworks. Among them there are: deliberative democracy, based on the principle of deliberation and dialogue in the public sphere of civil society (Habermas 1996, 2008; Benhabib 2003); inclusive (or communicative) democracy with similar to the deliberative model principle, but recognizing along with rational argumentation other forms of political communication, such as personal narrative, public protest, etc. (Young 2000). Some theorists criticize only, so called, ‘hard variant’ of multiculturalism as politics of group rights, and suggest going back to its ‘soft’ variant, which is based on the principles of classical liberalism with its focus on individual rights, but not collective ones (Kukatos 1996, 2007; Barry 2001).

Another alternative to the multicultural framework, which is getting more and more popular over the recent years, is an exploration of new, but as well as social, cultural and education discourses, the conception of interculturalism. Many scientists claim that this new concept is just an ‘updated version’ of multiculturalism, or even a ‘substitute’ to multiculturalism, which ‘functions at a much less sophisticated level, and a much less political one’ (Lentin 2005: 394; Wieviorka 2012: 230; Meer and Modood, 2012; Werbner 2012). However, there are those who consider interculturalism as an independent political model able to solve the problem of cultural minorities’ integration in a more proper, or just different, way than multiculturalism (Bouchard 2011; Levey 2012).

Nevertheless, all of them tend to pick out a number of features distinguishing interculturalism from multiculturalism. For instance, Nasar Meer and Tariq Modood in their article “How does Interculturalism Contrast with Multiculturalism?” examine the ways in which conception of interculturalism is being positively contrasted with multiculturalism in modern political discourse (Meer and Modood 2012). Though the authors claim that multiculturalism cannot eclipse multiculturism, and should be considered as complementary to multiculturalism, they name four specific criteria describing interculturalism as a distinct political framework that has applied in some contexts of cultural diversity. These criteria are very well synthesised by the authors, and from my point of view, might be used an instrument for defining interculturalism framework and distinguishing it from multiculturalism. The criteria include the followings. First, interculturalism has greater orientation toward interaction and dialogue. Second, it is more aimed at synthesis and overcoming ‘groupist’ negative effects of multiculturalism. Third, interculturalism is more committed to a stronger sense of the whole in terms of societal cohesion and national identity. Fourth, interculturalism has the capacity to criticise and censure culture (as part of a process of intercultural dialogue), and so it is more likely to emphasise the protection of individual rights (Meer and Modood 2012).

The above criteria’s analysis leads to a conclusion that the cornerstone of the difference between multiculturalism and interculturalism is the focus on interaction and dialogue between cultural groups within the later conception. Within interculturalism communication and dialogue are considered as the main ways of preventing or overcoming social and political tension between cultural groups, and facilitating the cultural minorities’ integration.

However, might the interaction and dialogue also be part of multiculturalism orientation, as some theorists claim (Meer and Modood 2012; Lentin 2005; Wieviorka 2012). Some researchers state, though multiculturalism and interculturalism are very interrelated political and theoretical frameworks of coping with cultural plurality, and the border between them is getting less and less clear, it is more appropriate to regard interaction, communication and dialogue as features characterizing interculturalism, but not multiculturalism as a theoretical conception (Levey 2012; Werbner 2012). Moreover, according to J.B. Levey, intercultural dialogue might hardly be considered part of multiculturalism as political practice (Levey 2012). He studies the case of the national multiculturalism policy in Australia – one of the first countries where multiculturalism was introduced as an official political practice towards cultural minorities. In his examination of ethnic communities’ role in the Council, J.B. Levey underlines that multiculturalism has not been initially a type of political practice that would emphasis on intercultural dialogue or discursive exchange. In fact, it was quite the opposite.

“While ethnic communities’ councils were among the first non-government institutions of fledging Australian multiculturalism in the 1970s, they largely have been a case of a small number of ethnic group members talking among themselves [...]. Ethnic and religious minorities have not been encouraged to contribute to public debate from their own perspectives and, where they have sought to do so, they typically have been met with a chilly and rather monological response from ‘mainstreamers’” (Levey 2012: 219).

In further discussion and examination of Russian political practices towards traditional cultural minorities we will follow the criteria distinguishing interculturalism from multiculturalism, as well as their difference in general aims and principles. While multiculturalism tends to preserve a cultural heritage and emphasises strong ethnic or cultural identities, interculturalism is aimed at establishing communication and interaction and cultural groups, defining the term as “acknowledging mutual riches; cultures to have currency, to be exchanged, to circulate, to be modified and evolve” (Sze and Powell 2004, quoted by Meer and Modood 2012: 185). Where multiculturalism is focused on diversity and difference, interculturalism is more concerned about what unites people, than what divides them into different and
diverse groups. Interculturalism is based on the principle of social cohesion and promotes it. Instead of celebrating difference, as it is in the case of multiculturalism, interculturalism is about understanding each other’s cultures, sharing them, finding common ground, subscribing to national citizenship and forming meta-membership (Meer and Modood 2012).

Russian Experience through the Lens of Multiculturalism and Interculturalism Orientations

(Case Study of the Arkhangelsk Region)

The paragraph presents an examination of Russian political approaches towards the traditional cultural minorities through the lens of multiculturalism and interculturalism, and makes an attempt to answer the questions: what particular mechanisms and political practices of integration have been implemented in Russia? And, which framework (multiculturalism or interculturalism) is more applicable and in what cases for their description? The Arkhangelsk region is taken for analysis due to the cultural diversity of the region and the existing mechanisms of cultural minorities integration, implemented through the legislative system, on the one hand, and the cooperation between state authorities and ethnic minorities, on the other hand.

The Case of the Nenets People: Multiculturalism Orientation towards Traditional Minorities in Russia

The population of the Arkhangelsk region consists of 1.2 million people and includes 108 nationalities and ethnic groups. Among them, 0.6% is Nenets people (44,640 members according to the Federal Census of 2010). The focus on this particular cultural group explains by the special status of this numerically small community of the region has. The Nenets represent a group of Indigenous people living in the Arkhangelsk region on the territory of the NAO (Nenets Autonomous Okrug).5 The relationship between this traditional cultural group and the major society - or in this case, it is more appropriate to say between the cultural minority and the federal and region authorities - is regulated by the legislative system that could be better explained through the lens of multiculturalism framework.

The existing legislative system towards the Nenets in the Arkhangelsk region is a particular case and a result of combination among different groups of aboriginal populations that started in Russia in the 90s. In 1999, after almost 10 years of political debates, the Russian Federation adopted the law “On the guaranties of the Indigenous peoples’ rights in the Russian Federation” which legalized the Indigenous peoples’ special status. This status has meant the implementation of a number of special collective rights aimed at the protection of the Indigenous peoples’ specific interests and needs. Although, some researchers mention that in practice there are still many problems in the Indigenous people’s rights implementation in Russia (Zadorin 2015), according to Russian anthropologist V. Tishkov, the collective rights granted by the Government of Russian Federation to the Nenets are aimed at protecting the Nenets' unique culture, language, traditions, specific economic activities through the system of special collective rights. The main tasks of these rights are to celebrate the diversity and difference of a specific cultural group, to prevent its culture and traditional practices from dramatic change that might lead to their disappearance in the future.

One more aspect, which allows inscribing the above integration policy into multiculturalism framework, but not into interculturalism one, is the fact that there was no dialogue established between majority and minority cultural groups during the process of collective rights development and implementation. According to V. Tishkov, the traditional politicalWill impedance was the first political of conflicts and leaders among the Indigenous people of the North started to occur in Russia. They have become known for their speeches in support of environmental protection, democracy, openness and cooperation in the Arctic region (Tishkov 2012: 412-413). However, there was no real dialogue or interaction between them and the representatives of the major cultural group and the state authorities. It was only the Government of the Russian Federation that has endowed the cultural groups with a special status and collective rights; and these groups were considered as Indigenous ones only by the Government, but not by the major society or cultural groups themselves (Tishkov 2012). Needless to say, this process did not go under conditions of democratic deliberation or any dialogue in the public sphere at the level of civil society.

Cooperation between Ethnic Groups Associations and the Authorities of the Arkhangelsk Region: Interculturalism Orientation towards Traditional Minorities in Russia

The previous paragraph concludes that the multiculturalism framework can be regarded as the most appropriate one for describing Russian political orientation in the field of Indigenous peoples’ integration. The current section presents another perspective and different integration mechanism that has been implemented in the Arkhangelsk region. This mechanism is aimed at another type of traditional cultural groups, specifically, ethnic and national minorities and, partly, immigrants.

Over 95% of the Arkhangelsk region’s population belongs to the Russian ethnic group. Despite of a relative homogeneity, the region is characterized by high diversity in national and ethnic composition. Among all citizens, around 4% are representatives of 108 nationalities and ethnic groups, including 1.4% of Ukrainians, 0.5% - Belorussians, 0.6% - Nenets, 0.4% - Komi, 0.2% - Azerbaijanis, 0.2% - Tatars, and 1.3% - representatives of other nationalities (Armenians, Chuvash et al.). Moreover, according to the official statistics of the Federal Migration Service for year 2013, the Arkhangelsk region hosts 7 266 immigrants (Federal State Statistics 2014).
The mechanism of coping with this cultural mosaic in the Arkhangelsk region can be better explained through the application of the interculturalism framework. With purpose to prevent undesirable development of ethnic conflicts and xenophobia, it is based on the principle of establishing intercultural communication and dialogue between representatives of different ethnic and national minorities, and is aimed at strengthening cooperation between them.

In order to develop an intercultural dialogue, in 2006 a regional public organization “Council of Nationalities of the city of Arkhangelsk and the Arkhangelsk region” was created as a platform for discussion between ethnic groups living in the region and local authorities. Initially, it was composed of four organizations representing the interests of the national-cultural autonomies and the Diasporas of the Arkhangelsk region. To date, the Council of Nationalities includes 12 (from 59) public ethno-cultural organizations. The Council’s main objectives include, first, establishing and developing a dialogue between all Diasporas-members of the Council; secondly, involving the local authorities into communication process on equal footing with Diasporas. Nowadays the Council functions as a platform for an open dialogue in the public sphere of civil society, which provides an opportunity to cultural groups and their members to discuss and make joint decisions regarding the cultural, socio-economic and political issues in the field of intercultural relations in the region. The main actors of the intercultural dialogue are: traditional ethno-cultural minorities of the region and Diasporas, representatives of the civil society and civic associations, the state authorities of the Arkhangelsk region (Government of the Arkhangelsk region, including Ministry for the Development of Local Self-Government and Regional Policy, The Arkhangelsk Regional Assembly of Deputies), Office of the Federal Migration Service, and others (Tiurikova and Golomidova 2015a).

The intercultural dialogue in the Arkhangelsk region functions and covers different fields: political, socio-economic and cultural. In the political field, besides the Council of Nationalities, the Public Advisory Councils have been established under the state bodies, such as the Government of the Arkhangelsk region, the Office of the Federal Migration Service of the Russian Federation in the Arkhangelsk region, Arkhangelsk Regional Deputies’ Assembly. The Public Advisory Councils are bodies formed under the state bodies by the initiative coming from the civil society. In result of the dialogue established in this way at the political level, the leaders and representatives of ethno-cultural Diasporas (Georgian, Armenian, Azerbijani and Tajik) take part in the work of state organizations, and thus, are involved into the process of political decision-making at the regional level. The Northern Interethic Forum held in Arkhangelsk annually since 2009, can also be seen as another type of open platform for joint dialogue built-up at the political level. In the field of socio-economic issues, national and cultural autonomies and Diasporas are actively involved into social and economic integration of migrants. The leaders and representatives of the civil society organizations play a role of mediators between the host society, the local authorities and newcomers. Since the migration flows to the Arkhangelsk region are not so strong as to the larger Russian cities and regions, the Diasporas and the national and cultural autonomies keep informed on the situation within the cultural sphere and are able to assist to the authorities of the Arkhangelsk region in the issues of immigrants’ integration. In the cultural field, the cultural groups, on equal basis with the authorities of the Arkhangelsk region, are involved into organization of various cultural activities that promote ideas of tolerance, mutual respect and understanding in the society (Tiurikova and Golomidova 2015a). At the moment of its inception, the Council of Nationalities was one of the first non-governmental organizations of its kind established in the regions of Russia. Moreover, it was the first and only organization in the North West, which arose in a ‘natural way’ from the initiative from below – from the representatives of cultural minorities. The process of building-up an intercultural dialogue was initiated by the representatives of national and cultural minorities themselves, and aimed at articulating their point of view on the current issues of the region, saving the historical traditions and providing mutual understanding in the region (Tiurikova and Golomidova 2015a).

The pointed out results of the cooperation between traditional cultural minorities and local authorities in the Arkhangelsk region have been achieved through the process of communication and establishing a dialogue between ethno-cultural groups and local authorities of the region. As any other case of interculturalism framework implementation, the focus has been made on what unites people and on the principle of social cohesion. The measures and actions that the ethno-cultural associations and local government are taking are aimed at understanding each other’s cultures, sharing them and finding common ground for peaceful coexistence and preservation of traditional cultures. This orientation allows inscribing the local policy towards traditional ethno-cultural groups and immigrants into interculturalism framework.

Discussion and Conclusion

The case study of the Arkhangelsk region outlined in the paper demonstrates the experience of the Russian Federation in the field of the traditional cultural minorities’ integration, maintenance of peaceful coexistence between cultural groups, and preservation of their original cultures, languages and belief systems. The data shows that despite of the relative homogeneity - 95.6% of population are Russians - the Arkhangelsk region is characterized by a high diversity in national and ethnic composition: 108 nationalities and ethnic groups live in the region. Needless to say, that the relative cultural homogeneity of the population is one of the factors explaining why the Arkhangelsk region is in the list of the Russian regions characterized by a low level of ethnic tension (Rating of ethnic tensions... 2013). Low level of ethnic tension means that relations between people of different cultural and ethnic groups are stable and non-conflict.

However, the stability of interethnic relations might also be explained by the mechanisms of responding to cultural plurality that have been developed and implemented here. These mechanisms are oriented at different cultural groups (Indigenous people, or ethnic and national minorities); function at deferent levels (legislative system, or civil society); have different aims; and, generally, have particular orientations that might fit into two different integration frameworks – multiculturalism and interculturalism.

The first mechanism of cultural minority integration, implemented in the Arkhangelsk region, is aimed at the Nenets people, who have the status of the Indigenous people of the North. This status, granted to the minority group, implies introducing into federal and regional legislative systems a special type of rights - collective rights that are oriented at the protection of the Indigenous people’s interests: preservation of their culture, language, belief system and traditional activities. These rights and the political orientation in general, are aimed more at celebrating cultural differences and supporting cultural plurality, than establishing interaction and dialogue between cultural groups living in the region. Therefore, the analysed mechanism and the political practice, based on it, can be inscribed into the multiculturalism framework of coping with cultural plurality.

The second political orientation, in opposite, is better described through the lens of interculturalism framework. It is aimed at the integration of traditional ethnic and national minorities (and partly, immigrants) through intercultural cooperation and dialogue at the level of the civil society with involvement of the state authorities. While oriented at supporting the cultural traditions and religious systems of the cultural minorities as whole, it is focused on the establishment of interaction and mutual understanding between representatives of different cultural groups.

References


INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING ALLMEET IN LISBON ‘15


Overview on intercultural resources in Portugal

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Abstract

Within the sociopolitical and educational project of interculturalism, important policy changes have been observed mainly in the last two decades, turning interculturalism into a current topic on policy making decisions and on social, educational and cultural programs and actions. Portugal is internationally recognized for its migrant integration policies and promotion of interculturalism. In this paper we propose to frame Portugal in the Portuguese-speaking and Southern European migratory systems, helping to understand migrant integration issues in the country. Then we reflect about intercultural resources at the policy level, summarizing the national policy for integration, programs and structures developed by the High Commission for Migration, and the situation in the Portuguese education system. Another level of resources is drawn from intercultural projects, from local political actors to civil society organizations. These resources are framed in current debates about intercultural challenges and resources in Portugal.

Key words

Intercultural education; intercultural projects; migrant integration policies

Introduction

The presence of minority groups is an important challenge for promoting cultural diversity in a context of cultural and linguistic domination of the host society. Equality in diversity, justice towards inequalities, and the right to difference can be considered at the core of intercultural education (FCSH 2015, concept of intercultural education). Equality, as the main value, incorporates and recognizes the contribution of non-dominant groups’ cultural identities in a multicultural context, as well as the importance of multilingualism and respect for every culture in order to overcome paralyzing and discriminatory ethnocentrism (Silva 2008). More than focusing on challenges, the priority is to establish goals of self-valuing and accepting differences as a maturity factor, developing a historic conscience by interpreting the present from the past, thus promoting dialogue and solidarity (FCSH 2015, concept of intercultural education).

Interculturalism includes a sociopolitical and ethical proposition to promote dialogue between cultural diversity (Vieira et al. 2016). It is proposed to overcome the static nature of multiculturalism, as the latter perspective considers only the existence of different ethnic and cultural groups that coexist without creating a common sense of citizenship, and, at the same time, can lead to specific models of integration that can be criticized for their segregating or assimilationist trends. Distinctively, the intercultural project proposes a new cultural synthesis, taking the different cultures as a starting point, as all of them are able to incorporate and strengthen the culture of the host society, promoting social cohesion (Malgesini and Giménez 2000).

Being a wide sociopolitical project, intercultural education must go beyond formal educational school structures (Urbano et al 2016) and attend to non-formal and informal contexts of education and lifelong learning. Along time, formal, non-formal and informal resources are built and reformed in a developing way of creating an intercultural environment in (and for) the host society and minority groups.

Portugal is often taken as an example, in a positive way, for migrant integration policies and the promotion of intercultural activities and social cohesion (OM 2010). Taking Portugal as an interesting context for intercultural policies, actions and resources, we propose to reflect on different types of resources and practices promoting interculturalism. In order to accomplish our objective, we first propose a contextual reflection about Portugal in the Portuguese-speaking and Southern European migratory systems, which helps to better understand migrant integration issues in the country. Then we will explore intercultural issues in the country’s situation of integration policies, by summarizing a) the national policy for integration and programs
Interstellar Dialogue: Learning, Speaking, and Sharing All Meet in Lisbon '15

Portuguese-speaking nationals in Portugal, as also the Portuguese nationals presence mainly in Angola and services and remittances, and sustained through dense networks of contacts, relationships and deals. Góis Baganha (2009) this is a well-structured, stable and consistent system kept by diverse flows of people, goods, organization.

highlighted the growth of a language-bond organization towards a more complex and strategic type of official languages of the country. This admission of a non-Portuguese-speaking country in CPLP particularly Equatorial Guinea became a member of full rights in CPLP , adding Portuguese to the Spanish and French Timor. Equatorial Guinea, Mauritius and Senegal have been admitted as associated observers, and since 2014 phases: a first phase of permanent out-flows overseas (1980 to 2000); a second phase of temporary labor migrations to northern European countries (after World War II); a third phase of return migration (oil and economic crisis of the 70's and 80's); and a fourth phase of in-flows mainly from African and Eastern European countries.

The last phase, and particularly regarding African immigrants, is the one in which Portugal distinguishes from other Southern European countries. The region's migratory dynamic is highly pressured by the "Mediterranean cemetery", with large flows of asylum seekers and undocumented migrants trying to approach Europe through the Italian, Spanish and more recently Greek coasts. Yet, African migrants that approach Portugal are mainly from CPLP countries, most of them with a previous knowledge of Portuguese language. These migrants aim to come specifically to this country as a first step inside Europe, where many have longstanding national community networks.

Portugal, in the years that followed the recent financial and economic crisis, has also revealed a sharp pattern of emigration, including skilled emigration, in a more pronounced way if compared to other countries of Southern Europe.

Migrant Integration issues in Portugal

Portugal, after a long history as a country of origin of emigrants (a demographic tendency that regained importance in the last years), at the end of the 20th century became also a receiving country. Today different communities, recently with major numbers of Brazilian, Cape Verdean and Ukrainian immigrants, already constitute about 4.5% of the resident population in Portugal (445,262 foreign resident population in 2010) and about 8% of the working population. The growth of these communities was witnessed essentially from the beginning of the 1990s, when there were only around 100,000 immigrants, reflecting an increase of 400% in twenty years, which currently tends to stabilize.

The importance of the Portuguese-speaking community is also studied in other processes and institutions. One of the main present focuses is the development of human mobility flows among the Portuguese-speaking countries, which might be conceived as the lusophone migratory system. According to Bagana (2009) this is a well-structured, stable and consistent system kept by diverse flows of people, goods, services and remittances, and sustained through dense networks of contacts, relationships and deals. Góis and Marques (2009) add that these migratory flows are bi-directional, explaining the presence of African Portuguese-speaking nationals in Portugal, as also the Portuguese nationals presence mainly in Angola and Brazil.

Portugal has revealed a Southern European migratory dynamic, even though with some peculiar traits. In the migratory history of the Southern Europe region, King and Zontini (2000) identify four different phases: a first phase of permanent out-flows overseas (19/20th centuries); a second phase of temporary labor migrations to northern European countries (after World War II); a third phase of return migration (oil and economic crisis of the 70’s and 80’s); and a fourth phase of in-flows mainly from African and Eastern European countries.

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Integration issues raised by this migratory presence can be included in two different dimensions: (1) integration needs of the immigrants and their descendants, to be addressed by national and regional/local policies; and (2) integration effectiveness by the host society, including important dimensions of prejudice, discrimination, racism and segregation. In this article we focus the first dimension, which includes issues of individual and family integration through public policies of education, labor, health, social security and assistance, citizenship and political participation, etc. In this dimension, Portugal has been praised for its integrative policies for migrants. But despite the huge importance of the policy dimension, indispensable for social development, it is not enough to guarantee migrants integration. It is important to notice that, despite the dilution of flagrant racism in contexts like Portugal, more subtle forms of discrimination emerge when longstanding residents face immigrant and descent populations, particularly in a context of economic crisis and lesser economic and social security resources. For the assessment of integration, important dimensions of inequality and social exclusion of immigrants and descendants must also be considered, particularly when this issue mingles with residential and social segregation patterns.

Back to the policy dimension, the Migrant Integration Policy Index (MIPEX) attributes to Portugal the 2nd best international position regarding integration policies for migrants, with higher scores in policies aimed for family reunion, labor mobility and access to nationality (Fig. 1). Yet, MIPEX also highlighted that further integration of research is needed, as also an investment in anti-discrimination, political participation and education, and a more effective inclusion of non-Portuguese-speaking migrant groups.

Figure 1: Portuguese scores in integration policies for migrants, MIPEX

National policy for integration and the High Commission for Migration

Since the beginning of the 90's Portugal has structured the work for multicultural issues through a specific secretariat, on the direct dependency of the prime minister. Its work with immigrants, schools, companies and the general public has been broadly recognised. This governmental organization has been changing its designation, from Secretariado Entre-Culturas (Between Cultures Secretariat) to ACID (High Commission for Immigration and Intercultural Dialogue) and presently ACMIII (High Commission for Migration). This organization defined seven intercultural key principles: 1) equality – recognizing and guaranteeing the same rights and opportunities; 2) dialogue – promoting effective communication; 3) citizenship – promoting active participation in the exercising of rights and duties; 4) hospitality – knowing how to welcome diversity; 5) interculturalism – enrichment in encountering other cultures and lesser economic and social security resources. For the assessment of integration, important dimensions of inequality and social exclusion of immigrants and descendants must also be considered, particularly when this issue mingles with residential and social segregation patterns.

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10 With the Nationality Law of 2006, the special rights formerly reserved to Portuguese-speaking countries’ citizens have been enlarged to all residents with a basic knowledge of the Portuguese language, as long as they prove to be truly engaged in the national community. This is positive, but more actions are needed to ensure possible and secure citizenship to all.
11 Alto Comissariado para as Migrações, IP, Decreto-Lei n.º 31/2014, 27th February

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difference; 6) proximity – shortening distances in order to get to know and respond better; 7) initiative – attention and capacity for anticipation. 12

In a broad overview of immigrant reception and integration policy, we can also underline six points in governmental programs and priorities:
1) Information in order to defend rights and full duties (ACIDI and ACM websites, B+ Magazine, SOS immigrant phone line, Information leaflets);
2) Support on daily life problems – CNAI (National Immigrant Support Centres) as an integrated response for immigrant citizens, Socio-cultural mediators, CNAI offices, GRES (Office for Responses to Social Emergencies), STT (Telephone Translation Service), PPT (Portuguese for all), PI (Plan for Immigrant Integration), GAGI (Support office for gipsy communities);
3) Getting to know more so as to act better – OI (former Immigrant Observatory), International partnerships and research projects, CNAI – the One-Stop shop model, Documentation Centre;
4) Outreach with immigrants – GATAI (Technical support office for immigrant associations), PEI (Project promoting the immigrant entrepreneurship), Immigrant job support, CLAII (Local support centres for immigrants integration, ACIDI/ACM together with migrant associations), Outreach teams, Choices programme;
5) Raising public awareness of welcoming and integration, promoting interculturalism – NÓS / WE programme, Gente Como Nós / People like us programme, Journalism award for cultural diversity, Seminars «Media, Intercultural mediation, Intercultural Trainers’ Network»;
6) Consultative commissions and councils that functioned within ACIDI/ACM – CICDR (Commission for equality and against racial discrimination), COCAI (Consultative council for immigration affairs).

In 2011, ACIDI’s project “Civil Society Involvement in the Welcoming and Integration of Immigrants – The Case of Portugal”, received the European Public Sector Award first prize of the European Institute of Public Administration (EIPA), in the theme Opening Up the Public Sector Through Collaborative Governance: “This project is dedicated to the cause of social integration through collaborative and open governance. This project recognizes the key role of civil society, and particularly migrant associations, in the issue of immigrant integration. It also aims to make immigrants part of the solution rather than the problem, by sharing responsibility and encouraging them to participate in the creation, implementation and evaluation of public policies in the area of immigrant integration. One of the examples of this is through the creation of one-stop-shops, called ‘National Centres for Immigrant Integration’. It also provides a consultative and cooperative process for working with the immigrants. This initiative includes what is referred to as a ‘Choices Programme’, which largely aims to reinforce the local community’s role in the promotion of equal opportunities and social cohesion for migrant children and youth. The use of National Centres for Immigrant Support brings together under the same roof a number of services related to immigration. Several initiatives within this project have been benefiting from various EU supportive actions, including the European Social Fund.” 13

The abovementioned secretariat/commission has been responsible for the promotion of many platforms, studies and publications. From these we can highlight the creation of the Observatory of Immigration 14 (an important platform for many research projects, journals and thesis) and some key publications of intercultural education and diversity in the Portuguese education system (see, for example, Silva and Gonçalves 2011).

Intercultural issues in the Portuguese education system

Despite being a semi-peripheral country, Portugal feels the effects of globalization: Portuguese educational institutions have registered an increase in the diversity of its students, considering the arrival of immigrants and a long-lasting presence of different cultural and religious communities (Gipsies, Muslims and Hindus).

At the MIPEX III evaluation, education has been marked as a positive area of Portuguese policies for migrant integration, yet needing more investment. The most positive indicators regard the easy access to education and the generalized pattern of intercultural education for all, guaranteeing the access to school to every children, with more support to vulnerable families, in an atmosphere of conviviality and diversity. The less positive indicators regard the recent report from new opportunities to learn from and cope with the migrant families and communities, and the lack of responses to the needs of the students, mainly in what

Concerns to bilingualism, special needs, teachers’ training and recognition of prior knowledge.

The growing number of immigrant population with school-age children in Portugal, from 120 countries – from different continents, especially Africa (Portuguese-speaking countries), Latin America (Brazil) and Eastern Europe (Ukraine) –, makes society and different social sectors, particularly school, being confronted with a great linguistic and cultural diversity of students, which requires the adoption of appropriate strategies and policies to deal with this new reality.

The Portuguese education system currently has more than 100,000 students (corresponding to 5.6% of the total of students) from other countries, half of them in basic education (5%), especially in the 1st cycle; 23,000 (9.5%) attend secondary school and 28,000 (7.4%) are enrolled in higher education (DGEEC 2013). Although, by demographic factors, the number of students is decreasing, the number of immigrant children has been showing the opposite trend, confronting schools with new audiences and certainly with the need to coordinate effective strategies of integration.

The majority of students of foreign origin attend to schools in Lisbon and surrounding region. In 2006, the School António Sérgio (Caçém) was the one that had a greater linguistic and cultural diversity in the metropolitan area of Lisbon, getting children from 17 different nationalities. Two thirds of Portuguese schools have pupils whose mother language is not Portuguese (Ramos 2007).

Considering higher education, in addition to residence foreign students, there is also the existence of European exchange programs for students and teachers, such as Erasmus. Portugal received 9,197 foreign Erasmus students in 2011/2012, an increase of almost 10% over the previous year. In addition, in 2005 nearly 6,000 foreigner students asked equivalence of their qualifications, more than half to study or to pursue studies.

One concern in education is academic failure and dropout: in some groups, especially Africans, rates of school failure and dropout are above average. In the case of European students there are two realities: the students from the European Union, which normally attend private schools, many in their mother language, and students from Eastern Europe. These last ones, due to different specific academic and cultural characteristics of the families, are usually exceptional students learning the language of the host country easily and with a remarkable engagement of families on the education system. In the Portuguese case there is even a school of Russian education that children and young people are attending as an educational supplement, not only to learn their mother language but also to develop skills in scientific and technical areas that the family considers necessary.

Intercultural issues have also been addressed in other cycles of education, namely in higher education, and by different research institutions in Portugal (a closer look in this regard is provided in Maria do Carmo Vieira da Silva’s article in this publication, reflecting upon the development of intercultural issues in FCSH-UNL).

Intercultural projects, from local political actors to civil society organizations

Intercultural projects may be found in diverse regions of Portugal, and their organization puts together governmental and non-governmental actors. These projects tend to focus on the dialogue among diverse cultures, such as the intercultural encounters in Algarve and the Festival TODOS in Lisbon.

As a first example, the intercultural encounters in Albufeira (Algarve) are organized once a year, resulting from the collaboration of Santa Casa da Misericórdia de Albufeira (a Catholic-based social work organization) with the Albufeira municipality and other local/regional sponsors. “A solitary trip through the world” was the proposal for the 2014’s edition15, consisting on an event with music and gastronomy from Angola, Cape Verde, Brasil, Portugal and Ukraine, some of the most represented groups in the region. The funds raised in this event will be invested in a special bus for mobility-disadvantaged users of Santa Casa da Misericórdia.

Festival TODOS (ALL Festival) is promoted by Lisbon Municipality so as “to affirm Lisbon as a city committed to the dialogue between cultures, religions and people of different origins and generations (...) collaborating towards the destruction of territorial ghettos associated to immigration, opening all the city to everybody interested in living and working there”16. It is organized together with a cultural association

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and open to the collaboration of local partners (institutions, universities, schools, churches, NGOs and other
groups, shop owners, inhabitants). This festival is organized yearly since 2009, with the proposal of “travelling
around the world without leaving Lisbon”, during 3 to 4 days at the end of the summer, in September. TODOs
proposes to explore interculture in a chosen Lisbon neighbourhood, which changes each 3 years: the first
was Mouraria/Intendente/Catarina/Poço dos Negros; the second was São Bento/Azul/Martim Moniz; the second
was Colina de Santana. Many types of activities are proposed – writing, photography, music, cinema,
workshops, tours –, the majority free of charge. Festival maps of urban diversity, elaborated for each
neighbourhood, besides indicating the location of activities, inform about possible intercultural routes (ex.
shopping, religious, hairdressing and food routes).

Even though interculturalism as an organizing campaign/activities concept is rather recent in Portugal,
there are important initiatives on the move. At the Portuguese NGO’s context, interculturalism is perceived
mainly as relating to immigrant presence. Therefore, its activities tend to locate in areas with highest
concentration of migrant populations – particularly Lisbon, the capital city, and its metropolitan area. Even
though there are fewer organizations directly promoting interculturalism in the other parts of the country, it
is important to notice that intercultural activities are set by many associations, namely migrant associations17.

Associação Solidariedade Imigrante (immigrant solidarity association18) is a non-profit NGO, in Lisbon
since 2001, aiming to defend migrant rights. Its objectives are integration and sharing experiences, aiming to
construct another idea of citizenship parting from the cultural diversity of every element of society, regardless the
cultural origin, colour, sexual orientation, religion, etc.

One of its groups is Grupo de Interculturalidade e Cidadania group for interculturalism and citizenship),
which has been organizing interesting activities regarding intercultural education: debates on the rights
and realities of migrant groups, particularly migrant women; intercultural sports tournaments (futsal and
cricket); World Book Day on different languages; intercultural nights with food, music and dance from two
different countries; various workshops on cultural expressions; and Festival ImigrArte19, organized with other
supporting foundations and governmental organizations, aiming to promote interculturalism and citizenship
welcoming immigrants and defending their rights, while disclosing their cultures and arts in solidarity with
the Portuguese people.

Another interesting pole of activities is Centro InterculturaCidade (centre interculture-city)20. This
non-profit association, in Lisbon since 2004, aims to develop cultural actions and local development, popular
education and cooperation for development, in order to improve life conditions. Special attention is put in
immigrant communities and their countries of origin, intervening in the fragile sectors while promoting civic
participation, inter-associations initiatives and encouraging identities and diversity for local development.
The promoted activities include: sessions of culinary arts from Portuguese-speaking countries; cinema trips
on migrations; various workshops on cultural expressions; intercultural nights with dinners, concerts, talks,
poetry and theater plays; “Southern conversations”, approaching non-“western” references and collaborating
with other associations.

Another emergent feature of intercultural associations regards associations of two countries, like
Associação Intercultural Luco-Cabo-verdiana21 (Portuguese and Cape Verdean intercultural association). This
non-profit organization aims for the intercultural development of the Portuguese and Cape Verdean civil societies, through self-sufficient projects, technical, strategic and financial support.

In the context of Lisbon Metropolitan Area, associations for local development are of remarkable
importance, as they promote different activities aimed at upgrading life opportunities of often-marginalised
migrant and descent communities. The case of Cova da Moura is particularly paradigmatic on this regard
(Malheiro et al 2006). This neighbourhood in the municipality of Amadora is considered one of the biggest
and oldest migrant enclaves in Portugal. The first occupants were internal, mainly rural migrants from Portugal,
which came to Lisbon around the 1940’s and started occupying private and State-owned empty territories
around the capital city. The first barracks gave place to subsequent types of illegal housing. Around the
1970’s, external migrant populations began to populate this area, firstly (and still nowadays more numerous)
the Cape Verdians, then also Angolans, Mozambicans, Guineans, Eastern Europeans and Brazilians. The
neighbourhood grew as a fragmented place, with different internal dynamics (mainly divided in the southern
“African neighbourhood” and the northern “European neighbourhood”), yet as a very stimulatng context for

18 Associação Solidariedade Imigrante – www.solimigrante.org
19 Festival ImigrArte – http://www.festival-imigrarte.com
20 Centro InterculturaCidade – http://interculturacidade.wordpress.com
21 Associação Intercultural Luco-Cabo-verdiana – www.allc.pt

research, action-research and pedagogical projects. One of the prominent associations in this neighbourhood
is Moinho da Juventude22.

Current debates

Despite all policies and actions taken so far, in Portugal, the State has not been developing sufficient
initiatives towards decreasing inequalities, considering that some ethnic minorities have lower school success
comparing to other students, i.e., there is no truly redistribution policy by the Portuguese State. Besides, the
dissemination of the school results showing the disparity of school performance between different ethnic
groups can lead to a ranking of these groups and the emergency of a certain sense of naturalization and
inevitability of these differences (Araújo and Pereira 2004).

As Araújo and Pereira (2004) state, it’s urgent the Portuguese State develops education policies taking
into account there are still some ways of illegitimate racism, when ethnic and cultural diversity is seen as a
problem that contributes to an increase of social inequalities. Ethnic diversity cannot be used to reinforce
illegitimate racism – it rather must be linked to proposals of a pluralistic version of social justice.

But civil society has also an important role in the redistribution and recognition: Araújo and Pereira
(2004) conclude these questions must be connected to the promotion of associative practices strengthening
ethnic minorities as civil society must organize itself and fully participate in school decision making processes.

Also Costa (2015) states the vast majority of measures announced as being intercultural in official
documents, such as the Plans for the Integration of Immigrants, aims to show the existing cultural diversity
and enable the public administration to deal with diversity. While these measures are important to promote
and facilitate the integration of immigrants, they are nevertheless not enough to show the intercultural
approach of the Portuguese integration policy.

At the national level, an important national policy initiative was the creation of Educational
Territories of Priority Intervention (TEIP – Territórios Educativos de Intervenção Prioritária), influenced by
the French model of the ZEP – Zones d’Éducation Prioritaire. This measure of education policy was aimed to
promote the educational success of every student and particularly the success of children and youth found
more in risk of social and school exclusion. It has, nonetheless, been criticized for its potential exclusionary
effect, augmenting the stigmatized burden of some territories and contributing to unsuccessful social and
educational experiences (OECD 2010), and trying to solve a problem of social exclusion through children
education wrong giving a comprehensive approach to the economic and labor dimensions that underlie social-
economic deprived contexts (Canário 2004).

Conclusion

Key issues of intercultural education and tolerance in Portugal have been addressed in the last two
decades of policies, programs and actions: definitions and classification of immigrants and of their specificities;
interventions’ principles and strategies of multicultural education and didactics; and legal and identity
dimensions linked to citizenship. In order to better understand the trajectory of intercultural policies
and resources, it is important to consider the changes in migration dynamics, the themes and the problems
linked to conflicts, racism, equity and social justice, the relationships between schools, educational agencies
and territory.

National policies, with ACM – High Commissioner for Migrations as a key actor, are defined around
7 Key Principles: 1) Equality - Recognizing and guaranteeing the same rights and opportunities; 2) Dialogue -
Promoting effective communication; 3) Citizenship - Promoting active participation in the exercising of
rights and duties; 4) Hospitality - Knowing how to welcome diversity; 5) Interculturalism - Enrichment in
encountering difference; 6) Proximity - Shortening distances in order to get to know and respond better; and
7) Initiative - Attention and the capacity for anticipation. Despite different designation and governmental
allocation along time, formal structures and resources regarding migration and migrants’ integration have
been broadly recognized for their work with immigrants, schools, companies and the general public, for their
role in promoting platforms, studies and publications on interculturalism, and the creation of educational
terrestrial of priority intervention promoting educational support of every student and particularly
the success of children and youth found more in risk of social and school exclusion.

23 Acknowledgments: This study is part of a research project funded by FCT – Portugal (SFRH/BPD/98410/2014).
Resources have been created along time aiming to give information to migrants and to a wide audience, to enable support on everyday life problems, to make international partnerships, to outreach migrants' entrepreneurship, to raise public awareness, and to manage consultative commissions and councils. Some examples can be listed: the Mentors for immigrants Program, Intercultural encounters in Algarve, the Festival Todos in Lisbon, and other types of resources towards interculturalism, namely policy resources regarding family reunion, labor mobility and access to nationality.


Schooling, 47 (3), 5-20.


Best practices in FCSH-UNL: curriculum

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

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

The seminar on «Education and Multiculturalism» emerges in 2006-2007, integrated in the Master degree of Educational Sciences and in the Master degree of Teaching Portuguese as a Non-Mother Language (nowadays the Master degree in Portuguese as a Non-Mother Language). The name of the seminar is still the same nowadays.
What distinguished FCSH-UNL from other Portuguese universities, regarding multicultural and intercultural topics, is the clear investment on the general competence and goals to achieve by the students of the initial training of teachers, as also the contents to approach, preparing them to diverse contexts within schools and educational communities.

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

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

Nowadays there are different disciplines referring to multi- and intercultural issues, such as the Master degrees in Languages and Literatures, Teaching of Portuguese and Classic Languages, and (in the undergraduate programme and in the Master programme) Sociology. Nonetheless it is in the area of Educational Sciences were there are more curricular units regarding multi- and intercultural topics. The number of curricular units grows even more if we consider the migration and multi/intercultural focused units, coming from the regular degree in Sociology, the Master degree in Migrations, Inter-ethnicities and Transnationalism, the Master degree in Political Science and International Relations – Specialization in Globalization and Environment, the Master degree in Intra-Transnational Migrations, the Specialized Seminar in Anthropology of Migrations, Ethnicity and Transnationalism, and the PhD programme in Globalization Studies.

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

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

Research projects within these topics have been developed in several research centres of FCSH-UNL, some of which do no longer exist. It is important to mention the work produced in Anthropology (CEMME, CRIA), through the study of different ethnic and religious communities, mainly the Gipsy Portuguese community. Another important reference is the work produced in Sociology (CICS.NOVA) regarding migrations. Most of the projects have been funded by the national Foundation for Science and Technology or by diverse governmental or non-governmental entities (ACIME/ACID/C/ACM), allowing to publish and disclose most of the results to the scientific community and to the general public. Many of these results projected into nowadays accredited research areas, at the national and international scales, helping to adjust and adapt the Portuguese education system and migration policies.

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

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

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

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

1 - Multiculturalism in the contemporary world: (i) issues; (ii) guidelines; (iii) constraints. The analysis of concepts like identity, personal identity, social identity, prejudice, stereotype, discrimination, racism, xenophobia.
2 - School and cultural diversity: (i) concept(s) of culture; (ii) cultural discontinuities - school time and cultural time, the domain of second or foreign language, socialization and learning styles, cultural valuation/devaluation; (iii) multi-ethnic educational contexts; (iv) the role of schools, teachers, parents; (v) the relation school/community.
3 - Education multi/intercultural: (i) fundamentals; (ii) principles; (iii) goals; (iv) methodologies. From multicultural education to intercultural education.
4 - Education and inclusion: (i) education and social development; (ii) diversity and intercultural understanding; (iii) inclusive school.
5 - Education and citizenship: (i) issues; (ii) identity construction; (iii) construction of citizenship.

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

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

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

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

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

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

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

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

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

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

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

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

Each group is unique and every walk is different.

Final remarks

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

Therefore it is not slighted the final class of the course reserving to that moment time for multicultural familiarities: students are invited to prepare and to bring something from their own culture to be tasted by colleagues and professor (See attached photo 5). It’s crucial that students can also experience concrete life aspects of other cultures and food is a very singular element.

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

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Websites of Portuguese multicultural schools

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http://www2.escolasdestantonio.edu.pt/selo-escola-intercultural/

Schools of Vialonga:
http://seavialonga.wix.com/siteavialonga
http://seavialonga.wix.com/siteavialonga/projetos/cmwp

Musical Academy of Lagos:
http://www.academiamusicalagos.pt/
http://www.academiamusicalagos.pt/abrir/educational_projects/

Schools of Baixa-Chiado, Lisbon:
http://www.abc.edu.pt/

High Commission for Migrations
http://www.acm.gov.pt/acm
http://www.acm.gov.pt/selo-escola-intercultural
http://www.acm.gov.pt/parceiros/escolas
http://www.acm.gov.pt/estudar

Source: OECD 2014
http://www.oecd.org/edu/EDUCATION POLICY OUTLOOK_PORTUGAL_EN.pdf (Consulted 03/05/2016)
Abstract

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

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

Intercultural mediation and social work with the other

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

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

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

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

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

In the year 2013, the School of Education and Social Sciences at the Polytechnic Institute of Leiria (ESECS-IPL) started a new Master program, that remains unique in the Portuguese context, in order to specialize social workers, social educators, teachers, lawyers, anthropologists and sociologists to work with ethnic minorities and excluded populations in need of mediators to build their future life projects: a Master program in Intercultural mediation and social intervention.

At the end of the course, students can make application and master development (thesis, project or internship ...). After, they can work on mediation and social intervention with different target groups and social contexts: families, migrants, ethnic minorities, children and youth at risk, excluded populations (in prisons, homeless, drug addicts ...); mediation and community social intervention; mediation and social intervention in school; preventive mediation and conflict mediation; mediation and social intervention in the employment context; heritage and mediation; adult education; mediation and social intervention in the local government context.

Before the final research leading to the final dissertation, Master’s students take one academic year to the following courses (see Fig. 2).

General Mediation and Intercultural Mediation

When we talk about mediation in sociocultural contexts and, particularly, intercultural mediation with vulnerable populations, we distinguish ourselves from classical practice of conflict management techniques so dear to psychology, law and management. So, we consider the mediation beyond the conflict; the application of general models of mediation to multicultural contexts; the Intercultural Mediation with autonomy and not focused on the general mediation born in Harvard Business School of the 50s of the last century; we consider mediation as intercultural communication and social intervention (intervention with the other – empowerment).

Intercultural Mediation is a resource available to people of different cultures that acts as a bridge in order to promote constructive change in relations between them. Mediation of relations between different cultures enables the prevention of cultural conflicts while promoting the recognition of the other, the approach between the parties, communication and mutual understanding, learning and development of cohabitation, the search for alternative strategies to solve cultural conflicts and community participation (see Fig. 3).
So, the roles of the intercultural mediator are:

a. To facilitate communication between people / groups of different cultures;

b. To assist social actors in their relationship with minority groups at intercultural issues, cultural diversity (different cultures, immigration) and intercommunity relations;

c. To advise people and minority communities in their relationship with society and hegemonic culture;

d. To promote access to public and private services and resources;

e. Building citizenship and follow up the personal integration and inclusion processes;

f. To promote social and community participation.

Final thoughts

With all the respect to authors dedicated to conflict mediation only on the technical side [without theorizing the identities of people implicated…], we have to say that in social intervention it’s inevitable that the intervener will side with the weaker party [we’re not saying that the same thing happens in social research. We’re talking, now, about intervention; and mediation is intervention] and, in a mediating (dialoguing) way to try to reach an end [the project methodology and research-action are an example of this…] Social intervention is actually about involving/developing the weaker [there is a clear intention that is far from neutral] in dialogue with the powers, the institutions. There isn’t neutrality in social intervention! The intervener is on the side of the oppressed, on the side of those who need support [applicable to a many texts and contexts…].

Social policies are, also, corrective measures in the fight against inequality and discrimination… They should have as object human frailty, and not the hegemony of powers. Mediation, in this sense, is not to stand in the middle [a rigorously midway middle] (indifferent… that very neutrality and/or impartiality). The Mediation needs to be intercultural to occupy every “middle place”, middle term” [of the process in which so often only the extremes are considered] between the parties as a way to intervene socially [in a dialoguing way to be intercultural mediation] so that the discriminated ones won’t be blamed by their frailty, but rather as the result of a social and political process that it’s vital to mediate and correct (multipartiality according to Torremorell).

Even in family mediation and the like, besides the questions of divorce where the mediator seeks impartiality, he/she doesn’t stop taking sides, for instance, in defense of the children, besides the parents’ claims… There are many more daily issues in the families (always with love, togetherness, tensions…) besides the conflict associated, for instance, to a divorce.

Already for several times we’ve argued here, in this sense, in feedbacks obtained in the forum… Mind, this won’t be changed overnight. And even after our reflection many will think, agree, doubt and reproduce this concept of mediation as a commandment [while it isn’t neutral, neither a command]. Positivism has left profound marks on Social Sciences and, also, on social Intervention.

But we believe, also, that some are starting to make a difference. We have hope in this Master’s students collaboration for change [always mediating but not neutral]. The intervener isn’t, in fact, a robot. She/he is a human being that wants to, forthrightly [nothing neutral about it], make our contexts more human (just, harmonious, inclusive, welcoming, etc.).

References

INTRODUCTION

During the last decades, Portugal became a host country for immigrants coming mostly from Brazil, Africa and East European countries.

The purpose of this study was to contribute to an understanding of the phenomenon of adult learning among immigrant women in Portugal.

Based on qualitative research methodologies, this study specifically sought to examine the meanings that immigrant women gave to their adult learning experiences. In order to gain a deeper understanding of the meaning these women gave to adult learning, the participants perceptions were examined within the context of their lives. Considering the employment challenges faced by them, we also explored how these women related their roles as adult learners to future work expectations.

Research questions:
Why do immigrant women decide to study in the receiving country?
What are the motivations that lead immigrants to study?
What are their expectations after finishing their courses?
How is that knowledge of the motivations and expectations can promote adult education in the adult studies?

Objective:
To identify the reasons why immigrant women dropped out of school in their country of origin.
To describe the main motivations declared by the women who again sought education in a country that is not theirs.
To interpret these motivations.
To reflect upon the implication of knowledge of the motivations and expectations of adults in the promotion of education in EFA courses.

METHODS

Participants: 9 women from the Employment and Vocational Training Institute, ages 22-59.
The sample consists of three groups:
(1) 3 students from Brazil
(2) 3 students from Cape Verde islands
(3) 3 students from eastern european countries

Design:
Qualitative methodology made use of narrative writing and semi-structured in-depth interviews with the women. These interviews were tape-recorded and transcribed verbatim.
In the interviews we used a script consisting of 8 question blocks (the interview legitimacy; characterization of trainees; migratory path; school past; motivation; relationship with peers and teachers/trainers; expectations; further information).

RESULTS

Reports of participants reveal their school careers in their home countries, the reasons which led them to enroll into these courses, the difficulties encountered, as well as understand how they view education and training, and what expectations do they have after finishing their courses.
Comparing the three groups of women – from Brazil, Cape Verde and Eastern Europe - we realized that there are differences with regard to the decision to emigrate. Brazilian women, single or divorced, decide to come to Portugal alone, while others do so based on a plan made with their husbands. Although belonging to different communities the life stories of these women have very similar elements. In host countries, regardless of academic qualifications, they tend to occupy the worst paid and precarious jobs. Furthermore, unemployment and the fact that they wish to have in the future better jobs were the main reasons that led them to go back to school.

KEY CONCLUSIONS

This study is a contribution to understand the integration of immigrants in the country. E.g. listening to the speeches of these women, we foresee possible improvements in EFA courses, such as to achieve higher levels of qualification with little schooling and effective insertion of trainees in the labor market.

REFERENCES

2. SPEAKING INTER-CULTURALLY: LANGUAGE AND NARRATIVES FOR SOCIAL INCLUSION
Summary

The presence in schools and in the public spaces of the second-generation of young people with migrant background goes already back to the end of the Sixties in France, Germany and the United Kingdom, and to the end of the Nineties in Italy and implies the need to address new educational emergencies. Carrying experiences, styles and perspectives that are different than those of their parents and previous generations, attracts by the consumerism of Western culture but not always socially integrated, these boys and girls express the need to be recognized through a variety of behaviors and languages, including writing. This article will provide an overview of the phenomenon of the writers and rappers of “second generation” in Italy, focusing on the main issues of their productions and on the opportunity of reworking them in education, in order to enhance them both as a knowledge tool and as a dialogue proposal for the whole school community.

Key words: literature of migration, second generation immigrants, intercultural education

Introduction

Literature and art cannot be framed anymore within national canons, due to the global relocation of people and cultures: now every attempt to grapple with questions of origin and belonging becomes tainted by further questions of hybridity, syncretism, in-betweeness, interculturality, multiculturalism, transformativity, cosmopolitanism. However, there is still the need to classify, categorize and find common parameters to define new literary texts as part of world production. New cultural dimensions opened up by migration are re-shaping the spaces of identification. Migration forces an operation of hybridization not only of the metropolitan culture and of the literary representations of cultural difference, but also of the urban landscape and media culture at large (Merolla and Ponzanesi 2005: 8).

The Italian literature of migration (Quaquarelli 2010), expressed through the novels and the short stories of the writers belonging to the second generation of immigrants, operates a twisting of the concepts of identity and culture in which the Italian traditional literature had accustomed us. It reflects a change in the society that is now clear, but that is hard to describe in all its complexity, taking into account the personal and collective identities would be the result of the mixing of identities and experiences that forge previously accumulated knowledge to the current contexts and to their future plans (Colombo, 2007). The experiences, places and cultures that belong to these young people strengthens their ability to adapt the origin nor the host country, but are projected towards a cosmopolitan personality (Appadurai 1999). Personal and collective identities would be the result of the mixing of identities and experiences that forge the cosmopolitanism, the isolation, the return to the origins, the mimicry and the bi-cultural. The constellation cosmopolitanism refers to young people who refuse to be labeled according to a national belonging, but consider themselves as “citizens of the world”. They show consumer attitudes that are very similar to those of native peers and have skills that are transversal to the different cultures. They refuse to be rooted in a particular place and evaluate the life journey of children of origin nor the host country, but are projected towards a theoretical elsewhere, in a wide world where everyone can move freely (Massot Lafon 2003). This perspective emphasizes the way in which the multiplicity of experiences, places and cultures that belong to these young people strengthens their ability to adapt the previously accumulated knowledge to the current contexts and to their future plans (Colombo, 2007). The personal and collective identities would be the result of the mixing of identities and experiences that forge the cosmopolitanism (Appadurai 1999).

Especially if arrived in the host country as adolescents with lacking language skills, the young people belonging to the constellation isolation experience situations of displacement due to their impairment to participate actively to the social life of the new context. They show apathy, loneliness and closure to the outside world. For this constellation, Valtolina and Marazzi (2006) propose the definition of marginality, differentiating between the transitional phenomena that could be normal in the first phase of migration and social ties and build a sense of social, ethnic, religious and cultural identity. The feelings of belonging are not objectively concrete, but come under the symbolic order and act as categories of thought whose emotional-cognitive implications regulate the relations between people and groups (Tortolici 2003). The process of developing identity of each individual is never rigid as it is closely related to the dynamics and interactions between his/her belongings.

The identity construction develops through an open and active process of search for the self, whose ultimate goal is finding the “personal own place” within a diverse range of social entities (family, group of peers, institutions, etc). Young migrants, and especially the young people with foreign background, have to fulfill this task in a multidimensional social environment: on the one hand, the host society urges them to learn the new language as quickly as possible and to comply with the local lifestyles, on the other hand, the ethnic community requires them not to betray, or even worse to forget, language, traditions and precepts of the native culture. Finding a balance between these opposite pressures is a daunting task. Migrants’ children are likely to find themselves trapped into a limbo, in perpetual balance between the two “worlds”. They do not fully belong to either of them, as they are not recognised as “legitimate children” by both countries (Ambrosini and Molina 2004).

In order to react to this displacement, they implement different identity strategies on which many scholars have been investigating for the last 30 years, mainly to face the need to integrate foreign students in Italian schools. The first research, which has been the starting point for the later studies was conducted in 1997 by Ian Patullo and degl’Innocenti trying to reconsider in the Italian context some elements from the theories that had been developed abroad.

It is the case of the theory of the linear assimilation, developed in the United States. According to this theory, migrants inevitably and progressively abandon their culture of origin to integrate into the host environment, acquiring its cultural traits (Gans 1992; Brubacker 2003; Alba 2005). Other theories go beyond the determinism and the linearity of the assimilationist perspective. Among the most important there are the theory of the segmented assimilation (Portes and Zhou 1993; Portes and Rumbaut 2003) and the theory of the selective acculturation (Portes, Fernandez-Kelly and Haller 2005). In the perspective of the segmented assimilation, the integration is closely related to the individual’s skills and social capital, and thus people with poor linguistic, educational, professional and relational skills definitely meet greater difficulties. The perspective of the selective acculturation assumes that learning the necessary skills to integrate into the new environment does not come into conflict with the preservation of the own culture. Parents and children, therefore, move on two parallel tracks, reducing the risk of conflict, protecting parental authority and promoting an effective bilingualism in the new generations.

The transformations on a global scale induced by globalization have led many scholars to overcome the binomial assimilation/non-assimilation to analyze the migratory phenomenon in a global context. According to the transnational perspective migrants become “transmigrants”, people who maintain social and affective relationships across national boundaries: the children of migrants take on forms of identification beyond their ethnic dimensions and the models proposed by the host contexts (Glick Schiller, Basch and Szanton Blane 1997).

In a research on the integration of migrant children in some Milan’s secondary schools, Luisa Leonini (Bosisio, Colombo, Leonini and Rebughini, 2005) identifies empirically different constellations of identity’s building strategies: the cosmopolitanism, the isolation, the return to the origins, the mimicry and the bi-cultural. The constellation cosmopolitanism refers to young people who refuse to be labeled according to a national belonging, but consider themselves as “citizens of the world”. They show consumer attitudes that are very similar to those of native peers and have skills that are transversal to the different cultures. They refuse to be rooted in a particular place and evaluate the life journey of children of origin nor the host country, but are projected towards a theoretical elsewhere, in a wide world where everyone can move freely (Massot Lafon 2003). This perspective emphasizes the way in which the multiplicity of experiences, places and cultures that belong to these young people strengthens their ability to adapt the previously accumulated knowledge to the current contexts and to their future plans (Colombo, 2007). The personal and collective identities would be the result of the mixing of identities and experiences that forge the cosmopolitanism (Appadurai 1999).

Narratives for intercultural education: writers and rappers of the “second generation”

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TheAnthropologist Ugo Fabietti (1998) considers the ethnic identity only as one of the many identities that composes the personality of individuals. Ethnic identity is defined by the set of values, symbols and cultural models that the members of an ethnic group recognise as distinctive of their common origin. According to the constructionist view, ethnic identity is not given by birth, but is built and invoked with different meanings depending on the circumstances. It becomes a tool to adapt to the different contexts, in relation to which it is claimed, hidden, mutated (Tapper 1989). Thus, ethnic identity is fluid and flexible, strongly influenced by the interactions with the various groups that coexist in the same spatial context (Epstein 1978).

Retracing it in the evolution of the migrant literature in Italian language - from the works of the migrants to those of the second generation of authors – we will analyse the way in which the concepts of ethnic identity and self-perception of people with foreign background have changed in the recent decades due to the consolidation of the migratory phenomenon and the social, economic and cultural changes that have occurred in Italy as a consequence of it. The process of identity construction is based on the feelings of belonging (Fabiatti, 1998). They prepare the members of a community to share ideas, thoughts, behaviors and traditions in order to strengthen
the dangerous and suffered radicalism that isolation can assume, if it lasts over time. In the constellation return to origin the young people show a negative attitude towards the culture of the host country and a full identification with the culture of origin, which is very often mythologized. Their social network comprises only country(wo)men with whom they share the same customs and consumption styles. The tension to return to their native country after having completed their school path allows them to cope with their daily frustration and absorb the anxieties of their everyday life, shifting their life realization in a better future in their own country (Massot Lafon 2003).

On the contrary, the young people belonging to the constellation mimicry fully identify themselves in the society where they live. This identification brings them to delete or hide all the traces of the native culture. Mimicry involves conformist attitudes and is seen as an effective strategy to be accepted by the majority group, minimizing – or even eliminating - the elements of potential diversity and conflict. In the bi-cultural constellation the young people have a high level of expertise in both cultures: they are able to handle the double cultural belonging according to the context in which they are and to move from one context to another, considering their condition as a resource and not as a disadvantage.

The contextual frame of the Italian literature of migration

The first voices of the Italian literature of migration should be framed in a context of widespread resistance to the migrants’ presence in the public social environments (Ambrosini and Molina 2004). In 1990 Salah Mehthami, Mohamed Bouchane and Pap Khouma wrote respectively the autobiographical novels Immigrato (Immigrant), Chiamatemi Ali (Call me Ali) and Io, venditore di elefanti (Me, seller of elephants). As they - as well as many authors of the immediate aftermath – were not fluent in Italian, they were supported in their writing process by Italian co-authors/editors, who were in charge of transcribing in proper and captivated terms the words and the thoughts of the authors. All the voices of the authors should have regarded only the Italian language and syntax, they inevitably altered the contents and meanings of the stories inserting their thoughts, stereotypes and points of view, thus creating “hybrid texts in which the Italian coauthors occupy a central and important role in the writing process by Italian co-authors/editors, who were in charge of transcribing in proper and captivated terms the words and the thoughts of the authors.” (Parati 1999: 34).

The first “writings of migration” (Pezzarossa and Rossini 2011) reported the thoughts, stereotypes and points of view, thus creating “hybrid texts in which the Italian coauthors occupy a central and important role in the writing process by Italian co-authors/editors, who were in charge of transcribing in proper and captivated terms the words and the thoughts of the authors.” (Parati 1999: 34). The first “writings of migration” (Pezzarossa and Rossini 2011) reported and denounced the difficult conditions of the migrants in Italy, in terms of material lacks, discrimination and misunderstandings in the interpersonal relationships. In many of these novels Italy is described as a country of the past and present worlds. The stylistic and narrative efforts aim at faceting experience, making it more human: 

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in the return to the motherland. These authors are heavily marked by a complex and contradictory identity, of a metissage resulting from the need to bring together many different backgrounds, languages, imaginative and interpretations of the world, from which it steams a perception of a multifaceted and fractured reality (Pezzarossa 2010).

The recent developments

Identity, hybridity, conflicts, metissage, changes, trans-formations are key concepts in the works of all the new writers of the Italian literature of migration. Gabriella Kuruvilla was born in Milan in 1969 by an Indian father and an Italian mother. She has a degree in architecture and is a professional journalist. She has worked for several newspapers and magazines before devoting herself entirely to her great passions: writing and painting. Her paintings have been exhibited in Italy and abroad. Under the nickname of Viola Chandra she has published in 2001 the novel Media chiara e nocciolare (A pint of light beer and peanuts), an extract of which was included in the American anthology Multicultural Literature in Contemporary Italy (Orton and Paratore 2007). Her first novel, which was translated in 10 languages, is a collection of short stories E la vita, dolcezza (This is life, sweetness) (2008), all the characters are migrants, and are presented as people who carry with them ways of life, desires, dreams, emotions in which everyone, even the native readers, can identify. Natasha, the daughter of an Indian father and an Italian mother, is her alter-ego in the story that gives the title to the whole collection.

the dream of the return to the motherland. These authors are heavily marked by a complex and contradictory identity, of a metissage resulting from the need to bring together many different backgrounds, languages, imaginative and interpretations of the world, from which it steams a perception of a multifaceted and fractured reality (Pezzarossa 2010).


I deeply love my grandfather. And I also love the Italian language. It was supposed to be one of my two languages but, for reasons beyond my control, now it is my only language: the one, the survivor. And I love the Italian language. And I start to know it, and to practice it I write it: I do my best drawing the letters of every new learnt word on any piece of paper I can get my hands on.

Natasha, my name, is not in my only language, the one, the survivor, but neither is it the other, the abotred, the renegade. It becomes N A T A S H A. It is a complicated name if you have to write it, especially because of the SH that for me sounds as HS. So for me it looks like this: HS. However, everybody has added something, everybody SCI is SCI, while for me SCI is SH. I am different, I can’t change my name. I have the H instead of the CI. I don’t have all the letters in the right place, and I have a letter instead of two. I am missing a letter, i am missing something. I always miss something, so I always add something everywhere. (Authors’ translation)

Natasha reflects on the languages of her life and on the way in which her name is written trying to explain, to the people and to herself, who she is and how she is viewed by the others. Despite her Indian origin, she has lost the language of her grandparents, she can no longer speak it: stronger forces are preventing her from doing it. Despite her regret, she has accepted this condition. Losing a language means moving away from the people who speak it, from the memories, from the roots, from a culture that is part of her. Losing a language and at the same time having a foreign name inevitably leads to the awareness of being different. Natasha has resigned herself to the loss of important elements of the Indian culture, first of all the language, has accepted the inability to place herself in a perfectly bicultural position and is aware that her strategy of mimicry in the Italian culture and society is imperfect, partial, not completely successful. She has understood her diversity, adapting behaviors, feelings and perspectives, trying to bridge the gaps by adding something in
Every moment: diligence, attention, determination, creativity and awareness.

With the same awareness and strong intentionality, Igiaba Scego tells her own history and her current status in the autobiographical book La mia casa è dove sono (My home is where I am) (2010). Born in Rome in 1974 by Somali parents, graduated in foreign literature and with a PhD in pedagogy, Igiaba Scego writes novels and short stories in which the two cultural affiliations, the Italian and Somali, co-exist in a delicate balance, returning the duplicity of the syncretic reality where she has grown up.


I have tried here to tell pieces of my history. Of my paths. Pieces because memory is selective. Pieces because memory is like a shattered mirror. We cannot (and we must not) glue the pieces again. We must not make the fair copy cleaning them from any imperfection. Memory is a doodle.

I focused on the first twenty years of my life because during these years the Somalia chaos developed, a chaos that overwhelmed me as a child and still continues to overwhelm me. However they were also the twenty years in which Italy has changed as never before. From country of immigrants it has become a destination for immigrants. The “mother” television has been replaced by the commercial television, the politics has been replaced by the anti-politics, the permanent jobs have been replaced by the precarious employments. I am the result of this intertwined chaos. And my map is a reflection of these years of change. It is not a coherent map. It is the center, but also the suburbs. It is Rome, but also Mogadishu. It is Igiaba, but it is also you.

(Authors’ translation)

In the chaos of the many belongings, the identity maps of Igiaba Scego and of many young second generation immigrants develop across transnational and transcultural paths, for example from Rome to Mogadishu, through time dimensions characterised by changes that become revolutions. Of all this chaos, it remains fragments of memory, scrabbles of a past on which founding a still different future: for Igiaba, but also for all the young people that live in Italy, all of them equally subjected to the fragility of the current epoch and of the individual experiences. Cosmopolitanism is considered the strongest solution to face fragility and to build a welcoming future for everybody.

In the recent years, the novels of the writers have been accompanied by the rhyme and the music of a new generation of Italian rappers with foreign origins. Their language is different, usually more direct and sometimes more violent, but the issues are very close to those others faced by the young.

Born in 1992 in Berrechid but grown up in Milan, Maruego was discovered on the web by the already known rapper Amir Issa. Despite the increasing number of mixed couples with different cultural backgrounds, the challenge of combining love and acceptance of diversity is still an issue in the Italian multicultural society. However intergenerational differences of opinions and perspectives emerge among the younger generations - more accustomed to approach and accept diversity - and the generations of their parents, grown up in a less multicultural world, and therefore more reluctant to change.

Born in Rome in 1978, son of an Egyptian immigrant and an Italian woman, the rapper Amir Issa is better known now with the pseudonyms of Mettico, Peso Piuma, China or simply as Amir. A casual encounter with the rap culture saved him from the dangers of living in the suburbs and the discomfort caused by the many family problems, allowing him to sing his difficult experiences to a wide audience. The lyric Straniero nella mia Nazione (Foreigner in my own nation) strongly express his condition, the origins of all the misunderstandings and personal troubles.

I was born in Italy, my name is Amir; it is written on the sand and means prince of Arabia; it is a voice that shouts from Roma fino a Taba in questa società fredda cerca aria più calda figlio dell’amore e del cuore di due persone un mix di sangue cultura razze e religioni so’ qui come portavoce scendo in missione contro la disperazione che affligge troppone seconda generazione guardo mio figlio e la terza e te provo a farlo sognare figlio di tutti nostra missione figlio che non lo capisci che hai trovato il cioccolato non pietre preziose in mezzo a tutta sta monnezza ricchezza noi pietre preziose in mezzo a tutta sta monnezza scrivo con la fame di chi non si rassegna prendo il vostro odio e lo trasformo in questa penna s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo s.o.s. bilancio negativo se me chiamo straniero nel posto dove vivo.

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(Authors’ translation)
Discussion

Maturana (1993) considers the language as an essential feature of a self-conscious mind. According to this approach, the mind is a function of the language and not vice versa. Writing has a high communicative power, being one of the most effective and safe methods for exchanging information. Writing, from a psychological point of view, gives the individuals the illusion to be able to make a mark and make their thoughts survive. The individual narration of stories generates the mental organization of a personal biography that, appropriately intertwined with the stories of the other people, helps to give a sense to the own experiences and the own existence. Writing supplies the conscience. The space of writing refers to a mental space where a person is able to shape ideas, images, figures, concepts, words. Writing intensifies the sense of the self but at the same time launches bridges to the others, facilitates the relationship with the others and with the world. In any written messages, the traces of a mental journey are imprinted. Writing takes imputes from something ancient, remote, from a secret memory that we do not want to lose. Something new and present forces us to accept and revive a fragmented memory, made of uprooting, of broken biographies, of landscapes that are not always clear and reassuring. This is true for all of us, but especially for young second-generation immigrants, whose life and identity paths are marked, sometimes dramatically lacerated with divisions, tears, time and spatial shifts of violent extent and complex consequences. Encouraging them to reconsider their own paths through autobiographical writing activities, both at school and in informal settings, constitutes an action of great importance and effectiveness, leading to positive results on different interwoven levels: the plan of the linguistic and expressive consolidation; the level of the self-reflection; the plan of the confrontation with the others. At the same time, the opportunity to read the novels and the short stories of the second-generation writers constitutes for the native boys and girls an important opportunity to reconsider their representation of the contemporary Italy, learning more about the histories and experiences of their foreign peers, enhancing the affinities and reducing the differences. At a more general educational level, inviting all young people to give new and powerful meanings to the written word and to the reading activities, could strengthen the understanding of their links with the social and interpersonal environment in which they are embedded.

Conclusion

Since the beginning of the twenty-first century, the literary panorama of the Italian literature of migration has established a break with the themes and the languages of the previous writing of migrations and has consolidated a trend already present in other European countries starting from some works of large success and importance, first of all White teeth by Zadie Smith. Born in Italy or arrived at a very young age, the authors of this generation have grown up and have been educated in our country, in close contact with the dominant cultural models, which are not always compatible with the contents of their cultures of origin. Confusions of identity, conflicts with parents, experienced or perceived discrimination, but also multilingualism, hybridity and a growing desire to be cosmopolitan are traceable in all their biographies, and which they are embedded.

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development of ICT and are closely connected to them being a combination of telecommunnicative and
wiki components. They can be considered as a very special kind of glossary or vocabulary that contains
determination of the substantive components [concepts, objects, communications] common to different
disciplines or expressions corresponding to any communicative situation and sometimes actions (rules of
behaviour) that may accompany such situation as well as a set of relevant documents to help in drafting
document of his own. Possible application of the tools for social inclusion is considered in details. Practical
examples are given.

Key words: informatization of education, linguistic tools, situative vocabulary, quasi-corp

Introduction
Practically all educational institutions in the Russian Federation are equipped with computers. The
amount of educators using information and telecommunication technologies in the activity is constantly
increasing. ICT are applied not only for teaching schoolchildren and students but in organizational, scientific,
methodical, and extra educational activities of educational staff as well. Some years ago exclusively teachers
of informatics and information technologies used computers and other similar equipment, nowadays it is
practically impossible to find out a knowledge domain in teaching of which information technologies are not
used. Appropriate tendencies can already be observed for almost all higher educational institutions of the
Russian Federation. Strong necessity to use innovative ICT-tools and strategies in education is specially allocated
educational programmes with use of e-learning and distance educational technologies] [Federal Law, 2012.] and
resulted in development of a new tendency in education – informatization of education. For justified and
effective application of information and telecommunication technologies teachers should recognize main
positive and negative aspects of informatization of teaching, application of e-editions and resources. It is
obvious that recognition of such aspects will help teachers and lecturers to use informatization where it
results in the greatest advantages and minimize possible negative features connected with work of trainees
with modern means of informatization. Application of means of informatization according to the principle
"the more is the better" cannot result in real increase in effectiveness of system of education. Application
of educational resources demands rational and clearly reasoned approach. Following the principles of
this approach, language educators re-evaluate their teaching content for the students to be able to apply
knowledge, skills and attitudes obtained at university in their post-graduate life. Here, the Russian higher
education is on the same wave with the European colleagues. The evident necessity to teach languages with
technologies explains the steadfast interest to this area of pedagogical research.

New linguistic tools for social inclusion in acquisition of the foreign language

Term communication is at one of the main places in the conceptual framework of various,
including linguistic areas of knowledge necessary for modern man to establish and maintain contacts in
different areas and situations of interaction. Communicative competence involves knowledge of speech,
its functions, development of skills in the area of the four main types of speech activity (speaking,
listening comprehension, reading, and writing). In the composition of communicative competence we as
a methodological procedure – allocate speech competence. Speech competence is knowledge of the basic
laws of language and speech functioning and ability to use it for solving professional problems. It is one of
the main means of communication in any field of activity, and it is therefore important to give all the
social and professional significant opportunities to students for successful mastery of the forms, means and methods of communication and skilful management of the communicative situation in terms of its positive development, which, in turn, involves providing emotional comfort to all parties of the communication, and— the most important— achievement of the objectives of education. These are the components of a situation or speech conditions that dictate the speaker’s choice of words and grammatical means. To intensify training of speech interaction in a situation simulated at the lesson it is necessary to organize speech means and methods of expression peculiar for each typical situation. A hypothetical representation of the effective methodical system for the formation/development of communicative and speech competence of students can be considered as selection and organization of the most frequent lexico-grammatical structures for the realization of the objects of speech communication. The types of communicative actions will be:

- planning educational cooperation with teacher and peers—the definition of objectives, functions, participants, ways of interacting;
- asking questions—enterprising cooperation in searching and collecting information;
- conflict resolution—identification of the problem, searching and evaluation of alternative methods of conflict resolution, decision making and implementation;
- management of behavior of a partner—control, correction, evaluation of the partner’s actions;
- ability with sufficient completeness and accuracy to express thoughts in accordance with the objectives and conditions of communication; the ownership of monologue and dialogue forms of speech in accordance with the grammatical and syntactic rules of the language.

Table 1: Correspondence of lexical and grammar structures to motives of speech activity

<table>
<thead>
<tr>
<th>Motive of speech</th>
<th>Lexical and grammar construction</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Statement</strong></td>
<td>Of course (it is obvious, without any doubt) Everybody knows that From the said follows In practice it is proved</td>
</tr>
<tr>
<td><strong>Assumption</strong></td>
<td>Is assumed to be Let it be (One can think) Seems to be Even if we assume</td>
</tr>
<tr>
<td><strong>Persuasion</strong></td>
<td>Agree that Undoubtedly It is rather obvious As we can see from the example</td>
</tr>
<tr>
<td><strong>Negation</strong></td>
<td>It is incorrect to believe One cannot assume that It seems to be a controversial claim</td>
</tr>
<tr>
<td><strong>Conclusions</strong></td>
<td>The conclusion is It was given an evidence So It was proved The above said results in the following conclusion</td>
</tr>
</tbody>
</table>

Wide dissemination and development of information and telecommunication technologies have made possible the emergence of a few innovative linguistic ICT tools— situational vocabularies and quasi-corps. Let’s look at each of them. According to the definition given in the dictionary of social science terms vocabulary is 1) short dictionary to textbook or manual; 2) idiolect. From the linguistic point of view we can add a limited dictionary to separate texts in foreign language. This innovative ICT tool in the most general form combining telecommunicative component and wiki component, is a “vocabulary” (glossary), including the determination of the substantive components (concepts, objects, communications) that are common to different disciplines (as, for example, in the following Table 1) or corresponding to any communicative situation (e.g., business letter; birthday greeting, holiday, invitation, etc.), and action (rules of behaviour) that may accompany such situation. For example, phrases for expressing gratitude, when you receive a gift, may be followed by a recommendation not to postpone the gift aside and immediately deploy and see it.

Situative vocabulary is placed at a network resource and, thus, it is made available for a large number of users who can benefit from the information, but also make the additions, comments. From this point of view, situative vocabulary is a widespread wiki-project. Situative vocabulary also includes a forum blog to discuss issues associated with the use of these or those lexical units or constructions, making it a tool of telecommunication. Such vocabulary (glossary) can be used both by teachers and students. It can be maintained, unified, provide basis for a wide variety of educational tasks.

Thematic vocabulary in natural sciences profile, in particular mathematics, provides (but are not limited to) the following features:

1. Compilation of a vocabulary (glossary), including the determination of the substantive components (concepts, objects, and communications) located at any network resource. They can be used both by teachers and students. Such an object may be maintained, unified, provide basis for a wide variety of educational tasks.
2. Discussion of ways and situations of application of different linguistic structures or meanings of words and expressions (in forums, blogs, chat rooms etc) on the instructions of the teacher, and when a student due to various circumstances acquires a similar experience and wants to share it or faces the problem and tries to find out how other solve it. The teacher, on the one hand, demonstrates such patterns in his speech, and on the other, corrects the speech of students, ensuring a clear, logical, and stylistically correct language.
3. Gaining experience of drafting/writing of various kinds of formalized documents (official letters, articles, etc.) in e-mail, conference.

Introducing specific objects of speech into given phrasing one gets a unified model of presentation of the content applicable to communicative situations proposed in any science or discipline, and just life situation.

Previously were proposed methods of application of situative vocabularies (glossaries), including definitions of subject components (concepts, objects, communications) that are common to different disciplines and located at any network resource (e.g., group e-mail). This object may, for example, include a table of “Matching the lexical and grammatical structures based speech activity” (see above). Such a vocabulary (glossary) can be used both by teachers and students. And as it was already mentioned above it can be maintained, unified, provide basis for a wide variety of educational tasks (Lvova 2013). Experience in application of such vocabularies and subsequent research in this area revealed that the reason for the lack of communicative activity in relation to any relevant event (e.g., birthday, victory in competition, etc.) or, even worse, a wrong verbal response to it, often lies not in the unwillingness to express feelings in respect to this event, but in the inability to vest them in appropriate form or the lack of/ignorance of the relevant words and expressions. This points to the need in creation of situational vocabularies including the lexical structures used in specific communicative situations and, of course, located at shared network resources. The use of information and communication technologies in creating situational vocabularies opens wide prospects of application of the tool. For example, it can provide a basis for a wide variety of learning tasks in the development of communication competences, to be an object of project activities of students (to be created or updated and unified by themselves) if relevant forums, blogs, chats, etc are available. Students receive the opportunity to discuss ways and situations of application of different linguistic structures or meanings of words and expressions not as a learning task but when owing to various circumstances such experience is gained and they want to share or when a problem occurs and there is a desire to find out how other solve it.

Today to give a student as much knowledge as possible is not so important as to ensure his cultural, personal and cognitive development.

Let’s consider one more innovative tool—a linguistic quasi-corp. One should remember that for linguistic corpus stands the array of texts collected in a single system with specific characteristics (language, genre, time of creation of the text, author, etc.) and equipped with a search system. Linguistic corpus can include both written texts (newspapers, magazines, literary works), and transcripts of radio and television programmes.

To be representative, i.e. it is indicative in any field, linguistic corpus must contain more than a million
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unit.
However, quite often there is a necessity in investigating application of not a certain word or phrases, and whole text, for example, its structure or way of design. It is clear that an array of a very large number of elements in such cases cannot be used because the analysis should be carried out not by machine, but man. For such cases the authors proposed quite appropriate to their point of view innovative ICT-tool — linguistic quasi-corpus. According to the definition in the dictionary quasi (lat. quasi — as if), a prefix meaning 1) imaginary, unreal (e.g., quasiscientist), 2) nearly close to (e.g., quasiophtalical). That is, linguistic quasi-corpus is an array of texts (or extracts of texts), selected on any basis and consisting of small (2-20) numbers of elements. The main task of linguistic quasi-corpus is to help the user in analysis of the structure and/or vocabulary of any document when compiling his own document.

It is interesting to note that the principle of quasi-corpus has been used for quite a long time and is very common. For example, a well-known pattern to fill any documents, if it appears 2 or more options can be regarded as a linguistic quasi-corpus.

One should also notice that skilful development and use of linguistic quasi-corpus including relevant to the situation/subject tolerant expressions can asset in fostering linguistic tolerance that can result in tolerant behavior.

Lately society is becoming increasingly aware of how great is the role of global networks in the formation of worldview of the person, especially the young. Unfortunately we currently have a vast number of negative examples of such education. If social nets is a powerful tool for

- Propaganda
- Fostering positive features (e.g., tolerance, sympathy etc.)
- Agitation

we can use above mentioned ICT-tools for benefit of human values fostering them via fostering linguistic media of a person.

Thus we get not just a linguistic tool but a tool formation of universal educational activities, being interdisciplinary, transdisciplinary in nature and ensuring integrity of common cultural, personal and cognitive development and self-development, fostering psychological abilities of the student.

Conclusion
Current situation in the world make us face many challenges:

- need in overcoming lack of interest to education especially in the fields demanding assiduity, hardworking, flexible mind;
- immersion of learners in virtual reality, their being “natives” in i- and e-world more than in a physical one;
- loss of cultural, ethic and moral values due to different reasons;
- development of cross-cultural communications that in some cases are to be controlled and directed;
- strong necessity in improvement, strengthening and often just fostering tolerance

being probably very important for educators. To overcome difficulties, to solve problems and to meet challenges successfully educators are to reconsider concepts of education on the whole, existing approaches to it, their place and role and in particular, use modern (ICT) tools and technologies which learners are

educative opportunities are significantly widen to benefit learning outcomes.

References

The language of schooling corresponds to an elaborate code and is therefore natural that “children from different types of families, making different uses of language, are in unequal positions to appropriate school speech and produce speech that is in accordance with the school rules” (Pinto 1995: 58). Thus, children whose families use an elaborate code will not have integration difficulties in school due to the familiarity of speech used, but children from families who use a restricted code, and are not familiar with the elaborate code, feel more difficulties integration. In this sense, it is understood also that the symbolic discontinuity between the family environment and the school context contributes to a difficult integration in school and therefore underachievement.

The non-proficiency of the language of schooling leads to academic failure in the language as a subject or even in other subjects of the curriculum, in the sense the language is both object and means of learning. In fact, the school language proficiency is the main key for the student to be autonomous to learn how to learn and to successfully carry out their school careers. It is need to develop in students the language of schooling, due to their specificity, so they can fully understand all the written and oral language.

Indeed, several studies (Pinto 1995; Gonçalves 2007; Gonçalves 2010; Silva and Gonçalves 2011) demonstrated the influence of language of schooling in the behavior of students. In turn, your proficiency is the key to ensuring the academic success of all students.

In two thousand and fourteen a recommendation of the committee of ministers of the Council of Europe drew attention to the importance of competences on the language schooling for equity in education and for educational success. One of the key principles in the recommendation highlights the importance of language in all subjects across the curriculum. So, this perspective, putting the focus on the importance of the language of schooling, anticipated by the results of previous studies, is “a challenge for policy-makers and practitioners, because it requires a new insights and a whole-school, cross-curricular perspectives” (Beacco et al 2015: 9).

“By acquiring the language of a subject and reflecting on it, all learners will master the content and accompanying tasks more successfully” (Beacco et al 2015: 10), and allow students to have a full participation in a democratic society. But, as we know, the language of schooling is not mastered before enter to school, regarding the writing competence and is an issue in particular for pupils from socially disadvantaged backgrounds or whose home language is different to main language of schooling.

In 2009, the Language Policy Unit - Council of Europe present a diagram (see Fig. 1) synthetize in a very clear way the learner and languages present in school: all linguistic varieties, if they are recognized in some way in the curriculum or if they are simply part of the language repertory of pupils (Beacco et al 2015), which can be used in school (for example in the playground). In Portugal, many pupils use their regional, minority or migrant language when they are in the playground with colleagues. These languages appear in school and may also be recognized without being taught.

The “language(s) of schooling”, not the first or home language of many pupils, is used as the ordinary vehicle, shared and assumed to be common, for the functioning of the school; it appears in the school as taught subject as such, and as a medium of teaching other subjects. And “foreign languages - modern and classical” are other languages that are school subjects in the curriculum, like English, French, and Latin.

Regarding the results of the studies below-mentioned, we were interested to develop work in first years of school, in primary school in way to better understand the learning language difficulties and their underachievement as well presented by students at fifteen years old. What types of projects can we develop in primary school that could motivate and integrate immigrant pupils? What methodologies can we implement that help learning language in a multilingual context?

In this sense, we implemented an action research in a class aimed to promote equity and quality in classroom through the integration languages and arts. It will be presented in the next section.

**Equity and quality in classroom through languages and arts - an intervention project in a multilingual class in primary school**

When we focus the language learning process on primary school, in practice, language learning occupies a central place in primary education. Teachers at that level are sometimes even presented as language teachers. The main focal points of educational activity are the development of vocabulary, the progressive...
ability to understand, an initiation to written material, training in oral interaction and the promotion of personal expression. “Furthermore, since the same teacher is responsible for a significant portion, or even the whole, of the time spent by children at school, opportunities arise for linguistic support through a variety of language use situations” (Beacco et al. 2015: 59). In fact, the diversity of relations between language and knowledge confirms that language is absolutely essential to knowledge and knowledge building.

According to this, the aim of this project was firstly to promote equity and quality in a plurilingual classroom through a cross-curricular perspective teaching arts and language, in a class with pupils from social disadvantaged backgrounds or with the Portuguese as a language of schooling. At the end we wanted to have developed language skills, but also but also skills in artistic communication.

Some studies argue that students whose schooling language does not match their mother tongue benefit even more from arts education projects because they provide useful tools for learners in terms of reporting and analysis of information (Office of Bilingual Education and Foreign Languages Studies 2010). So, we decided to explore the language dimension in arts in order to promote the integration of pupils and their language proficiency.

All the work was carried out using didactic sequences following this model presented above (see Fig. 3): the teacher presents a situation and according to the final goal the project learning has different modules with an initial and a final production.

We carried out five didactic sequences for this project and depending on the specific content each didactic sequence has worked with different learning language and art strategies and had different final products.

Figure 3: Didactic Sequence scheme

The first didactic sequence was designed “Colors, dots, and lines”: For this first moment the aim was to familiarize learners with the concepts and the specific vocabulary related to the arts, like colors, dots, lines and at the same time with the poetry text. The development of literacy in each and every learner is not an abstract demand or perspective, but that it is a part of subject teaching itself.

The second didactic sequence “The bedrooms” was a first contact with the structure of descriptiv text. An important category related to the academic language use is that of ‘genre’. When pupils are asked to write up an account of a lesson, they may be left confused if no further information is provided on type of writing they are meant to use. For this case, pupils are asked to write a descriptiv text about their rooms using a model text provided by teacher and some specific vocabulary as well. Another important fact is the way the teacher chosen to approach for the first time this type of text inviting pupils to describe their own bedrooms, why a children said: “So it’s easy, we just have to talk about our stuff”.

The third didactic sequence was a “Painting Dictated” inspired in Salvador Dali in order to develop the ability of observation and description through the instructional text because language needs to be viewed not just as a system but as a discourse. In this case, pupils used cognitive-linguistic functions for describing, which presupposes enumerating, characterizing, locating, quantifying, comparing or assessing in a non-subjectively way.
The Meaning Of Portuguese Language For Young Teenagers Of The Second Generation Of Cape Verdaean Immigrants In Portugal That Attend The 3rd Cycle Of Basic Education.

Method

- 50 students (both sex) of the second generation of Cape Verdaean immigrants in Portugal;
- 3rd cycle of basic education schools (Sintra and Amadora countys);
- Survey;
- Data analysis;
- Discussion of the results.

Results

For these young students, Portuguese Language is:
- their maternal language;
- the language of communication in their everyday life;
- very important to make them portuguese;
- very important to their integration in the portuguese society and for the integration overall;
- perceived differently according to gender;
- also the one language they think and dream, though it’s in Portuguese and Creole they get angry.

Key Conclusions

We propose:
- the creation of the subject “Portuguese second Language”, a subject in between Portuguese and Portuguese as foreign language;
- reinforcement classes of Portuguese as foreign language or as second language for these students as soon as difficulties are identified;
- a different teaching and learning of Portuguese language for each gender - as maternal language for feminine gender and as foreign/second language for masculine gender.

References

Poster: Cooperative Learning in the Teaching of Portuguese (Native Language) and Spanish (Foreign Language): A Motivational Challenge to Achieve Dynamic and Enriched Classroom Work

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Introduction

- The Portuguese society and its education in particular face now multiple challenges.
- Among those are the promotion of intercultural relations and the founding of twenty-first century citizens.
- This report intends to show cooperative learning as a response to these issues.
- In addition tries to demonstrate that the use of this teaching methodology in the classroom promotes the increase of student’s motivation through dynamic and enriched school activities.

Methods

- Application of cooperative learning methodologies, with a 9th grade class, based on 3 stages: pre-implementation; implementation; post-implementation.
- pre-implementation: student’s social skills diagnosis; planning of lessons.
- implementation of 5 cooperative activities distributed by Portuguese and Spanish subjects.
- methods used: Creative Controversy; Pairs check; Learning Together; STAD.
- post-implementation: group self evaluation; reflection regarding the obtained outcomes, by the teacher.

Results

- The sum of results of group self evaluations showed a favourable record regarding the acquisition of social skills by the students.
- Some situations were analyzed with more or less positive results, some of which led to a revision of the strategy.
- The choice of names for each group and the delivery of results and diplomas led to a greater appreciation of the goals to be achieved by the teams, strengthening at the same time the interdependence among its elements.
- The option of fixed groups also proved positive because it allowed students to build, gradually, affective relationships and complicity with colleagues.
- Changes in the layout of the classroom were made to prevent loss of time and any disturbances.
- Maladjustment of many students to take on, exclusively, papers with certain responsibilities, respecting at the same time the duties of colleagues.
- In ideas confrontational activities there were behaviours that showed some confusion regarding the tone used by the students.
- Unsatisfactory way of participation in cooperative activities by two students.
- The diversity of methods used, one of which with two variants, showed that there may be alternatives regarding the duration and complexity of the cooperative activities.

Key Conclusions

- Survey results (end of the school year) where it asked the opinion of students: 83% considered that teamwork made all group members to be benefit; 78% opined that the cooperative work was, overall, effective.
- Critical analysis by the trainee: possible need to have been carried out previous activities, oriented for students, for acquisition or enhancement of social skills; the practical application of this methodology only with one class did not allow comparative analyzes.
- The trainee maintains the perception that cooperative learning will play an important role in the future of education. Indeed, and as reinforced by the opinions of students, provides the development of core skills of the human being and the individual’s own sustainability, by the appreciation of difference, tolerance, critical thinking and autonomy.

References

INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING

POSTER: LANGUAGE LESSONS AS A MEAN TO PROMOTE INTERCULTURAL AWARENESS

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FCSH-UNL

INTRODUCTION

This work was performed for the school year of 2011/2012 at Escola Secundária da Quinta do Marquês and the main aim was to promote intercultural awareness through language lessons.

In order to explore the concept from a didactic perspective, it was considered the formulation of Abdallah-Pretceille e Porcher “l’autre est à la fois identique à moi et différent de moi”. According to this idea, interculturalism can be seen as a concept that includes four elements, like “the self”, “the other”, “identity” and “difference”. This means that between “the self” and “the other” there is simultaneously an identity and a difference, because we are all human beings, but at the same time each one has his own particularities according to his own cultural roots.

From a pedagogical point of view, this concept can be a way to develop in students some principles like solidarity and respect. Besides that it can be considered as a mean to understand both “the other” and “the self”.

Taking into consideration that schools have an important role in education of individuals and bearing in mind that education comprehends many issues that are also related with citizenship, to work the interculturalism in classes is a way to prepare pupils to be conscious citizens of the current multicultural world.

METHODS

As the pedagogical practice was carried out with a class of 10th year, where the subject taught was Portuguese (the mother language) and with a class of 7th year, where the subject taught was French (a foreign language), the methodology used was different in these two classes.

PORTUGUESE CLASSES:

Considering the particularities of the class, the choice was to develop in students skills of literature analysis and to use this one to promote an intercultural awareness, through the reflection of the texts content.

Without ignoring the Portuguese program for this school year, the poems selected were:

- “O dia em que eu nasci, moura e pereça” (Luís de Camões)
- “Sete anos de pastor Jacob Servia” (Luís de Camões)
- “Projecto Metafísico” (Nuno Júdice)
- “Retrato” (Vitorino Nemésio)

FRENCH CLASSES:

Taking into account the importance of communication when teaching foreign languages, it was thought that the best way to promote interculturalism was through the contact with other culture. This was the basis for the creation of a blog1, as a mean for school interchange with a class in Poland. The French classes were planned in order to provide the students the tools they needed to communicate with a French class in Poland.

RESULTS

PORTUGUESE CLASSES:

- Through the observation of Cambés poems and the excerpts from Bible that had similarities with these poems, the students could understand some of the influences of this poet and how texts communicate themselves, being able to think about the texts they read.
- From the reading and analysis of the poem “Projecto Metafísico” of Nuno Júdice, learners were led to think about the role of dreams in our lives. Secondly they read the speech of Martin Luther King “I have a dream”, which allowed them to make some reflections about discrimination, like the following one:

  "Besides the fulfillment of his dream, there is still some discrimination by population. For example, there are moments in life where if there is a problem, many people have more tendencies to blame a black man instead of a white man, although they are humanly equal to the point of making the same mistakes. Society should open her eyes for the reality, as both the black and the white man have a heart inside them.”

  Student A

(translation)

FRENCH CLASSES:

- Due to the knowledge acquired in classroom, students were able to accomplish the tasks proposed by the teacher, which would lead them to communicate with the other.
- The tasks realized were the presentation of students in order to introduce themselves to the Polish students; description of the activities practiced during a weekend and creation of a “voki” describing his daily routine.
- Performance of spontaneous comments by both Portuguese and Polish students, showing thus the dialogue that gave voice to the school exchange.

Portuguese student: Salut Karolina! :) Je m’appelle Inês! Bisous

Polish student: Salut Inês! Comment ca va ? J’habite à Częstochowa et toi, où habites-tu ? Bisous :***

Portuguese student: Ça va bien ! Et toi ? J ’habite à Oeiras, près de Lisbonne. Quell’est ta couleur préfère ? Bisous ! :) Inês


Reproduction of a dialogue between a Portuguese student and a Polish student performed through the comments of the blog.

KEY CONCLUSIONS

- By thinking on the role of interculturalism in education, it can be concluded that to be open to the other is a key issue.
- Considering the school as a micro-society and taking into account its importance in the development of future citizens, it becomes particularly relevant to explore intercultural matters with everyone, including homogenous classes from cultural point of view.
- Once the richness of literary texts, it is very appropriate to use them in order to develop the skills of analysis and reflection in students.
- One of the best way to be aware of the similarities and differences of the others is dealing directly with them. Thus, the new tools available by technological development, like the blog, can provide a new life to the learning of classroom.

REFERENCES


3. SHARING: FROM MULTICULTURAL ENCOUNTERS TO INTERCULTURAL PROJECTS
The present paper aims to propose a framework to observe and analyse non-formal intercultural initiatives. In order to develop this framework, it is important to depart from existing non-formal intercultural initiatives and try to establish a common structure of analysis. This structure can be tested through its application to different non-formal intercultural projects in different local contexts, yet this testing won’t be provided in the present paper.

In order to attain the aim of the paper, authors will proceed with a descriptive synthesis on two types of intercultural projects: family hosting and urban tourism. This synthesis will be based on written documents provided by the projects’ organizers and websites (AFS, intergenerational hosting and Migrantour). The construction of the grid will proceed through a process of a thematic analysis, in order to list dimensions and related indicators guiding an evaluation of initiatives contributing to multi- and intercultural education outside the traditional education system. The grid is prepared as a first instrument for integration in a broader proposal of Observatories of Tolerance and Migration.

Non-formal and informal intercultural projects based on family hosting and urban tourism

Along with the multi- and interculturalism concerted at a national and international level and supported by state institutions, multicultural encounters can occur in a non-formal way, through educational practices which are not included in the formal system of education, and in an informal way, when they happen outside the traditional paths of education. These multicultural encounters may be developed into intercultural projects promoting intercultural relations.

Developing the attention towards non-formal and informal educational opportunities is a way to develop a holistic perspective of intercultural education and lifelong learning, seeking the depthness of the analysis of intercultural contexts and the strength of links and connections between people.

Taking into account examples of different fields of action – family hosting and urban tourism –, the challenge we propose here is to find a way to analyse how relations between people with different cultural backgrounds can lead to the development of better and promising educational practices.
INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING ALL MEET IN LISBON ’15

backgrounds, interacting outside the formal educational system, can be a vehicle to interculturalism.

Family is one of the most important agents of socialization and it is the main key for informal education: parents deeply influence children’s values and behaviour patterns, teaching their own culture to their children. So, the question is: how can a family promote an intercultural environment?

AFS Intercultural Programs is an international, voluntary, non-governmental not-for-profit organization that provides intercultural learning opportunities. Each country has a relationship with the international networks of AFS Intercultural Programs and of EFIL, the European Federation for Intercultural Learning.

One of the core values promoted by AFS is the personal growth through immersion in a foreign culture, in an informal intercultural education way. Participants can discover and explore a new culture by embracing exchange programs. Students and young adult professionals and their families, on the one hand, and host families, on the other hand, can experience one year of intercultural relations: students between 15 and 18 years old and young adults going abroad in living for a year at a host family from another country, another language and another culture; while host families share their homes with a new family member and open doors within their communities, forging strong ties besides the hosting time.

As referred in AFS website, “by experiencing another culture as an outsider, they gain a deeper understanding of the world and take steps towards becoming responsible global citizens. Participants also develop useful skills for the future, such as fluency in another language, which can provide a competitive advantage when applying for college or in the workforce”.

Founded in 1947 AFS has even more than 400,000 students and young adult professionals from 50 different countries the opportunity to travel abroad and embark on personal growth experiences that continue for a lifetime. In Portugal, the Portuguese AFSA agency promotes these experiences since 1956.

Also in a cultural exchange perspective regarding families, another program is taken in several cities by municipalities, universities and/or private welfare institutions in Portugal: the intergenerational hosting of young people by senior families or elder people living alone.

Avós do Coração (Grandparents by Heart) promoted by FCSH-UNL (Lisbon), Acoedagem (Grandparents and children accommodation) in Braga, Aconchego (Coziness) in Oporto, Lado a Lado (Side by Side) in Coimbra and Lojas para a Vida (Life Tests) in Castelo Branco. These are some examples of local initiatives overcomin senior loneliness by hosting young students from other regions or countries (as long as there are no linguistic barriers). By dealing with different generation’s necessities, ways of living and values, both younger and senior people are challenged to have a wide-open perspective about living and dealing with cultural differences. These are the main goals to apply to these programs: higher education students between 18 and 35 years old and not living in the city; seniors must live alone or with one second person in their homes. By dealing with cultural differences, students and seniors in this challenge of sharing a home and a life experience. The recognition of this initiative of Sustainable Tourism as considered by UNWTO: “(2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance; (3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities, agencies and social services to host communities, and contributing to poverty alleviation.” (UNWTO, website).

The idea of creating Migrantour as a project of responsible and sustainable tourism, with a local scale, but including both local origin citizens and citizens coming from distant cultures, departed from the observation of “how migration, always a factor in urban change, is a transnational phenomenon that creates strong linkages among displaced people and families, in different territories and cultures” (Vietti 2015: 5).

In Turin, 2009/2010, the first course for “intercultural companions” was developed, supported by a tour operator for responsible tourism in collaboration with NGOs. It generated interest from other Italian and European institutions, so in 2014 it developed into the project “MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity” supported by Foundation ACRA-CCS, Viaggi Solidali and Oxfam Italia, Marco Polo Echanger Autrement and Batitina Voyages (France), Associazió Perifèries del Mon (Spain), IMVF and Associação Renovar a Mouraria (Portugal) and Earth (Belgium), co-financed by the European Union.

Cities were initially identified for the development of the project: Turin, Milan, Genova, Florence, Rome, Marseille, Paris, Valencia and Lisbon. With the objective of supporting “the integration of citizens of migrant origin in participating cities through building comprehension and respect between all residents”, the activities developed included “studies on multicultural neighbourhoods, training courses, new workshops and walks for schools and citizens” (Vietti 2015: 5). The creation of a European network was the strategy chosen to the intended multiplying effect, allowing sharing good practices of social cohesion and promotion of a European sense of citizenship, while offering a sustainable earning opportunity for the intercultural partners involved.

The Portuguese neighbourhood where Migrantour has been implemented is Mouraria. This is a very rich territory regarding social and historical heritage. Mouraria is one of the oldest quarters of Lisbon, once house of the Moors (at the root of the quarter’s name) and Christians, it is the home place of fado music and long-lasting place of residence for foreigners arriving in the Portuguese capital. Nowadays, “Over 50 nationalities are represented in Mouraria, with a percentage of foreign residents (24% of the total population) well above the city’s average (11%) and the national (14%) and Continental (20%) and Asian communities; and “From Mouraria to the whole world”, which better highlights the historical pieces of the cultural mosaic represented by this quarter.

Proposing a framework to observe and analyse non-formal intercultural initiatives

Despite being different and unique in its own way, the three cases taken as examples of non-formal and informal intercultural initiatives have something in common: they promote, in a certain time and space, intercultural exchanges between people with different social, generational and cultural background, contributing to social values such as tolerance and respect to human diversity. Therefore, in order to monitor intercultural initiatives, the non-formal and informal context must be taken into account.

When we plan an intervention at an intercultural level, involving the experience of diversity and tolerance, it is necessary to take into account both the personal and social identities of each person, his/her perception of the world and of others, and his/her expectations. These elements are not devoid of prejudices and stereotypes, unknown to promoters of the activity. Therefore, the development of any intercultural activity must be designed: a) to foster tolerance and respect, b) to be well-grounded and to contribute to the goals to achieve; c) the adequate activities; d) the evaluation of the goals; e) the impact of the activity in the medium and long terms. Although these last two points might be the most difficult to assess, some activities may allow to gather feedback, promoting a deeper participation all those who are involved. Monitoring activities is a key element in enabling not only changes and adjustments but also the integration of new elements.
In order to list, monitor, track and evaluate non-formal initiatives, we suggest the following grid (see Table 1) as a basis to register information of each intercultural initiative: besides information to identify the initiative and its timing, it is important to be aware of its dimension and growth, the diversity of the target population, the criteria defined for the selection of intercultural promoters/agents, the references of these projects in the media, the aims they try to achieve in a local, national and/or international levels, the social impacts they have, which critical issues they face, how the process of training/preparation of collaborators is defined, with which institutional support, the outputs, networks they are involved in and promoters they have, and how is the sustainability of the project guaranteed.

Because of its informality and its subjective and individual effects, it is not easy to apply this type of observation to an informal context such as the families. Therefore, the authors' proposal is focused on non-formal initiatives' evaluation.

Taking into account two of the three examples previously described – one in each field of action, i.e., family hosting and urban tourism – we tried to sum up and evaluate the initiatives according to this grid of analysis, in order to better understand the contribution of non-formal approaches towards interculturalism. This proposal can be seen in the following tables 2 and 3.

Table 1. Grid for the analysis of non-formal intercultural initiatives

<table>
<thead>
<tr>
<th>Topics</th>
<th>Indicators</th>
<th>AFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identification</td>
<td>Field of action and type of intervention</td>
<td>International, voluntary, non-governmental, non-profit organization that provides intercultural learning opportunities to help people develop the knowledge, skills and understanding needed to create a more just and peaceful world.</td>
</tr>
<tr>
<td></td>
<td>Target population</td>
<td>«Young people, families, other stakeholders and wider audiences».</td>
</tr>
<tr>
<td>Date of creation and years of experience</td>
<td>- Number of participants</td>
<td>International AFS: started in 1915, having now 101 years of experience.</td>
</tr>
<tr>
<td></td>
<td>- Tendency of growth along the years</td>
<td>AFS Portugal: started in 1956, now with 60 years.</td>
</tr>
<tr>
<td>Size and growth</td>
<td>- Number of participants</td>
<td>More than 400,000 students and young adult professionals and 100,000 volunteers.</td>
</tr>
<tr>
<td></td>
<td>- Tendency of growth along the years</td>
<td>This year, the worldwide network of AFS Volunteers will work with almost 13,000 students.</td>
</tr>
<tr>
<td>Diversity</td>
<td>- Number and list of different cultures/nationalities/languages/religions...</td>
<td>Offices in more than 50 countries and program activity in more than 80 countries.</td>
</tr>
<tr>
<td>Criteria for the selection of the intercultural promoters/agents</td>
<td>- Speaking the same language</td>
<td>Participants must be high school students and can apply to full and partial merit-based scholarships or eligible students with demonstrated financial need.</td>
</tr>
<tr>
<td></td>
<td>- Being a migrant</td>
<td>AFS Portugal states participants can be any young aged 15-18 «with good academic performance and without health and emotional problems. In general, a participant AFS program must have the following characteristics: have a good performance and school motivation; be flexible, sociable and motivated to learn from different experiences».</td>
</tr>
<tr>
<td></td>
<td>- Willing to share information</td>
<td>Host families should want a contact with another culture, another language, new customs and values. Student must be considered as a family member.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Volunteers must wish to contribute in a variety of activities, those related more directly to the programs, such as the promotion of the organization in the local community, recruitment, interview and orientation of participants in exchanges (students, host families and host schools), or directed to functions of leadership in a local, national or international level.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>All candidates to become participant, host family or volunteers will pass through a selection process of recruitment with interview.</td>
</tr>
<tr>
<td>News in the Media</td>
<td>- Links to news</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Perspective of the news (political issues, social issues, a problem, an opportunity, etc.)</td>
<td></td>
</tr>
<tr>
<td>Aims</td>
<td>- Local level</td>
<td>- Promoting students mobility and intercultural experiences</td>
</tr>
<tr>
<td></td>
<td>- National level</td>
<td>- Promoting family hosting of young people from a different social and cultural background and with a different language</td>
</tr>
<tr>
<td></td>
<td>- International level</td>
<td>- International exchanges of educational, social and cultural experiences</td>
</tr>
<tr>
<td>Social impact</td>
<td>- Intercultural achievements</td>
<td>- «foster intercultural skills of the participants: the ability to adapt to multicultural contexts and framework in international scenarios»</td>
</tr>
<tr>
<td></td>
<td>- Contextual improvements</td>
<td></td>
</tr>
<tr>
<td>Critical issues</td>
<td>- Intercultural challenges</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Contextual barriers</td>
<td></td>
</tr>
<tr>
<td>Training/preparation of collaborators</td>
<td>- - -</td>
<td></td>
</tr>
<tr>
<td>Institutional support</td>
<td>- - -</td>
<td></td>
</tr>
<tr>
<td>Outputs</td>
<td>- - -</td>
<td></td>
</tr>
<tr>
<td>Networks involved</td>
<td>- - -</td>
<td></td>
</tr>
<tr>
<td>Promoters</td>
<td>- Civil society (group, association, NGO)</td>
<td>- Preparation of volunteers aiming further orientation of participants in exchanges/mobility (students, host families and host schools) - Volunteer summits</td>
</tr>
<tr>
<td></td>
<td>- Governmental organizations</td>
<td></td>
</tr>
<tr>
<td>Sustainability of the project</td>
<td>- - -</td>
<td>- Portuguese Institute for Sport and Youth - Ministries of Education - UNESCO</td>
</tr>
<tr>
<td>Contacts</td>
<td>- Webpage</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Email</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Address</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Phone</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Contact person</td>
<td></td>
</tr>
</tbody>
</table>

Table 2. Analysis of AFS Portugal (family hosting)

<table>
<thead>
<tr>
<th>Topics</th>
<th>Indicators</th>
<th>AFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Identification</td>
<td>Field of action and type of intervention</td>
<td>International, voluntary, non-governmental, non-profit organization that provides intercultural learning opportunities to help people develop the knowledge, skills and understanding needed to create a more just and peaceful world.</td>
</tr>
<tr>
<td></td>
<td>Target population</td>
<td>«Young people, families, other stakeholders and wider audiences».</td>
</tr>
<tr>
<td>Date of creation and years of experience</td>
<td>- Number of participants</td>
<td>International AFS: started in 1915, having now 101 years of experience.</td>
</tr>
<tr>
<td></td>
<td>- Tendency of growth along the years</td>
<td>AFS Portugal: started in 1956, now with 60 years.</td>
</tr>
<tr>
<td>Size and growth</td>
<td>- Number of participants</td>
<td>More than 400,000 students and young adult professionals and 100,000 volunteers.</td>
</tr>
<tr>
<td></td>
<td>- Tendency of growth along the years</td>
<td>This year, the worldwide network of AFS Volunteers will work with almost 13,000 students.</td>
</tr>
<tr>
<td>Diversity</td>
<td>- Number and list of different cultures/nationalities/languages/religions...</td>
<td>Offices in more than 50 countries and program activity in more than 80 countries.</td>
</tr>
<tr>
<td>Criteria for the selection of the intercultural promoters/agents</td>
<td>- Speaking the same language</td>
<td>Participants must be high school students and can apply to full and partial merit-based scholarships or eligible students with demonstrated financial need.</td>
</tr>
<tr>
<td></td>
<td>- Being a migrant</td>
<td>AFS Portugal states participants can be any young aged 15-18 «with good academic performance and without health and emotional problems. In general, a participant AFS program must have the following characteristics: have a good performance and school motivation; be flexible, sociable and motivated to learn from different experiences».</td>
</tr>
<tr>
<td></td>
<td>- Willing to share information</td>
<td>Host families should want a contact with another culture, another language, new customs and values. Student must be considered as a family member.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Volunteers must wish to contribute in a variety of activities, those related more directly to the programs, such as the promotion of the organization in the local community, recruitment, interview and orientation of participants in exchanges (students, host families and host schools), or directed to functions of leadership in a local, national or international level.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>All candidates to become participant, host family or volunteers will pass through a selection process of recruitment with interview.</td>
</tr>
<tr>
<td>News in the Media</td>
<td>- Links to news</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Perspective of the news (political issues, social issues, a problem, an opportunity, etc.)</td>
<td></td>
</tr>
<tr>
<td>Aims</td>
<td>- Local level</td>
<td>- Promoting students mobility and intercultural experiences</td>
</tr>
<tr>
<td></td>
<td>- National level</td>
<td>- Promoting family hosting of young people from a different social and cultural background and with a different language</td>
</tr>
<tr>
<td></td>
<td>- International level</td>
<td>- International exchanges of educational, social and cultural experiences</td>
</tr>
<tr>
<td>Social impact</td>
<td>- Intercultural and global citizenship education</td>
<td>- «foster intercultural skills of the participants: the ability to adapt to multicultural contexts and framework in international scenarios»</td>
</tr>
<tr>
<td></td>
<td>- Promote the importance of intercultural learning and the power of cultural understanding within local communities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Relevant, educational and public events that addressed intercultural issues with a national context</td>
<td></td>
</tr>
<tr>
<td>Critical issues</td>
<td>- Lack of information</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Lack of individual and family initiatives to join the program</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Global economic crisis retracting participation applications</td>
<td></td>
</tr>
<tr>
<td>Training/preparation of collaborators</td>
<td>- - -</td>
<td></td>
</tr>
<tr>
<td>Institutional support</td>
<td>- - -</td>
<td></td>
</tr>
</tbody>
</table>

All candidates to become participant, host family or volunteers will pass through a selection process of recruitment with interview.
### Table 3. Analysis of Migrantour (urban tourism)

<table>
<thead>
<tr>
<th>Topics</th>
<th>Indicators</th>
<th>Migrantour</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Identification</strong></td>
<td>Field of action and type of intervention</td>
<td>Responsible tourism: urban tours accompanied by citizens of migrant origin</td>
</tr>
<tr>
<td><strong>Target population</strong></td>
<td>Residents, tourists, students</td>
<td></td>
</tr>
<tr>
<td><strong>Date of creation and years of experience</strong></td>
<td>2009/2010: first course “intercultural companions” for responsible tourism in Turin, Italy; expansion to Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon for the network/project formal establishment in 2014; common training for over 150 intercultural companions had completed the training to guide over 11,000 participants in tours</td>
<td></td>
</tr>
<tr>
<td><strong>Size and growth</strong></td>
<td>- Number of participants</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Tendency of growth along the years</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- As of 2015, over 150 intercultural companions had completed the training to guide over 11,000 participants</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- From the first course proposal, expansion to studies on multicultural neighbourhoods, training courses, new routes, workshops and walks for schools and citizens in all partner cities; new partners joint the network</td>
<td></td>
</tr>
<tr>
<td><strong>Diversity</strong></td>
<td>Number and list of different cultures/nationalities/languages/religions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nationalities, languages and religions very different, according to each context: trained companions from over 40 different countries that speak at least 30 different languages</td>
<td></td>
</tr>
<tr>
<td><strong>Criteria for the selection of the intercultural promoters/agents</strong></td>
<td>Being a migrant</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Being a resident of the neighbourhood in which the project is established, being “local” irrespective of the region or country of origin (priority to migrants, different backgrounds)</td>
<td></td>
</tr>
<tr>
<td><strong>News in the Media</strong></td>
<td>Perspective of the news</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Disclosure news highlighting the positive experience of diversity (finding the multicultural city and forgetting prejudice):</td>
<td></td>
</tr>
<tr>
<td><strong>Aims</strong></td>
<td>Local level</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Identify themes and narratives to tell the story of the migrations that have transformed the area over time and the specific contribution that different generations of migrants have made to enrich the tangible and intangible heritage of the city</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Give a historical interpretation to the phenomenon of migration, identifying links and parallels between different flows over time and providing tools for dialogue and mutual understanding between residents</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Illustrate urban complexity through routes created so that each stop enables an exploration of a certain theme, historical period or a specific wave of migration so as to piece together the complete intercultural mosaic of the neighbourhood</td>
<td></td>
</tr>
</tbody>
</table>

### Networks involved

<table>
<thead>
<tr>
<th>Networks involved</th>
<th>Testimony of participants and host families in the website</th>
</tr>
</thead>
<tbody>
<tr>
<td>AFS.org</td>
<td>- Civil society (group, association, NGO)</td>
</tr>
<tr>
<td>- Intercultura - AFS</td>
<td></td>
</tr>
<tr>
<td>- AFS volunteers</td>
<td></td>
</tr>
<tr>
<td>- European Federation for Intercultural Learning</td>
<td></td>
</tr>
<tr>
<td>- Host schools</td>
<td></td>
</tr>
</tbody>
</table>

### Social impact

- Intercultural achievements |
| - Contextual improvements |
| - Building comprehension and respect between all residents |
| - Promotion of migrants learning: language, local history, multi-cultural elements, deeper understanding of the others, of the world, promotion of a responsible and humanizing global citizenship |
| - Promotion of tourists/locals learning: city routes guided by local resident immigrants, multicultural journeys guided by “different” locals, better understanding of groups in various aspects of their culture |

### Critical issues

- Intercultural challenges |
| - Contextual barriers |
| - Lack of knowledge about the preparation of participants, potential surprise with a tour presented as positively integrative but which implies entering some of the darkest parts of the cities |

### Outputs

<table>
<thead>
<tr>
<th>Outputs</th>
<th>- New routes prepared with the guides/migrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Training courses for the guides/migrants (important tools and multi-cultural neighbourhoods’ history)</td>
<td></td>
</tr>
<tr>
<td>- EU financed project</td>
<td></td>
</tr>
</tbody>
</table>

Source: AFS Portugal website (www.intercultura-afs.pt) and AFS (www.afs.org); grid filled in by authors

Source: Migrantour website and main output (references in the grid); grid filled in by authors
Analysing the initiatives’ information and filling the fields regarding topics and indicators for each initiative, we can clearly understand their contribution to an intercultural dimension of non-formal educational projects in a summarised and structured way. Besides a micro-analysis of each initiative, it is also valid in a second moment a meso- and macro-analysis by comparing types of initiatives or the whole set of initiatives in order to evaluate their contribution to the promotion of an intercultural status in society. This type of monitoring would allow Intercultural Education Platforms to better know their contextual allies for intercultural purposes. Some of this data could be provided by participants in intercultural projects. It would be a way of involving immigrants and locals in a mutual understanding, also favouring integration of immigrants in the host country, region and community, and turning them into participants of that same integration. After gathering this information, an important bridge could be built with regional Observatories of Migrations and Tolerance.

An Observatory of Migrations could supervise activities such as the examples we took as promoters of intercultural exchange. The objectives of the Observatory would be gathering information about cultural elements, problems at adaptation, difficulties in integration in the host country and other data provided by migrants in order to know them better and work with them in a more adequate way. The Observatory can also provide information about crucial subjects such as rights, duties, education, work, law, community organization, language, sports, cultures, additional tools and mechanisms’ adaptation and integration. In fact, a main problem is related with migrants’ language performance and the misunderstanding of aspects of everyday life, society, jobs, education. Migrant’s physical well-being, social and emotional stability, cultural and literacy communication are relevant domains of the global learning (UNESCO 2013). In a complementary way, an Observatory of Tolerance could provide a dissemination of local best practices by involving different communities and promoting interethnic encounters and joint interethnic activities.

Final remarks

Despite the undeniable importance of formal education towards interculturalism and fostering global citizenship, non-formal and informal initiatives must also be taken in account. With reference to the initiatives previously described taken in a family hosting or urban tourism contexts, we highlight the aspects that seem most relevant in terms of intercultural strategies and promoting tolerance:

1) Immersion in a foreign culture, in an informal intercultural education path: the daily sharing of life within a host family presents itself as one of the most positive factors for mutual knowledge and enrichment. Indeed, the knowledge of daily life involves several learning opportunities: a) languages of host country and of the migrant; b) learning of lifestyles, ways of being and of saluting, food tastes, behaviours, hygiene habits, musical tastes, among others;

2) Intergenerational hosting of young people by senior families or elder people living alone: the sharing of intergenerational experiences inevitably leads to a bidirectional learning process that values and rejuvenates the senior and his/her (digital) literacy and communication skills, critical thinking, self-esteem and self-concept; but it also enriches the young one with life stories, shared experiences, and new ways to solve problems and to face everyday situations;

3) Experiencing another culture as an outsider: besides learning the language and multi-cultural elements, the migrant may acquire a deeper understanding of the others, of the world, and may exercise a more responsible, more collaborative and more humanizing global citizenship;

4) Touristic city routes guided by local resident immigrants: they provide a multicultural journey guided by the elements of local communities; this knowledge, acquired in the form of walk, talk, smells, voices and sounds, will allow an understanding of groups in various aspects of their culture; it is promoted in a very close and dynamic way and interaction.

Due to its specificity and subjectivity, informal contexts’ intercultural influences such as within families or groups of friends are not easy to standardize in order to propose a grid of evaluation. Nonetheless, evaluation and monitoring non-formal initiatives in an intercultural context can be done and it is even a way to add value to their contribution towards interculturalism in a certain society. The grid proposed by the authors, although tested in two initiatives and open to changes and suggestions, by listing dimensions and related indicators can be seen as a way of guiding an evaluation of initiatives contributing to multi- and intercultural education outside the traditional education system. This type of analysis can be repeated in time and in several initiatives, making also possible a broader perspective on intercultural projects. It can also be a starting point for a more detailed framework, enriched with the contribution of stakeholders within non-formal initiatives.

References

AFS website - www.afs.org (accessed on 10/10/2015)


UNWTO website - http://sdt.unwto.org/content/about-us-5 (accessed on 19/10/2015)
INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING

THE POSITION OF MINORITY RELIGIOUS GROUPS IN GLASGOW, NOVELLARA AND TATARSTAN

Stephen J. McKinney
University of Glasgow
School of Education
Creativity, Culture and Faith

Federico Zannoni
University of Bologna
Department of Education Studies

Vasil Sakaev
Kazan (Volga region) Federal University,
Institute of International relations, History and Oriental studies

Summary
This chapter provides a critical examination and comparison of the contemporary position of three religious minorities: the Muslims in Glasgow; the Sikhs in Novellara and the Kryashens in Tatarstan. This is initially accomplished through an overview of the socio-economic, cultural and political impact of the religious minorities as three important case studies and through their relationship with the dominant form of religion and religious identity. The chapter will then analyse this information and these relationships using the four types of claims for recognition proposed by Koenig (2015): (1) claims for recognition of difference (2); claims for more autonomy in public spheres (3); claims for tolerance and (4) call for greater recognition for equal participation in organization of the state.

Key words: Kryashens, Muslims, religious minorities, Sikhs

Introduction
This chapter originates in a series of shared papers and symposia presented by the three authors on the topic of the position of minority religious groups in Scotland, Italy and the Russian Federation. The papers/symposia were delivered at conferences associated with the ALLMEET project in Bologna (20 April 2015), Glasgow (30 June 2015) and Lisbon (23 November 2015). The focus of this chapter draws on these presentations and examines three case studies: the contemporary position of the Muslim community in Glasgow, Scotland, the Sikh community in Novellara, Italy and the Kryashens in Tatarstan, Russian Federation. There are fascinating comparisons and contrasts to be drawn between these three case studies.

We can gain insights into the contemporary position of a religious minority through the examination of their socio-economic, cultural and political impact and through their relationship with the dominant form of religion and religious identity. Religious identity in Scotland, Italy and Russia became increasingly conflated with the concepts of nation and national identity that were deepened and intensified in the 19th century (Nielsen, 1999). In Scotland this religious identity was predominantly Protestant and in Italy Catholic. In a post-communist Russia the religious identity was Orthodox Christianity. There are intense contemporary debates about the continued privileging of these dominant religious groups in Scotland and Italy and the position that they command in the state within contexts of greater religious diversity – privileges and positions they are reluctant to surrender or share with religious minorities (Nielsen 1991; Scuderi 2015). This is juxtaposed with the low practice rate for Christianity in Scotland and Italy and the debates on the secular status of the state and the organization of the state (Bruce et al 2004; Pastorelli 2012; Ventura 2012). Nevertheless, there remains a residual, if uneasy, acceptance that these religious identities, or forms of these religious identities, are still linked in some way to national identity in Italy and Scotland. Since the demise of the Soviet Union, the Orthodox Christian Church has reclaimed and recovered an important position and role in Russian identity in the Russian Federation (Koesel 2014).

The special role of the Orthodox Church has been publicly supported by a series of Presidents, including President Putin.

This chapter will examine the Muslims in Glasgow, the Sikhs in Novellara and the Kryashens in Tatarstan and the challenges that they have faced, and continue to face in their local contexts. We will examine: the origins and current population of the minority; the socio-economic, cultural and political position of the minority; the tensions and discrimination they experience and their relationship with the dominant religion. Once these issues have been examined, we propose to deepen the discussion by adopting four types of claims for recognition of Muslim migrants proposed by Koenig (2015) and adapting them to our three religious minorities as claims for recognition. This will facilitate a closer analysis of the three case studies. These claims for recognition are: (1) claims for recognition of difference, for example, in dress and of other public symbols of religious affiliation (2) claims for more autonomy in public spheres – this can be exemplified in calls for religious schooling and permission to convert existing buildings into places of worship or construct new places for worship; (3) claims for tolerance that can call for greater national recognition of religious holidays and extension of blasphemy laws and (4) call for greater recognition for equal participation in organization of the state.

The Muslim community in Glasgow
It is difficult to estimate the Muslim population of Glasgow and Scotland until the early twentieth century and the later census data of 2001 and 2011 because the historical travellers or migrants to Scotland were often identified as being Asians rather than being designated by their religion. There is some speculation that Muslim diplomats or traders may have arrived in Scotland before the fifteenth century, but there is more concrete evidence of a small Muslim presence from the sixteenth century onwards (Mann 2008). In the eighteenth and nineteenth centuries the number of Muslims slowly increased as Scots returning from working and living in India brought their servants home with them to resettle in Scotland. During this period, Indian seamen (or lascars) became more common in the ports (Dunlop 2015). On some of the docks in Glasgow, special washing facilities were constructed for the Muslim lascars (Prescott 1992). In the late nineteenth century, a number of Indians came to Scotland to study medicine and engineering in the universities and by the early twentieth century there were around 300 Indian students in Scotland. In the nineteen twenties, Indians became involved in peddling clothing and by the late nineteen thirties there were about 300 Muslims in Scotland (Mann 1992, 2008). In 1944, the first Mosque was opened in Glasgow. In the nineteen fifties, Muslims were recruited for unskilled and semi-skilled labour (industrial and transport jobs) and their number grew to 3,000 by 1960 (Mann 2008). The numbers increased steadily to 15,000 in 1970, 25,000 in 1980 and 35,000 in 1990. Many members of the Muslim community worked in retail and restaurants. According to the Census data of 2001 and 2011, the Muslim population of Scotland grew from 27,600 to 37,000, and by 2011 (0.84% of the population to 1.4%). In Glasgow the Muslim population grew from 17,792 in 2001 to 32,117 in 2011 (3.1% to 5.4% of the population of the city) (The Scottish Government 2005; Glasgow City Council 2013). The Muslims are the largest religious group after the Christians in Glasgow and Scotland.

Despite being a small proportion of the population in Glasgow, the Muslims have established a significant presence in the city. This Muslim presence is symbolised by the impressive Glasgow Central Mosque that was opened in 1981. This was the first purpose-built Mosque in Glasgow and is the largest Mosque in Scotland. The Mosque operates as a space for worship but also as a centre for community activities. Some members of the Muslim community have prospered in retail and the catering industry. Members of the Muslim community have played important roles in Scottish and Glasgow public life. Notable figures include Mohammad Sarwar, a prominent member of Parliament (1997-2010) and members of the Scottish Parliament who have represented parts of Glasgow: Bashir Ahmad (2007-2009) and the widely known Scottish Nationalist Party MSP Humza Yousaf (2011-).

There has been significant discussion in the UK about the question of assimilation or integration of the Muslim community since the 1960s/1970s (Weller and Cheruvallil-Contractor, 2015). Before the series of events that began with the riots of 2001 in England and continued with 9/11 and 7/7 and November 2015, British identity was beginning to accommodate and include Muslim migrants. After these events this became more problematic. There is a perception that Muslims and Asian people in general are well integrated in Scotland and have experienced less discrimination than in other parts of the United Kingdom. Possible reasons for this perception include the ideas that Scotland is more egalitarian than England or religious conflict is focused on the inter-denominational sectarianism between Catholics and Protestants and less focused on discrimination against other religious groups such as Muslims (Hopkins and Smith, 2008; McCreone and Bechhofer, 2008). It may be that the Muslims in Scotland are still perceived to constitute a minority and can be understood to pose no real threat to Scottish society (Devine, 2006). There are arguments that Muslims in Scotland are more likely to identify as Scottish than Muslims in England associating with national identity (Hussain and Miller, 2006). There are many young Muslim people in Scotland who hold multiple identities and can be understood to pose no real threat to Scottish society (Devine, 2006). There are arguments that Muslims in Scotland are more likely to identify as Scottish than Muslims in England associating with national identity (Hussain and Miller, 2006). There are many young Muslim people in Scotland who hold multiple identities.
identities and consider themselves to be, among other identities, both Muslim and Scottish. There was a serious terrorist incident on the 30th of June 2007 when a car loaded with gas canisters was rammed into the doors of the terminal building at Glasgow airport. It was pointed out at the time that neither of the assailants were from Glasgow or Scotland.

The perceptions of greater integration and less discrimination in Scotland, however, deserve closer scrutiny. These perceptions need to be balanced by research which suggests that Muslims, like other religious-ethnic groups, are more likely to be accepted as Scottish if they adopt the prevalent modes of behavior and cultural mores of Scottish society (Virdie et al 2006). This has the potential to blur the ‘otherness’ of the Muslims. Further, the Scottish Government report, *Experiences of Muslims living in Scotland* (2011), reports some significant challenges faced by many members of the Muslim community. There have been assumptions that Muslims in Scotland, as in other parts of the United Kingdom, engage in forms of segregation in particular areas of cities including Glasgow (Ansari 2002). This assumption of self-segregation disguises the seriousness of the plight of many members of the Muslim community. Many Muslims are located in areas characterized by poverty and deprivation and, in fact, the alleged self-segregation reflects the low socio-economic status of many Muslims and their lack of choice and lack of social mobility. Muslim women, in particular, have a high rate of unemployment at 18% throughout Britain (University of Bristol 2015). This can be attributed to a number of causes. The women may have limited access to child-care. They may have limited English language skills. Some employers may be reluctant to employ them because of their distinctive dress (the wearing of the hijab). The latest figures for the number of Muslims in prison in Scotland indicate that the 201 Muslims in prison are 2.54% of the overall prison population (Scottish Government 2015). This figure is significant because, as has been seen, the overall Muslim population of the country is 1.4%.

There is also recorded evidence of discrimination against Muslims. There has been opposition to the construction of mosques in residential (and wealthy) areas such as the Glasgow suburbs of Bearsden in 1999 and Newton Mearns in 2001 (Ansdell 1999; Mackay 2001). There were repercussions for Scottish Muslims as a result of increased insecurity among the Muslim community and alleged increase in religiously motivated crime. Since records have been kept of religiously aggravated offences, the number of police charges for religiously aggravated offences in Scotland has fluctuated from 19 (2% of all charges) in 2011-2012 to 80 (12% of all charges) in 2012-2013 to 88 (12% of all charges) in 2013-2014 to 71 (12% of all charges) in 2014-2015 (Davidson 2015). These charges include: breach of the peace; threatening or abusive behavior, assault; offensive communications and acting in an racially aggravated manner. There is no separate record for Glasgow but, given the Muslim population of Glasgow accounts for almost half the Scottish population of Muslims, it can be reasonably assumed that the number of religiously motivated crimes in Glasgow is comparable to the rest of Scotland.

The situation has been exacerbated by the highly publicized stories of Scots who have become jihadists, though this number is small compared to England. Ruhul Amin, a Jihadist fighter from Aberdeen was killed in a drone attack in Syria (Maddox 2015). Aqsa Mahmood who came from an affluent family in Glasgow left for Syria to become an ISIS bride and tries to recruit other young Muslim women from the UK (Fantz and Shubert 2015). There are some Scottish Muslim organisations that attempt to counter the misinterpretations of Islam. The Solas Foundation was established in 2009, by two Scottish Muslim scholars, to educate Scottish Muslims in mainstream ethics and in Islamic knowledge. The Foundation has produced an ISyllabus Islamic Studies Course.

The reports are, however, that discrimination intensified and escalated in the period immediately after the attacks in Paris on 13 November 2015. A disturbing number and variety of incidents were reported in this period. The Police stated that 64 hate crimes against Muslims had been reported in the week after the attack (Diamond 2015). These may not all be pursued as formal police charges. The 2015-2016 Report for religiously aggravated offences was published prior to the attacks in Paris, yet the number of offences collated in one week which could potentially be included in the 2015-2016 Report almost match the total figure for 2014-2015. On 17th November, a Mosque in Bishopbriggs, a small town adjacent to Glasgow, was deliberately set on fire (McCall 2015). Humza Yousaf, the prominent Muslim Scottish Parliament MP based in Glasgow, was subjected to dozens of abusive comments on Facebook and Twitter claiming that he supported ISIS (Braiden 2015). There have been death threats targeted at Stratchclyde University Muslim Students’ Association in Glasgow (Henderson 2015). There are reports of Muslims, especially women wearing the hijab, feeling intimidated in the streets by the hostility of passers-by. Ms Ali, a young woman who wears the hijab commented on the hostility she encountered in the streets of Glasgow (Diamond 2015).

It appears that the rise in Islamophobia and the related offences resulting from the Paris attacks may be more intense than in the aftermath of 9/11, 7/7 and the attack on Glasgow airport (Diamond 2015). However, it may be that Muslims are now more willing to report incidents of discrimination. This serious backlash may abate but will potentially resurge in the wake of further attacks on the UK or Europe. This raises questions about the fragility of the integration of Muslims in Glasgow and Scotland.

The Sikhs in town of Novellera

In this chapter the word Sikh refers to the religious persuasion of a group of Indian migrants from a specific area (Punjab) and who share a common language (the Punjabi) and a shared history and culture (Pashaura and Barrier 1996). The history of Sikh migration typifies the history of the larger Indian diaspora and has been divided into three phases, characterized by different goals and different social backgrounds (Dusembury 1989; MacLeod 1989).

The first and second phases, which took place in the nineteenth century and after World War II, were characterized by labor migration to more developed countries in Asia and the United States and Canada. The third phase began in 1984 and was closely linked to political turmoil between Sikh groups and the Hindu Indian state. During this period many Sikhs moved to European countries. The first Sikhs that arrived in Italy were young men who migrated for political and economic reasons. Some of them found jobs, others in agricultural activities. Their presence in the central areas of the Po Valley has grown considerably since 2000, mainly as a result of family reunifications. The town of Novellara currently has 13,690 inhabitants 2,160 of these are new arrivals (15.78%). The Indian community (488 people) is the second largest new arrival community after Chinese. The data is significant, considering that in 2002 there were only 167 Indians (though the number has decreased from 552 in 2012). Today, the town of Novellara, and more particularly for the Po Valley, is because of its large rural area. This represents an element of continuity with the Punjab. The Punjab has always been a largely rural region; the population lives mainly in the villages and the predominant occupation is farming. The people who decided to migrate are mostly farmers from the plains of Doaba. Their livelihoods were ruined by competition with the large food companies and they were forced to abandon their lands. They immediately found employment because of their work skills in the small, medium and large farms in the Po Valley. Their ability to work with cattle enabled them to find employment in the dairies, in the breeding farms of cows and in the production of Parmesan cheese.

The arrival of the first Sikh immigrants was quite traumatic for the citizens of Novellera. They had been used to encountering migrants from southern Italy. The dense network of local ties, common traditional cultural references and dialect, was perceived to be at risk because of the presence of these new people who have a different physical appearance, language and culture. The initial communication difficulties were quickly overcome through interaction in the workplace, the provision of language classes and less through linguistic-cultural assimilation. The presence of many Sikh women in the town of Novellera has been a remarkable presence. The majority of the women came to Italy to escape religious and social discrimination in their homeland and many have few opportunities for contact and communication with local Italian people. The city administration organizes regular Italian language courses for them and lessons to prepare for a driver’s license.

The Sikhs are marked out by their distinctive behavior and mode of dress - both closely related to their religious beliefs. The Sikhs pray five times a day, do not eat meat, do not drink alcohol and do not consume tobacco. This way of life can present barriers in certain social occasions, especially for younger Sikhs and for Sikhs working alongside Italians, in a geographical area that has always been renowned for the production and consumption of wine and foods made from pork. Moreover, the obligation for Sikhs to wear the kachera (undershorts), grow a beard and to cover their long uncut hair under a turban constitute very visual differences. The tradition of carrying the kirpan (dagger, the symbol of justice) can be misinterpreted and cause anxiety. Some of the first migrants took off their turbans and cut their hair in an attempt to reduce these visual differences and they are now accepted as part of the cityscape (Comune di Novellara 2012).

A decisive moment for the successful integration of the Sikhs was the construction of the Gurdwara temple, opened in 2000. It is the second largest Sikh temple in Europe, attended by about four thousand people every Sunday (some Sikhs attend daily). The temple is always open to the public and is now one of the major tourist and cultural attractions of the town. Periodically, important Sikh preachers from India and...
The government of the Republic of Tatarstan promotes the idea that Kryashen and Muslim Tatars are one ethnic community and pursues the policy of integration of Kryashens into the regional community. The integration of Kryashens is, however, problematic. First, Kryashen identity is not homogenous (for example, according to the Census-2002, of the sixteen thousand defining themselves as Kryashen, seven thousand are the ethnico-confessional group of the Tatar population in the Volga and Ural regions (Mukhametshin 1977; Khalkiev 1978). Kryashens have an independent identity (separate from the identity of Muslim Tatars), their own dialect of the Tatar language and their own cultural and religious traditions (Orthodox Christian). The Kryashen language is a dialect of Tatar language, but does not include words from the Farsi and Arabic languages. A special Kryashen literary language in the Cyrillic script existed till 1930.

There are three main versions of the origins and history of the Kryashens: - The Kryashens are the descendants of a group of Tatars who converted from Islam to Orthodox after the collapse of Kazan Khanate (mid sixteenth century). The Kryashens are, therefore, a consequence of the discriminatory policy against Tatars (Christianization), which was pursued by the Russian authorities in the sixteenth to nineteenth centuries (Iskhakov 2002; Nogumanov 2005). - Kryashens are an ancient Turkic group from the Volga region and they have never been Muslims (view expressed by some Kryashen leaders and intellectuals). - Kryashens have their roots in Finno-Ugric tribes who were under the Turkic influence and were pagans before the collapse of Kazan Khanate (view of several leaders of Tatar ethno-nationalism).

These different accounts provoke discussion about the political status of Kryashens. Are they an ethno-confessional group of Tatars (official version)? If the Kryashens belong to the Tatars, it means that Orthodox Christianity is part of Tatar culture and this challenges the idea of a common Muslim identity shared by the Tatar people. Are the Kryashens an independent ethnic group in relation to the Tatars? This is the view of several Kryashen leaders and intellectuals, who produced the Declaration of Self-Identity of Kryashens as an independent ethnic group and also sent a public note to President V. Putin and the Head of the Russian Orthodox Church in 2002-2003 (New Europe 2008).

The presence of linguistic and cultural mediators, the integration projects promoted by schools and library, language courses, information points, but especially the frequent opportunities for joint planning among the leaders of the Sikh community, the mayor, councilors and representatives of civil society have allowed the Sikh community to feel integrated and, importantly, to be recognized as integrated. The generosity shown to the Sikhs has been reciprocated by the Sikh community, as demonstrated by: the presence of several Kryashens of Tatarstan or 1.5% of Tatars in Tatarstan (29,900 people). The official statistical figures for the Kryashens in Tatarstan are disputed (Salagaev, Sergeev and Luchsheva 2011). Estimates put the Kryashen population at more than 100,000 Chrysians.

There is some debate about the size of the Kryashens population. According to the Census-2010, the percentage of Kryashens in Tatarstan is 53.2%. The number of Kryashens is 0.8% of the total population of Tatarstan or 1.5% of Tatars in Tatarstan (29,900 people). The official statistical figures for the Kryashens in Tatarstan are disputed (Salagaev, Sergeev and Luchsheva 2011). Estimates put the Kryashen population at more than 100,000 Chrysians.

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(Wixman 1984). Their cultural traditions include distinctive ethnic dress and ethnic celebrations. These are different from the cultural traditions of Tatars and Russians: for example, the Kryashens celebrate the main Tatar celebration, Sabantuy, in July, while Muslim Tatars celebrate it in June. Their religious culture incorporates special Orthodox Christian rituals. Kryashens live in separate settlements in rural areas (more than 152 villages in 23 districts) and also in the urban areas of Tatarstan (Bennigsen and Wimbush, 1985). The Kryashens are the majority population in several districts (municipalities) of the Pestrechinsky, Mamadushsky, Nizhnekamskyi, Zainskyi districts.

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the upsurge of national movements in the 1990s Kryashen intellectuals pushed for the withdrawal of the Kryashen Church (i.e. Orthodox churches where services are in the Kryashens language) from the Russian Orthodox Church to avoid the Russification of the Kryashens.

Periodically, some leaders of the Kryashens protest about the religious challenges that emanate from the regional government (the threats of Islamicization) and from the Russian Orthodox Church (Kryashens want to have more special churches, at the moment they have only six Kryashen churches). Kryashens are integrated with the regional political and social system, but they face risks of assimilation into the Russian Orthodox Church and into Tatar Islamic culture. The Kryashens are less active in promoting their political and economic interests than Tatars or Russians, but they have demanded recognition as an independent ethnic group over the past few years. This political struggle stalls because the Kryashens do not have an independent political party nor are they an organization - the establishment of a separate political party or an ethnic or religious organization is forbidden under Russian legislation. The Kryashen leaders do not appear to have political ambitions but they are very concerned to save their identity and cultural traditions. The Kryashens may be classified as a disadvantaged group, because of the refusal of regional authorities to recognize them as an independent ethnic group. The Kryashens have equal opportunities as citizens of the Russian Federation (equal political, social and economic rights). There is no institutional discrimination against them in the Republic of Tatarstan. As has been stated, they can encounter incidents of implicit racism and xenophobia in everyday life.

The regional government seeks to integrate the Kryashens into the regional community. The Kryashen Public Organization and young Kryashen organization (Forum of Kryashen young people) were established in 2007 with the support of the regional government. These are non-profit, non-governmental and non-political organizations and these are included in the common framework of public ethnic organizations in the Republic of Tatarstan (Assembly of Peoples of Tatarstan).

Kryashens have several folk-art groups for the promotion of Kryashen culture. Kryashen leaders were included in the development of programs for the recognition of ethnic and cultural minorities (House of Friendship of Peoples of Tatarstan, the Assembly of Peoples of Tatarstan). Sunday schools for children of Kryashens were also created. The Tatarstan Academy of Science has a special Research centre for the study of Kryashen history and culture. The regional and local officials always participate in the ethnic celebrations of the Kryashens. The Kryashen community has a permanent representation at the regional and local authorities (it is not obligatory, but it is the wish of regional authorities). The State Council of the Republic of Tatarstan (regional parliament) has one member who is Kryashen; the regional government includes several Kryashens and there are several more Kryashens in the regional government of the Republic of Tatarstan (Kryashens and others). On the federal (Russian government) level the non-formal leader of the Kryashens is Mr. Vasilii Khikheiev, who is the member of the State Duma (federal parliament) and the vice-president and ex-speaker of Tatarstan regional parliament in 1990s. Mr. Ivan Egorov (Head of the large business corporation Ak Bars) is the formal leader of the Kryashen Public Organization in the Republic of Tatarstan. The regional government took part in special events for the promotion of dialogue with the Kryashens. The Kryashen Government Executive officers supervising the inner policy concerning the Kryashens took part on the plenary of Human Rights Children’s rights. The Kryashen authorities have created several shuffled mosques (Kryashen, Tatars and others). On December 23, 2013. Thus, the regional government respects the cultural traditions of Kryashens in Tatarstan.

The Kryashens face some serious contemporary challenges. These are connected with the future of the Kryashen community in the region. There are three possible scenarios for the future of the Kryashens. 1) Assimilation with either the Russians or Tatars. There is a danger that the Kryashens could be assimilated into the Russian Orthodox Church or Tatar Islamic culture. 2) The conservation of culture and identity of the Kryashens as an ethno-confessional group of Tatars (current situation). The conservation of culture and identity of Kryashens will maintain the current position of Kryashens in the region. 3) The Kryashens will receive a new status as an independent ethnic group. This new status of the Kryashen minority will provoke debates about the autonomy of the Kryashens and transform the political situation in Tatarstan. The most likely scenarios are the first or the second scenario, but the third always remains a possibility.

Discussion

These are very useful case studies as they illustrate the contemporary position of the three religious minorities. The Kryashens are by far the oldest minority, the Muslims have been present in Glasgow in numbers for around forty to fifty years and the Sikhs in Novellara are the most recent arrivals. As stated in the introduction, we will now adapt and apply the four claims for recognition to all three religious minorities: (1) claims for recognition of difference; (2) claims for more autonomy in public spheres; (3) claims for tolerance and (4) call for greater recognition for equal participation in organization of the state.

The first claim for recognition for difference (distinctive dress and other symbols of religious affiliation) is applicable to the Muslims in Glasgow and the Sikhs in Novellara but has had markedly different consequences. The religious dress and symbols of the Sikhs initially marked them out as different to the Italians in Novellara and to the Kirpan (dagger) was perceived as a weapon and as a possible threat. The wearing of the kirpan has been accepted under article 19 of the Italian Constitution, as it is an expression of the Sikh religion (Pastorelli, 2012). By contrast, some of the religious dress of the Muslims in Glasgow has had the opposite effect in the current climate (Diamond, 2015). The hijab identifies a woman as Muslim, as a potential threat, and she is intimidated and feels threatened. The distinctive religious dress can be accepted and celebrated as a sign of diversity (Novellara) or it can, at times, be used to identify members of the religious minorities and can lead to discrimination (Glasgow).

The second claim for recognition of difference (claims for more autonomy in public spheres) is applicable to all three case studies. The Gurdwara Temple in Novellara and the Central Mosque in Glasgow link the religious minority with the local community but also with their place of origin and other diaspora communities (Gallo, 2012). The Sikh temple in Novellara has become a focal point for the Sikhs, a highly visible symbol of the presence of the Sikhs in Novellara and has become one of the main attractions of the town. Glasgow and the west of Scotland have a more ambivalent attitude to the visible physical presence of the Muslims. Glasgow Central Mosque holds a high profile position in Glasgow comparable to the position held by the Sikh temple in Novellara, but plans for some proposed mosques have been disputed and a smaller, less well-known mosque was targeted for an arson attack after the Paris attacks (Ansdell 1999; MacKay 2001; McCall 2015).

Similar to religious dress, the place of worship can be accepted and celebrated as a sign of diversity or it can be used to identify a visible and accessible target. In Glasgow the Mosque, as a sign of Muslim presence and the threats from the majority Muslim Tatars. It is questionable if Muslims festivals in Glasgow are celebrated beyond the Muslim people but there are concessions for school children who are fasting during the month of Ramadan.

The fourth and final claim for recognition (equal participation in organization of the state) is currently applicable to the Muslims in Glasgow and the Kryashens. There is ample evidence of Muslims and Kryashens willing to serve in public office – not just to protect their interests, but also to serve the common good. There is less evidence of the Sikhs in Novellara holding public office but they are a group that has arrived very recently and still represent a small minority. This Sikh community presents an intriguing case study and there are a number of reasons why this Sikh community appears to be accepted. They are perceived to be good workers who are attentive to their religious duties (Pastorelli 2012). The Sikhs have also contributed to the common good by supporting social welfare. Their contribution to social welfare and to the common good indicates that they have resources that enable them to make this contribution and they are willing to share these resources.

Concluding comments

We would like to conclude with some brief comments about gender, youth and places of worship. The Muslim community in Glasgow and the Sikh community in Novellara are recent new arrivals who migrated primarily for economic reasons. There are serious gender and cultural issues for both communities concerning the position of women, the language barrier for some women and their social integration into the
local community and the local workforce (Lum 2012). This can be contrasted with the younger people in the Muslim community in Glasgow and the Sikh community in Novellara who have the appropriate vernacular language skills and appear to be more comfortable with western culture and are more able to identity with people of their own age group and hold multiple identities. These are less important issues for the Kryashens.

The case studies highlight the importance and significance of places of worship and the visible, physical symbolism of distinctive places of worship. The Mosque in Glasgow, the Temple in Novellara and the Kryashen churches provide places of worship for the believers. The Mosque and the Temple also function, as many places of worship do for new arrivals, as the focus for wider activities shared by the members of the religious communities (Greiner 2015). This provides a point of encounter with other citizens in Novellara or a dual role as both a point of encounter and a potential point of conflict with the other citizens in Glasgow. The Kryashen churches act as unique places of worship for the Kryashens and symbols of difference and independence. These Kryashen churches can also be a point of conflict with the Russian Orthodox Church and the Muslim Tatars, reinforcing the constant anxiety about Russification or assimilation into Muslim Tatar identity.

There is still much that could be researched about the three case studies, especially in these areas of gender, youth and places of worship. The school education of the children and young people and the retention and the continuation of the cultural and religious identity for future generations are important issues. There are deeper questions to be asked surrounding the ways in which the multiple identities of the young people are constructed and manifested and how these might be affected in times of conflict or crisis (Lewis 2007; Myrvold and Jacobsen 2015). This would be particularly interesting in the case of the young Kryashen people who have a strong sense of religious and ethnic identity: there is evidence of a high practice rate among the religious minorities.

Finally, there is ample scope for further research into the use, symbolism and ambivalence of these places of worship that create a useful physical metaphor for the tensions, negotiations and accommodations for religious minorities.

References


GLASGOW CENTRAL MOSQUE, https://www.centralmosque.co.uk/.


Summary

Then they arrive in Portugal, Chinese undergraduate students face a series of challenges, which we can divide in three major categories: bureaucratic barriers, academic differences and cultural adaptation. We carried out an empirical study, in order to evaluate the degree of cultural adaptation of Chinese undergraduate students, originating from the Dalian University of Foreign Languages, in the New University of Lisbon curriculum. We found out that, despite improvements across the board, Chinese students were not integrated in Portugal after one school year, mostly because of the maintenance of a community-centric logic. At the end, we make a series of recommendations pertaining the adaptation of foreign students in a different academic context.

Key words: Chinese undergraduate students, cultural integration, student exchange programs

Despite the different underlying conditions and social contexts, intercultural dialogue is an increasingly more relevant field of studies. The human species is inherently a social species. We all live in what we call societies. That is – always was and will be – our greatest survival advantage. We are not very fast, we are not very strong, but we live together and, in groups, we constantly adapt to new circumstances. We communicate with each other. To understand and be understood – that is, arguably, the most important human skill and the most basic human need.

Each human group and society developed its own ways of providing answers to problems. We have different languages, habits, rites, heroes, symbols, values. We live in different cultures. As Hofstede (2010) very finely put it, we have different “collective programming[s] of the mind”. If one follows Hofstede’s line of thinking, by conceiving the mind as a computer, we realize that different programs coexist in it. We are shaped by our places of origin, our dates of birth, the places where we lived, our social experiences, our academic background. We therefore belong, not to a single group, but to several groups, each with their own cultural and sub cultural variables. By definition, we are not simply (mono)cultural beings. We are multicultural beings. And since these different cultures that inhabit us tend to coexist peacefully and constantly interact with one another, there is intercultural dialogue inside all of us.

This introduction serves the purpose of helping us realize that there is not a one size fits all solution when it comes to intercultural dialogue. It is an ever changing landscape with many, interacting variables and very few (if any) constants. Our students belong to a myriad of different groups. It is impossible to know them all or even be wary of them all – but it is crucial to know that they are inherently multicultural. Of course, one has to make concessions and simplify reality in order to properly study it. We should not disregard these facts – as inconvenient or troublesome – or oversimplify reality, nonetheless.

Since September of 2014, we have been accompanying classes of Chinese undergraduate students from the Dalian University of Foreign Languages, who are currently studying in FCSH-UNL as a part of their major in Portuguese language. Dalian and Lisbon are approximately ten thousand kilometers away from each other. This distance, however, is not just geographical, it is also cultural – as we will see ahead.

We wanted to understand if these students were successfully integrated in their new academic, social and cultural contexts. We also tried to identify the main obstacles to their adaptation and find ways of helping them feel more at ease. This is an increasingly more relevant subject: there has been, in the last few years, a tremendous surge in the multidimensional relationships between China and almost all Portuguese-speaking countries. Brazil, current political climate notwithstanding, and China are strategic geopolitical and economical partners (Shanpei 2010); Portugal needs foreign investment, which China provides for; China needs technical and technological know-how, for instance in the renewable energy sector, which Portugal provides for (Villalobos 2015); the African Portuguese-speaking countries and China also have deep economic and commercial ties (Fernandes 2011). This mutual interest has also become apparent in these countries’ universities, with an increase in language and culture courses. To help us better illustrate that: at the beginning of the century, only five universities in China had Portuguese language majors; in 2012, that number had increased to twenty-one.

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Many institutional protocols have been signed, in order to enable student exchange programs. The Dalian University of Foreign Languages and the New University of Lisbon signed their protocol on January 29th, 2010. The protocol has since then been renewed and restructured. It is imperative to keep evaluating these processes, as this lets us know what more can be done, what does not need any change whatsoever and what still needs further improvement.

That is why the cultural adaptation of Chinese undergraduate students in a Portuguese university is such a dear subject to us, and why it is important to keep studying it. In the context of our master’s thesis, we reached a series of conclusions which are referred to at the end of this text. For the sake of this project, however, we also added a few recommendations at the end, which refer not only to this particular group, but to the intercultural dialogue experience and the classroom context as a whole.

We will see that last year’s problems and solutions are not the same as this year’s. However, the basic way of dealing with whatever problems that arise is essentially the same.

First, let us focus on last year’s class. Last year’s class was constituted by 13 students, 10 female students (77%) and 3 male students (23%), aged between 18 to 22 years old (with a mean of 19.62 and a mode of 19 years old). A great majority of them were sophomore students (85%), but two of them (15%) were in the third year of their degree. In terms of their language skills, they were mostly A2 level language students. Our job last year was essentially to ease their cultural integration in Portugal – we helped them fulfill their bureaucratic obligations, we listened and attended to their academic needs and we tried to make their cultural adaptation easier. As such, we defined three levels of observation – bureaucratic obligations, academic needs and cultural integration. Sometimes, these levels overlapped, but this arrangement in different categories made it easier for us to better answer their needs.

What does cultural integration have to do with bureaucratic or academic concerns, however? More than one probably expects. A study by Ryan and Twibell (2000) identified aspects such as interpersonal relationships, problems in communication derived from a language barrier, personal adaptation, health concerns, safety matters, academic success and legal framework as stress inducing factors that might alienate the student from his or her surroundings, hence making it harder for him or her to successfully integrate in another society.

Our experience last year seems to corroborate their findings. From September of 2014 to February of 2015, most of the bigger concerns of the students related to paperwork, legal framework – questions such as what to do, how to do. Visa renewals, housing arrangements, transportation in and around town, bank accounts, cell phone accounts, health insurance, school enrollments: each of these activities can be frustrating, especially now that all together they can be overwhelming. The specifics of what they had to do are too complex to delve into a work of this nature. To understand how we managed to tackle these issues is essential, however.

First of all, we prepared ourselves. We anticipated most bureaucratic needs and gathered information on them. We also collected some information on the Chinese proceedings, to anticipate possible questions and doubts. The biggest difference between Portuguese and Chinese proceedings relates to a matter of complexity. To put it in very simple terms, bureaucratic proceedings in China are easier to deal with and faster to get done. But all together they can be overwhelming. The specifics of what they had to do are too complex to delve into a work of this nature. To understand how we managed to tackle these issues is essential, however.

To help them, during the school year, but also on vacation, we were available almost 24/7: we gave phone numbers to everyone, e-mail addresses and created accounts in two of the most popular social networks in China – WeChat and QQ. We personally helped them whenever possible, but obviously we could not help them carry out every single task. We were always available to answer their questions, though. Students later told us, informally, that this reassured them – knowing that there was someone they could rely on whenever they needed help from a local.

The language barrier was probably the biggest hurdle to surpass: they spoke Chinese, some English and some Portuguese. Many Portuguese people, however, can only speak Portuguese or barely functional English. Thus, we had to function as spokesperson/translator, talking to landlords, public servants, college personnel on their behalf and transmitting the information back to the students. This did not erase all those hurdles, but it certainly made them less formidable. For example, they had to deal with bureaucratic obligations, we made them easier to deal with and somehow less stressful than they might have otherwise been.

In terms of academic adaptation, to understand their worries, first we have to understand some of the differences in curricula between their degree and the study program in FCSH-UNL. This, once again, was the first step towards reassuring our students – prepare ourselves, study all relevant information. In the Dalian University of Foreign Languages, a Portuguese major takes four years to complete. The different language skills – spoken comprehension and production, written comprehension and production – are separated in different subjects. More theoretical subjects, such as History or Literature, function mainly as means of learning the language, whereas they are not a big part of the integrative experience here. The most intriguing part here is the only one language subject, aptly called Portuguese, devoted to every language skill at the same time. Theoretical subjects, such as Politics, History and Geography are meant as truly theoretical subjects, dealing with abstract concepts and different realities. The root of these academic differences is also a cultural one: Western education, generally speaking, gives great value to the process of learning itself, focusing on theoretical notions and then the application of those concepts – the student learns and learns how to learn; Chinese education is more focused on the end result of learning – the most important thing is to learn. One approach is not necessarily better than the other. They are just fundamentally different approaches to education.

Most of the learners’ complaints and needs are related to these differences: the goals here are not the same as they are in China. It is a very different education reality. On top of this, sometimes teachers miss the fact that they are teaching A2 language level students – they speak a bit too fast, they use complicated words and abstract concepts and the message is often a bit unclear. The situation got better as the school year went by, their language skills got better, but some of their issues remained unsolved: they wanted more participation in class, more language classes or language-related school subjects and less theoretical subjects than the other. They are just fundamentally different approaches to education.

Some students looked for more informal contexts of language learning, for instance, getting jobs in Lisbon, to improve their language skills. This can be a problem, as jobs can be distractions from school work. Throughout last year, we talked to the students, giving them advice and listening to their feedback, and we passed along their feedback to their teachers whenever needed. This year, we are trying to deal with all these problems, as we will see ahead.

We will now arrive on the subject of cultural integration. Once again, the first thing one has to do is to prepare oneself. I tried to identify some basic cultural differences that could make cultural integration harder to accomplish, besides those already mentioned. In very broad terms, we can say that the Chinese culture, even more so in comparison to the Portuguese one, is deeply concerned with the notion of community (Bucknall, 1999). There is a greater emphasis on hierarchy, social harmony. An individual must understand his/her role in the world, accept it and act accordingly. The concept of mianzi (面子) plays a central role in this process. Mianzi is a social currency of sorts, which greatly influences one’s reputation and public standing (Seligman 1999). Troublingly, especially for us, in many situations, saying outright bad things about someone’s honor is at stake; likewise, an insincere compliment might be praiseworthy. To make it easier for them to open themselves and be fully honest about their experiences, we had to give them a couple of examples of what constitutes mianzi, lying to someone else may be socially laudable if that someone’s honor is at stake; likewise, an insincere compliment might be praiseworthy.

What this means, in practical terms, is that Chinese students show great respect for figures of authority, such as teachers. They avoid speaking up in class, even when asked to do so, fearing the teacher’s reaction. This can be a hard obstacle to overcome. Mianzi also prevents them from saying outright bad things about other people, even if it is entirely true. But again, it prevents them from saying outright bad things about someone’s honor is at stake; likewise, an insincere compliment might be praiseworthy. They did not fully integrate in the local culture. They acquired some of the local habits: at the beginning of the year, only one female student greeted us the Portuguese way – with a kiss on each cheek. At the end of the year, almost all of them did so. They began speaking Portuguese almost all the time, only using another language to clarify doubts. They got used to most of the Portuguese routines and habits.

However, they are not yet independent, still relying heavily on the help and input of others; also, the community-centric logic is hard to let go of. They all lived either in the same houses or near each other. They were always somehow related to China and other Chinese people. A strong sense of community is not bad, this concept is mostly used together with verbs such as to discuss, to talk about, to talk about, to talk about. This can be a hard obstacle to overcome. Mianzi also prevents them from saying outright bad things about someone’s honor is at stake; likewise, an insincere compliment might be praiseworthy.
be "more Portuguese" – whatever that means. That is not cultural integration; cultural integration, as we understand it, happens when an individual feels at home in a new cultural environment while not losing sight of his or her native cultural background. Let us delve into that notion.

According to Ryan and Twibell (2000: 412), the phenomenon of cultural shock, when an individual enters and is constantly surrounded by a new cultural background, comprehends four different stages: a honeymoon stage, where the individual is dominated by excitement; a disenchantment stage, where the individual starts to become more aware of his or her imperfect new surroundings; a second stage, where the individual tries to adapt to his or her new circumstances, chiefly by adopting new behaviors that are considered more suitable; and a final stage, where the individual is fully adapted to and comfortable in a new culture.

Meireles (2008: 36) proposes a different final stage, which she more neutrally calls stability stage. On this proposed stability stage, there is always a constant factor: the individual finds behavioral stability. That being said, that does not mean the individual is well-adapted to the new culture. This point of stability can be harmful for the individual, if he or she gives up on trying to adapt and/or is rejected by society. Stability may also mean that the individual has not forgotten his/her origins, retaining some or most of the original cultural identity, but is comfortable enough in a new surrounding. Finally, the individual may be so much adapted to the new context that he/she has almost completely erased all traces of the original culture.

In the context of our work, we understand cultural integration as that middle ground between what we can call cultural marginalization or exclusion (where the individual is an outcast) and cultural assimilation (where the individual loses track of his/her original cultural background). Therefore, and as we previously stated, culture integration happens when the individual feels at home in another culture, without forgetting his/her roots.

To sum up our work thus far, some of the biggest unsolved problems last year related to the lack of participation in class, the absence of more practical subjects, the worrying focus on finding jobs in Lisbon and the unfinished cultural integration of the students. To address the issue, the faculty rearranged the curriculum, for instance giving first year students the chance to be in touch with Portuguese students in at least one subject and reinforcing the second year’s curriculum (to keep them focused on college, instead of their jobs); to address the lack of practical classes and to help them with their integration, this year, we are also fulfilling the role of tutors, giving Chinese students classes chiefly focused on spoken comprehension and production, and also on Portuguese cultural and academic aspects. To give an example, at the beginning of the school year, our first year students – and some of the second year students – did not know how tests were scored in Portugal. One would think by then they would know such a basic detail, but that is also probably why they did not know anything about it – it is so basic, sometimes Portuguese teachers take it for granted and forget to explain it.

This year’s younger class is somewhat less focused on bureaucratic details, and more concerned with academic and cultural aspects. They still worry about their visas, and housing, and paperwork, of course; but they are also more intrigued about the way different things are done in Portugal. They often ask us about Portuguese habits, Portuguese mannerisms and expressions. In spite of living close to one another, some of them specifically searched for apartments where they could be with or around Portuguese people. This is something that is encouraged by our faculty, because it helps with their language skills and their cultural integration. Despite sharing many of the same cultural aspects of last year’s class, the group is different, its individuals are different, and that leads to other, new dynamics. For example, even though both classes are similar in age group, this year’s first year class is composed of seven female students and six male students, which, by itself, changes some of the dynamics in the class.

The second year students are now worried about their futures and their integration in Lisbon. They ask us often about career opportunities, they are seemingly more curious about Portuguese habits and progressively more aware of their surroundings. They have started talking about Portuguese friends, which is an encouraging sign of integration. It seems that this year they are more open to new experiences.

To sum up our experience, we will quote a traditional saying, popularized by Abraham Maslow in his work Toward a Psychology of Being (1962: 15): « I suppose it is tempting, if the only tool you have is a hammer, to treat everything as if it were a nail. » It is too easy, it is too tempting to make generalizations and to fit people into more or less pre-determined categories. It is easy to look at a box full of nails and say "it is a box full of nails". But even nails are different from one another: there are bigger and smaller ones, thicker and thinner ones, they vary in color and in resistance. There are also hammers of different sizes and shapes that are more effective according to different kinds of nails. And if you look with enough attention, you will see that some of those nails are actually brass pins and screws.

References
APPENDIX. LISBON UNDER TRANSLATION
Summary

This report regards ALLMEET in Lisbon’15, a study visit held in Lisbon from 23 to 27 November 2015, organized by the Portuguese delegation of the ALLMEET project, based at CICS.NOVA, FCSH-UNL. This study visit included different activities: international seminar “Intercultural dialogue: learning, speaking, and sharing”; joint dinner; visit to the High Commissioner for Migrations; MigranTour; visit to Camões high school (Portuguese language for foreign teenagers and adults and professional requalification); intercultural study & research CICS.NOVA; special protocol session; Portuguese documentary on migrations, recommendation “Lisboetas”; intercultural visits in Lisbon Metropolitan Area.
**INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING**

**FCSH-UNL**

**Welcome session**
9h30-10h00
João Costa, Dean FCSH-UNL
Luís Baptista, Director CICS.NOVA
Morena Cuconato, ALLMEET International Coordinator
Tatiana Tregubova, ALLMEET Russian Consortium Representative

**Panel 1**

**Learning, teaching and fundamentals of intercultural interaction in Russia**
Chair: Maria do Carmo Vieira da Silva (CICS.NOVA, FCSH-UNL)
10h00-10h20
Formation of a tolerant personality in the lifelong multicultural education: Experience of multiethnic Tatarstan and Mari El
Farida Mukhametzyanova, Tatiana Tregubova (KIPPPE-RAE), Nataliya Morova, Larisa Lezhnina, Svetlana Domracheva (MarGU), Iskandar Mukhametzyanov (Volunteer)
10h20-10h40
Models of assessment of multicultural competence within the framework of the project TEMPUS ALLMEET
Olga Smolyaninova and Katerina Valiaeva (SibFU)
10h40-11h00
Intercultural dialogue: a theoretical model and its implementation in the Russian Federation
Eldar Aedtinov (KFU)

**Panel 2**

**Speaking inter-culturally: language, narratives and social inclusion**
Chair: Cláudia Urbano (CICS.NOVA, FCSH-UNL)
11h00-11h20
Minor languages in the Russian Federation: functional support and inclusion experience
Jamila Mustafina (KFU)
11h20-11h40
New linguistic tools for social inclusion in acquisition of the foreign language
Olga Lvova (MGPU)
11h40-12h00
Narratives for intercultural education: writers and rappers of the “second generation”
Morena Cuconato and Federico Zannoni (UNIBO)
12h00-12h30
Questions & answers

**Panel 3**

**Sharing: from multicultural encounters to intercultural projects**
Chair: Luís Baptista, CICS.NOVA, FCSH-UNL
14h00-14h20
Promoting interculturalism through non-formal and informal approaches: proposing a framework to observe and analyse intercultural initiatives
Cláudia Urbano, Inês Vieira, Maria do Carmo Vieira da Silva (FCSH-UNL)
14h20-15h00
Integration of religious minorities in Italy (the Sikh community in Novellara), Scotland (the Muslim community in Glasgow) and Russia (Chryshians in Tatarstan)
Stephen McKinney, Federico Zannoni, Vasil Sakaev (UoG, UNIBO, KFU)
15h00-15h30
Questions and answers

**Debate**

**Intercultural dialogue: the relevance of European/international projects**
16h00-18h00
Chair: Luís Baptista
João Soeiro de Carvalho, Vice-Dean FCSH-UNL
Pilar Bravo, National Agency for Erasmus + Education and Training in Portugal
Morena Cuconato, ALLMEET International Coordinator

**Poster exhibition**
By students of Mult/Intercultural Education at FCSH-UNL (lectured by Maria do Carmo Vieira da Silva)

Seminar news on FCSH-UNL webpage:
http://www.fcsh.unl.pt/media/noticias/seminario-internacional-201cintercultural-dialogue-learning-speaking-and-sharing201d-no-ambito-do-projecto-allmeet-programa-tempus_1

**Report on International Seminar**

This International Seminar about intercultural dialogue, one of the structuring themes of ALLMEET project, was foreseen to cover three subthemes that would be our focus of work during the entire study visit: education, language and the development of intercultural projects. The conference was very successful on its purpose, gathering interesting presentations that bridged empirical reporting with theoretical reflection, both for Russian, Portuguese, Italian and Scottish contexts.

**Panel 1: Learning, teaching and fundamentals of intercultural interaction in Russia**

Three papers were presented, reporting the achievements (theoretical models/rationale, trainings, assessments) of the main implementation proposal of ALLMEET project: the Intercultural Education Platforms. In these presentations, the work resulting from the IEP’s of Tatarstan, Mari El and Siberia was put in focus. This panel was particularly important to provide a general picture of tolerance (framed in individual and social/collective scales, with different results) and inter-ethnic related challenges for Russia.

**Panel 2: Speaking inter-culturally: language, narratives and social inclusion**

Three papers were presented. The first two papers highlighted the significant variety of languages and linguistic official compositions (from mono- to multi-component types of official status of language in different regions, republics and other territorial units of RF), and emerging ICT linguistic tools to improve tolerance in Russian Federation. The third presentation focused a different type of narratives, still related to the core issues of inclusion, diversity and representation: the case of literature and rap music led by the “second generation” in Italy.

**Panel 3: Sharing: from multicultural encounters to intercultural projects**

This panel consisted in a single paper and a symposium of three correlated papers. The first presentation proposed a framework/grid to observe non-formal and informal intercultural initiatives, a tool that could be used by IEP’s on a straight monitoring collaboration with an Observatory of Migrations, complemented by an Observatory of Tolerance that could disseminate the best practices of a considered territory. The second presentation focused the cases of three religious minorities: the Muslim community in Glasgow, the Sikh community in Novellara and the Chryshians in Tatarstan. Considering the recent events in Paris and a perceived raise of xenophobia against migrants and refugees, particularly towards Muslims, it is important to appropriately frame the history of minority communities in the arrival contexts and understand their inclusion/exclusion dimensions.

**Debate: Intercultural dialogue: the relevance of European/international projects**

ALLMEET project has been the departing point of this debate: it is an international project, linking Europe and Russia, a bridge in present times of tension and possibly a bridge for future common projects.
The importance of working with different regions has been highlighted, connecting different experiences and histories of the world. This type of cooperation is also important for different types of future mobilities (student, staff, teachers). Portuguese priority strategies include primary partners (from Portuguese-speaking countries) and partners outside the Portuguese language and the European space. Eastern Europe and Russia are considered very important partners, a region from which there are currently 10 shared projects with Portuguese universities and polytechnic institutes. Three challenges have been highlighted: the difficulties in sharing a non-native language, some basic concepts (like intercultural education and tolerance) and organizing principles; the need to learn how to debate and discuss without prejudice and stereotypes; and the need to improve communication, particularly through joint actions and publications.

**Poster exhibition**

Maria do Carmo Vieira da Silva concluded the Seminar reflecting upon the work of her students of Multicultural Education. She retained very important to involve students in different pedagogical activities, namely in this type of international projects – they constitute good moments to deal with tolerance, but also with the beauty of diversity.

**Joint dinner**

Restaurante Pereira da Laurentina
Avenida Conde Vallomb, 71 A, Lisbon
http://www.restaurantelaurentina.pt

After the seminar, ALLMEET participants have been invited to a joint dinner in Laurentina, a restaurant of Portuguese traditional cuisine with top-quality dishes of codfish, one of the remarkable ingredients in this country. The dinner included meat, fish and vegetarian options, chosen after the options and needs of each participant. This joint moment was planned as a contribution to the development of intercultural dialogue among ALLMEET participants. This informal, deeply sharing approach to intercultural development implies the respect for the specificities of each participant as well as the promotion of a space of direct, bond, non-regulated inter-knowledge among all.

**Day Two, Tuesday 24 November**

**Visit to the High Commission for Migrations (ACM)**

Centro Nacional de Apoio ao Imigrante (CNAI)
Rua Álvaro Coutinho, 14, Lisbon (Anjos District)
11h00-13h00

The visit to the Portuguese National Immigrant Support Centres, guided by Catarina Reis Oliveira (ACM), was centered on the Portuguese One-Stop-Shop approach (CNAI). The CNAI aims to provide a step forward regarding the integration of Portugal's immigrant population by offering competent, efficient and humane assistance in order to respond to the needs of migrants. Intercultural mediators, who originate from the different immigrant communities, play a key role in all CNAI services. Accordingly, each CNAI provides a range of Government and non-Government services under one roof in a variety of languages (Portuguese, Cape Verdean and Guinean Creole, Romanian, Russian and English). Services include the provision of information and direct assistance regarding legalisation and visa issues, family reunification, the educational system, access to Portuguese language courses, healthcare, professional and educational skill recognition, social security and welfare issues, employment concerns, legal aid and support for immigrant associations.

Handbook on how to implement a One-Stop-Shop, available in English, Portuguese, Italian, Spanish, German and Greek:

**Mouraria district, downtown of Lisbon 15h00-17h00**

MigranTour is a sustainable tourism approach that promotes touristic city routes guided by local resident immigrants. In Turin, 2010, occurred the first course for “intercultural companions” supported by a tour operator for responsible tourism, in collaboration with NGOs. It generated interest from other Italian and European institutions, so in 2014 it developed into the project “MygranTour: a European network of migrant driven intercultural routes to understand cultural diversity”. Nine cities were initially identified for the development of the project: Turin, Milan, Genoa, Florence, Rome, Marseille, Paris, Valencia and Lisbon. The creation of an European network was the strategy chosen to the intended multiplying effect, allowing to share good practices of social cohesion and promotion of an European sense of citizenship, while offering a sustainable earning opportunity for the intercultural partners involved.

**Map of the visit:**

Source: Associação Renovar a Mouraria (http://www.renovamouraria.pt/migrantour-rotas-urbanas-interculturais/)

The Portuguese neighborhood in which MigranTour has been implemented is Mouraria. This is very rich territory regarding social and historical heritage. Mouraria is one of the oldest quarters of Lisbon, once house of the Moors (at the root of the quarter’s name) and Christians, it is the home place of fado music and long-lasting place of residence for foreigners arriving in the Portuguese capital. Nowadays, “Over 50 nationalities are represented in Mouraria, with a percentage of foreign residents (24% of the total population) well above the average for the city (about 9%) and the nation (about 4%). The largest groups of migrants are those from Bangladesh, India, China and Brazil, while the African communities tend to reside in outer areas, even if they regularly visit Mouraria for business, work and for other services” (Vietti 2015: 82).

Promoted by Associação Renovar a Mouraria, there are presently two MigranTour Routes: “The first tour”, beginning at one of the main Orthodox churches in the city, passing through informal and formal market places for African and Asian communities; and “From Mouraria to the whole world”, which better
highlights the historical pieces of the cultural mosaic represented by this quarter. In ALLMEET visit we made a composition of both tours, aiming to show both external and internal dimensions of the cultural diversity of this Lisbon neighborhood. Our guides were Fatima and Filipa Bolotinha.


Mouradia – Casa Comunitária da Mouraria, Beco do Rosendo, 8 e 10, 1100-460 Lisbon
Associação Renovar a Mouraria: http://www.renovaramouraria.pt

The 3rd day of activities was dedicated to the visit of a historical Lisbon high school with a multicultural context, with courses of Portuguese as a foreign language (regular teenager students), Portuguese for all (adult students – migrants and refugees), and a centre for professional requalification.

Visit to Camões high school – Intercultural projects (language and professional requalification)

Escola Secundária de Camões
Praça José Fontana, Lisbon
www.escamoes.pt

10h00-13h00

The school’s Director, João Jaime Pires, welcomed all participants and introduced the visit to Camões High School. He presented this historical school in Lisbon, named after the epopee poet Luís de Camões, in a building projected in 1907 by the Modernist architect Ventura Terra, and testimony of learning and teaching by relevant Portuguese personalities such as Mário de Sá-Carneiro, Vergílio Ferreira and Aquilino Ribeiro. We visited different buildings and sections of this school, particularly the historical library, archives, gym and the museum of national history.

The second presentation was centered on the curricular unit of Portuguese as non-mother language (PLNM – Português Língua Não Materna). Adriana Remédiios, teacher of Portuguese language, reflected on the needed development of the approach to language teaching when facing teenage students recently arrived in Portugal, put in general school classes, but struggling to understand, talk and write in Portuguese. Students’ testimonies allowed understanding how this adapted approach to Portuguese language teaching improved their integration at different levels, particularly promoting their growing success as students, and making these students feel welcome, well-considered and caringly hosted in these classes and school.

14h30-17h00

The third presentation was about the Centre for Professional Requalification (CQEP Camões – Centro para a Qualificação e o Ensino Profissional). Its coordinator, Rosário Caetano, presented this Centre. Similar to ALLMEET’s framework on VPL, this Centre renders services of information, guiding and assistance to youth and adults looking for professional qualification and competence recognition. The processes of Recognition, Validation and Competence Certification (RVCC) are provided in this Centre, free of charge, aiming to recognize abilities already attained by adults who need a school certification. This approach may help Portuguese citizens with low academic certifications, but also citizens from other countries who aim to work or to continue their studies in Portugal and need to validate their proficiency and capabilities in different sectors related with their previous activities.

The fourth presentation was centered on the courses of Portuguese for All (PPT – Português Para Todos). These courses are organized for levels A1, A2, B1 and B2 of Portuguese language proficiency. They are organized to foreigner who wish to learn Portuguese language, notwithstanding their particular circumstances and mobility statuses. Madalena Contente, teacher of this course in Escola Camões, explained why there is a high demand for attending her classes: this school is presently one of the few, in Lisbon, providing such a course free of charge. In a straight collaboration with the education office of the High Commission for Migrations, but no longer with guaranteed financing, the actual map of institutions providing these courses cannot guarantee to work free of charge, depending on the capabilities, projects and joint initiatives (school boards, teachers, other school workers, students, parents) of each school. Through the testimony of students – all adult immigrants and refugees from different countries and socio-economic backgrounds – it was possible to understand that the high demand is also due to the excellent level of teaching and hosting of Portuguese for All in this institution.

Contact of Dulce Sá Silva (Coordinator of the Department of Portuguese Studies, main organizer of the school visit): dulcesasilva@gmail.com

In this presentation, Carolina exposed the results of her research in language and education. She demonstrated, empirically and theoretically, that a successful educational profile (as, in general, knowledge building) requires good levels of competence in the language of schooling. Possibilities of working about languages and arts in plurilingual contexts were demonstrated through six didactic sequences in primary school: (1) Colors, dots, lines (painting and writing poetry – development of literacy); (2) The bedrooms (first contact with the structure of descriptive text – the importance of writing different genres of texts); (3) Painting dictated (developing the ability of observation and description through the instructional text – language viewed as discourse); (4) Fish that glow (searching information on styles, techniques, painters, in order to justify pupils’ written and artistic productions – diversity of relations between language and knowledge); (5) Shared bedrooms (description and painting in groups following the dynamic Cadrave Exqui – bridges between subjects); (6) The Exhibition (writing art by artists – sharing work, sharing feelings). This project resulted in the promotion of cognitive development of pupils while increasing their literacy levels and developing language(s), therefore contributing to school, personal and professional success.

Contact of Carolina Gonçalves: carolinag@eselx.ipl.pt

Presentation of the MMIIS course – Master on intercultural mediation and social intervention
Ricardo Vieira (CICS.NOVA, Polytechnic Institute of Leiria)

This presentation was centered on the Master Program on Intercultural Mediation and Social Intervention, developed in the Polytechnic Institute of Leiria, and coordinated by Ricardo Vieira. This 2 year-program aims to provide knowledge and competencies at theoretical, practical and methodological levels in the key areas of understanding the multicultural character of contemporary society and social work between diverse cultures and social groups. Ricardo Vieira framed this approach of mediation as more related with a preventive measure rather than a solving or restorative measure. It is also promoted as a promoter of transformative mediation, allowing students to proceed into a creative process beyond norms/points of view to achieve a new way for intercultural encounter. According to this program, forming an intercultural mediator requires to work on different professional dimensions: the mediator is at the same time facilitator, assistant, advisor, aims at building a new relationship among different groups, promotes success, social participation...
and the construction of citizenship.
Contact of Ricardo Vieira: rvieira@ipleiria.pt
Master Program: http://www.ipleiria.pt/cursos/course/master-in-intercultural-mediation

Intercultural Study & Research: Best practices in FCSH-UNL
Maria do Carmo Vieira da Silva (CICS.NOVA, FCSH-UNL)

In this presentation, Maria do Carmo Vieira da Silva framed the context in which the attention for multi- and intercultural issues emerged, the evolution of the curricular units on multiculturalism and education in this Faculty, their research enveloping and methodological approach. For a temporary framing, only after 1974 revolution, which deposed a right-wing dictatorship, was it possible to develop the scientific fields of anthropology and sociology, which first raised attention on migrant and other minority groups. FCSH-UNL has been the only public Faculty in Portugal promoting Education and Multiculturalism (including curriculum, intercultural inclusion and citizenship issues) as a compulsory curricular unit in teacher training courses. This unit has been lectured by Maria do Carmo with a methodological approach that includes active listening and collaborative learning tools, particularly promoting the participation of students in real situations of conflict resolution. Besides teaching and learning, an important research enveloping lead to the publication of more than 150 studies on curriculum, students, teacher training, administration, family and multi/intercultural education.
Contact of Maria do Carmo Vieira da Silva: mcvs@fcsh.unl.pt

School environments with students from multicultural contexts
Catarina Almeida (student, FCSH-UNL)

Catarina Almeida presented a reflection upon her work as a teacher in a private, religious (Christian) school that is facing a growing reality of multicultural backgrounds of its pupils. Facing this context, she proposed a view of education as “the point at which we decide whether we love the world enough to assume responsibility for it (...) and whether we love our children enough not to expel them from our world and leave them to their own devices” (Hannah Arendt, The Crisis of Education). For this purpose, she proposed a view of educational work assuming elementary experiences such as the need for happiness, justice and truth, and the evidence of sharing some levels of common understanding about reality. Watching reality, elementary experience and maintaining a set of values, it could be possible to promote a type of education in which the commonalities are bigger than differences.

Cultural integration of Chinese undergraduate students in a Portuguese university
Rodrigo Dias (student, FCSH-UNL)

Rodrigo Dias presented a reflection upon his work as mediator/tutor of Chinese students from Dalian University of Foreign Languages enrolled in courses at FCSH-UNL. During this work, he observed mainly three levels of integration challenges for Chinese students: academic needs (difficulties in disciplines such as Portuguese, History, Geography and Political Institutions), bureaucratic obligations (related to legal/visa issues, bank accounts/cards and housing) and cultural integration (particularly regarding language and a deeper level of diversity in cognitive and educational system processes). Facing these circumstances, and framing with the needs of each group, he suggested a mediation approach with tutorship, curricular rearrangement, more classes with Portuguese people and more cultural activities.
Contact of Rodrigo Dias: rodrigo.jorge.dias@gmail.com

Special protocol session
12h00-13h00

This session was aimed at reinforcing collaboration among ALLMEET delegations through protocols of cooperation with FCSH-UNL. These protocols will allow further mobility of students, academic and non-

academic staff between the signing parties, constituting a privileged bridge for future research projects, knowledge-transfer initiatives and joint educational programs. Strengthening the alliance between ALLMEET delegations was considered a priority for the Organizing Committee of ALLMEET in Lisbon’15, particularly for the delegation manager Luis Baptista, who accompanied all interested delegations for this purpose, and for the delegation researcher Maria do Carmo Vieira da Silva, who fostered the preparation of these protocols from the very beginning of ALLMEET project. This collaboration was also a priority for the Dean and the Scientific Council of FCSH-UNL, who welcomed all participants and promoted the constant support of different Faculty Offices. This support allowed easing, clarifying and assuring the establishment of protocols with all interested partner organizations. This formalized collaboration between delegations was retained as a key action for the sustainability of this network of partner organizations.

Portuguese documentary recommendation

Interculture on Screen: “Lisboetas”
Lisboetas
Documentary film (100’) by Sérgio Tréfaut, 2004

Lisboetas is the Portuguese word to identify people from Lisbon. The option for this title highlights how the Portuguese capital city has changed regarding its populations. For a long time, despite the trading post character of this city and a considerable flow of incoming people for commercial purposes, there was a clearer distinction between who was from Lisbon and who wasn’t. Nowadays, this distinction faded. And the result, as presented in this rewarded documentary film from 2004, is a kind of a musical with distinctive but engageable parts. Rather than presenting a harmonious utopia, this film presents a dense, multilayered city: a composition of different cultures, languages, religions, ethnicities and national belongings, crossed with different socio-economic situations and life circumstances of a growing number of immigrants and descendants living (in) Lisbon.

This film was chosen for our study visit due to its likely definition of intercultural dialogue through the example of the vivid social life of Lisbon. On the one hand, it assumes the sound of each voice and the natural dissonances in the middle of diverse people and life chances. On the other hand, it suggests that, at the root of each person’s life, individually and collectively, lays a very same origin, similar hopes of fortune...
and dreams of harmony and realization. In the middle of both ways, it pictures and records how different immigrants find bridges and ways of self-realizing while sharing public and private spaces with others.

Film page, source of photograms: http://faux.pt/site/lisboetas
Film page on IMDB: http://www.imdb.com/title/tt0422648

Day five, Friday 27 November

Lisbon City and Metropolitan Area

Intercultural visits in Lisbon Metropolitan Area

In order to allow diverse experiences of the vibrant realities of Lisbon and its Metropolitan Area, the Portuguese delegation decided to create a Guide with suggestions of routes and some historical and practical information, highlighting the intercultural feature of each path.

This guide benefited from the work of Anna Khairullina, translator of Russian, Italian and Portuguese languages, living in Lisbon for three months at the date of ALLMEET in Lisbon’15 visit. With the tutoring of Inês Vieira, Anna followed the invitation to write about what would be interesting to show about Lisbon to a Russian delegation visiting the city with intercultural purposes. She wrote "My Lisbon", adapted into the “Lisbon Guide. Useful informations and suggestions to explore the city”, edited and published in this volume in English and Russian languages with the title Travelling Lisbon/Раскрывая Лиссабон.

Basic glossary

Introduction and greetings

Good day, Good evening, Good night

Hi

My name is

What is your name?

Glad to meet you

See you

I am from Italy / Russia / Scotland

It's my first time in Portugal

Do you speak English?

I don’t understand

Repeat, please

Please, speak more slowly

Thank you

You’re welcome

Excuse me

Yes

No

Today

Tomorrow

Yesterday

Far away

Close

Bom dia (up to 12:00),
Boa tarde (from 12:00 to 18:00),
Boa noite (from 18:00)
Olá
Chamo-me
Como se chama o senhor/a senhora?
Muito prazer em conhecê-lo/conhecê-la
Até à próxima
Eu sou de Itália / da Rússia / da Escócia
Estou pela primeira vez em Portugal
Fala inglês?
Não entendo
Repita, por favor
Fale mais devagar, por favor
Obrigado
De nada
Desculpe
Sim
Não
Hoje
Amanhã
Ontem
Longe
Perto
INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING

Signboards, shop & eat

<table>
<thead>
<tr>
<th>English</th>
<th>Portuguese</th>
</tr>
</thead>
<tbody>
<tr>
<td>Entrance</td>
<td>Entrada</td>
</tr>
<tr>
<td>Exit</td>
<td>Saida</td>
</tr>
<tr>
<td>Open</td>
<td>Aberto</td>
</tr>
<tr>
<td>Closed</td>
<td>Fechado</td>
</tr>
<tr>
<td>Pull</td>
<td>Puxes</td>
</tr>
<tr>
<td>Can I taste it?</td>
<td>Posso provar?</td>
</tr>
<tr>
<td>I take this</td>
<td>Levo isto</td>
</tr>
<tr>
<td>Menu, please</td>
<td>A ementa, por favor</td>
</tr>
<tr>
<td>Bread</td>
<td>Pão</td>
</tr>
<tr>
<td>Water</td>
<td>Água</td>
</tr>
<tr>
<td>Olive oil</td>
<td>Azeite</td>
</tr>
<tr>
<td>Salt</td>
<td>Sal</td>
</tr>
<tr>
<td>Red/white/green wine</td>
<td>Vinho tinto/branco/verde</td>
</tr>
<tr>
<td>The bill, please</td>
<td>A conta, por favor</td>
</tr>
</tbody>
</table>

Walking in the city

What is the name of this street/ square?

We would like to buy some souvenirs

We would like to visit

Where can I find an ATM?

Once upon a time... Lisbon!

A Greek legend tells us that Ulysses funded the city of Lisbon during his voyages after the destruction of Troy. Back in those days, the Greeks would call Ofiusa (meaning the land of the snakes) to the territory where nowadays Lisbon is located. This land’s queen was considered half woman – half snake, apparently of Phoenician origin – with the etymology of Ofiusa (meaning mild bay) – take into account some historical evidences, like Phoenician objects found all around the Portuguese coastline, as well as relics craved in Lisbon’s main Cathedral. However, the most plausible etymology, considering the suffix -ippo (Olissippo), is connected to the civilization of the Tartessos, which is also frequent in other sites of southwestern Iberian Peninsula. Romans adopted the name Olisippo and the Arabs changed it again to Al-Ushbuna.

So... what lays at the root of Lisbon? The previous hypotheses, rather than actual facts, might be understood as a composition of marvelous myths. Could we, instead of trying to decode this multi-secular enigma of the city, let ourselves be guided by its enchantments?

Symbols

The crows of São Vicente (St. Vicent)

Once arrived in Lisbon, pay attention to an image: two crows of St. Vicent proudly seat in a boat. You can find it in the flag of Lisbon council, in the typical Portuguese pavement calçada, in the luminaire of Largo do Chiado or in the azulejos of Santa Luzia (St. Lucy) viewpoint.

What does this symbol mean and which are its roots? The symbolism of these crows is related with St. Vicent, patron saint of Lisbon since 1173. This Franciscan priest was martyred by Christian faith in the fourth century. After his dead body was thrown to the sea, it miraculously floated and washed up to the coast near Sagres, the most western cape of the country. When Christians of the city found his body, they saw crows protecting it. The saint was buried in that place, where later on a church has been built. In 1773, when D. Afonso Henriques (the first king of Portugal) ordered to take the relics of the Saint of Algarve to Lisbon, another miracle seemed to happen. The sea got very calm, even though this pathway is characterized by wild sea and wind. Legend has it that the miracle was due to the company of the two crows seated in the crown of the boat.

The Barcelos rooster

If the crows of St. Vicent and the boat are the symbols of Lisbon, the decorated rooster can be considered a symbol of Portugal. Made in terracotta, wood or metal, always with colourful and sometimes geometrical paintings, the rooster has always a place in touristic shop windows. This symbol represents the fight of the weaker against the excess of power of the stronger. Let us find out this story!

Once upon a time, a pilgrim began his path through Caminho de Santiago and stopped in Barcelos to rest a bit. In Barcelos, everybody was scared due to a crime that happened and the incapacity to find the guilty person. Our pilgrim didn’t know about this crime and, unfairly, he was considered guilty and condemned to death. Refusing such a lack of justice, the foreigner asked to be taken to the judge who convicted him. When he arrived to his home, the judge was eating a baked rooster. His answer to this poor pilgrim’s request was: “It is as certain that you’re innocent as it is certain that his rooster knows how to sing”. Can you imagine how astonished the judge was when he actually heard the rooster singing and saving the pilgrim’s life? Some years later, a monument was built in Barcelos to praise Santiago (St. James) and the Virgin.

Space

Lisbon, from the eyes of Fernando Pessoa up to its present shape

Lisbon is a vibrant city, each neighbourhood with its special reality. There is a common atmosphere in the city, but each corner has its own microclimate. This vivid and bright city was home of many brilliant intellectuals, from which we highlight the poet Fernando Pessoa, and share with you his suggestions to explore the city.

In 1925 Fernando Pessoa wrote a guide about Lisbon, in English: Lisbon. What the Tourist Should See. We propose you to visit the places suggested by the poet and to see how, through time, the city changed while saving some of its ancient traits. Besides Pessoa’s suggested pathways, we add other presently curious sites. Fernando Pessoa, in his guide, arrives in Lisbon with imaginary visitors in a boat. He goes along Tejo (Tagus) river flow disembarking at the fluvial port Rocha do Conde of Óbidos, where nowadays we can still find big cruise liners, cafes and restaurants. We aren’t probably arriving in Lisbon this way – but we can nonetheless observe Lisbon’s various parks, monuments and corners from the little plane windows.

Fernando Pessoa lived in Campo de Ourique. If we take the iconic tram nº 28 we can go down the street Rua Coelho da Rocha; in nº 16 we can find Casa Pessoa. This was the place where the poet lived for the last 15 years of his life, along with his sister and brother in law. The house was transformed to a museum,
Casa Pessoa. The poet’s room is obviously full of books and notes. We can also find here his glasses and typewriter. The courtyard lining holds the mathematic formulas and geometrical sketches, proof of Pessoa’s hobbies. The objects are few, but the atmosphere is intense.

Our tour through the city begins in Praça Amarela (yellow square), as suggested by the poet. Leaving Tejo river in our back, we can fix our gaze in two in two. One of them we can see Castelo de São Jorge, while in the other we can see the monumental neighborhoods in the city, Chiado. In the middle of Praça Amarela we find an equestrian statue of D. José I, dedicated to the king who governed during the earthquake of 1755. Parallel to the central street, Rua Augusta, you can find on your left Rua do Ouro (gold street) and on your right Rua da Prata (silver street). In the intersection of Praça do Comércio (trading square) with Rua da Prata you find the restaurant Martinho da Arcada – a place highly attended by Fernando Pessoa to eat, drink, write or simply talk with other people.

Proceeding towards the city centre, the poet suggests you to take Rua da Prata. Pay attention: around the middle of this street you have to turn on your right. Do you see a metal tower looking similar to Tour Eiffel? It is the Elevator of Santa Justa, which can take you from the downtown up to Chiado in less than one minute! The French-Portuguese engineer Raul Mesnier between 1899 and 1922 built this far-fetched architectural work.

If you opt to leave this rising to a magnificent terrace for a next time, we suggest you to keep walking through Rua da Prata up to its end. You then achieve Praça do Rossio, in the heart of the city, where life burns in a ceaseless flow of the city and bars. Bars! By the way, in Largo de São Domingos you can find “Ginja sem rival” (unvarnished sour cherry liquor), where you can taste this traditional liquor. You can ask it in regular or chocolate cups, with or without the berry.

Largo do São Domingos and achieve Praça dos Restauradores, where you can keep your way up towards Bairro Alto, a famous neighbourhood mainly due to its night life. Another option is to walk towards Avenida da Liberdade (freedom avenue), a large avenue with big, elegant buildings inspired on French architecture in eighteenth century. Opened in 1822 with 1500m length and 90m breadth, this avenue is framed in green with all its trees, parks, fonts and monuments. In the end of Avenida da Liberdade we find Praça do Marquês de Pombal, dedicated to this charismatic figure of Portuguese history, central character for Lisbon’s reconstruction after the earthquake of 1755.

Keeping up, we find Parque Eduardo VII, formerly named Parque da Liberdade (freedom park) and renamed in 1903 in honour of Edward VII from the United Kingdom, who had visited Lisbon, to reaffirm the alliance between the two countries. In this park you can find three greenhouses: the Cold Greenhouse, of natural origin, and the built, Hot Greenhouse, to which later was added the Sweet Greenhouse. Let us share a story about these greenhouses, or better, greenhouses. An amateur farmer once started to collect plants from all over the world, saving fragments of Islamic architecture, and azulejos. Besides its most ancient memory, this place holds a more recent history. In the last decade, the greenhouses were turned into an archaeological museum. This convention was never fully restored, letting us recall the earthquake from 1755, which destroyed most of the city. In this museum you can find Gothic aisles and sculptures, mummies, fragments of Islamic architecture, and azulejos. Besides its most ancient memory, this place holds a more recent historic remembrance. Here, in the square of Carmo, on the 25th April 1974, Lisbon proclaimed the Carnation Revolution. This event overthrew the dictatorial regime of Estado Novo and opened the way to the implementation of democracy.

Rua do Alerce is the street that goes down from Praça de Camões towards the river Tejo, from the city center to Cais do Sodré, and here we can find another interesting story. Around this area, in Praça Duque da Terceira, we can find the hotel Bragança. This was the temporary residence of Ricardo Reis, the main character of Saramago’s “The year of the death of Ricardo Reis”, name of one heteronym of Fernando Pessoa. In the book, he comes back from Brasil to Portugal, in 1935 in search of the recently deceased poet. Near Bairro Alto we find Chiado, the area where Ricardo Reis used to live. Walking in the nearby, we immerge in a familiar atmosphere, with no distance from the house to the street, melting private and public spheres. The smell of homemade food; doors are slightly opened, as if we were allowed to find out how is life lived in Lisbon old-traditional houses.

Step by step, we arrive to Largo de Santa Catarina, where our eyes can reach Ponte 25 de Abril (25th April Bridge), frequently compared to Golden Gate Bridge. Its construction ended in 1966, when Portugal lived under the regime of Salazar, with poverty levels similar to 3rd world countries; and yet this bridge was the longest in the world at those days. Up to the Carnation Revolution (alluded to in the bridges’ present denomination), the bridge kept the name of the Portuguese dictator. At the end of the bridge you can see the statue of Cristo Rei (Christ the King), inspired by Cristo Redentor (Christ the Redeemer) in Rio de Janeiro, who opens the arms to salute all those who depart by the sea, as also all those arriving, which are welcome. The statue was constructed to express gratitude because the Portuguese were spared the effects of World War II.

If we walk towards Torre de Belém (Bethlehem Tower), a glimpse of which can be caught when arriving in Lisbon by plane. Our trip ends here, near the architectural masterpiece by Francisco de Arruda. In the 15th and 16th centuries, main epoch for the ocean-wide discoveries, this was the departing and arriving point for the Portuguese caravels. This was also the time when King Manuel I ordered the construction of Mosteiro dos Jerónimos (Saint Jerome Monastery) and Torre de Belém, retained as symbols of the Portuguese wealth and glory of the 16th century. These masterpieces of architecture and sculpture, declared World Heritage by UNESCO, where built in the Manuelin style, which is a Portuguese variant of later Gothic. Presently other otherology and the Navy Museum in these buildings. The excursion wouldn’t be complete without entering in the famous Fábrica dos Pastéis de Belém (Belém pastries factory), a house more than 100 years old, which still produces the best and most famous custard tarts. Enjoy, and... see you later!

Alfama and the popular festivities of Santo António (St. Antony)

If we walk towards the magical, middle age part of the city, located east of Praça do Comércio, we find Alfama, which in Arab means “hot streams” (Al hama).

13th June is an important day in Lisbon calendar – it is the day dedicated to the festivities of Santo António, the popular saint of the capital city. Popular and religious traditions get mixed in these festivities. Within the month of celebrations, on the 12th June, around 8pm, Avenida da Liberdade gets full of people for the parade of popular marches, organized by different Lisbon neighbourhoods. It is as if the whole city participates in a festival. House doors are opened; tables and chairs are put in the streets; people cook “caldo verde” (traditional soup of cabbage and chorizo), and serve it with corn bread and sardines. All these with many toast, the glasses are permanently full of wine.

The smell of “manjarico”, a type of decorative basil, is in the air. According to a popular belief, this plant brings good fortune. In this night, to walk around with “manjarico” in your hand might historically be understood as participating in the festivities of Santo António.

The following day, 14th June, procession and ceremonial mass take place in Catedral da Sé de Lisboa (main cathedral of Lisbon). In this ceremony, brides and grooms make eternal love confessions and young adults ask for the hand of their beloved one in front of the Church of Santo António.

Catedral da Sé de Lisboa was built in a place of long lasting spiritual cult. Initially, in this place a Roman temple could be found, which was transformed into a church in the 6th century. Later, in 1147, when the Moors conquered the city, this church was converted into a mosque. After the liberation from the
Moors, the mosque was destroyed to begin the edification of Sé de Lisboa. In that time, the king of Portugal, D. Afonso Henriques, ordered the deliver of the relics of São Vicente from the Algarve to Lisbon, and they can still be found in this church.

The building of this cathedral looks like a fortress. Two big bell towers have arrowslits used back then for archery. These towers were also important observation points for shellfire in times of war: with no windows, with massive walls, they were unassailable for enemies. These walls were also the reason why this church resisted to the massive force of 1755 earthquake.

The earthquake that changed European history and mentality

In the 18th century, Lisbon was one of the cities most loyal to European Catholicism. In this city there were 40 parish churches, 121 chapels, 90 convents and 150 religious Orders. On the 1st November 1755, Lisbon’s shape was forced to change. What happened?

9h – Lisbon was sunlit and prepared for All Saints Day. Bells were ringing and churches were full of people for the festive messes.

9h20 – In the Atlantic Ocean, 200km away from the cape of São Vicente, began an earthquake with a magnitude between 8,5 and 9,5.

“While he was arguing in this manner the sky was overcast, the winds blew from the four quarters of the compass, and the ship was assailed by a most terrible tempest, within sight of the port of Lisbon.”

Voltaire (1769) Candide, or the Optimist, Chapter IV (“How Candide found his old Master Pangloss again, and what happened to them”)

On the ground, fissures 5m large cut the center of Lisbon from the rest of the city. Survivals, in panic, ran towards Tejo, hoping to cross the river. For their disgrace, in that precise moment, the flow of the river suddenly came down, to the point of noticing the river bottom with wrecked boats. And the catastrophe did not end here! A huge tsunami wave of 17m covered the river margins and swallowed all those in search of shelter.

12h – The countless candles lit in the churches for All Saints Day led to fires everywhere in the city. These fires lasted for five days.

What to do? Candide, the character built by Voltaire, for his fate/destiny found himself as a witness of this calamity in Lisbon. With irony, he described the events underlying the fanatic superstition of Portuguese people back in that time:

“Aafter the earthquake, which had destroyed three-fourths of the city of Lisbon, the sages of that country could think of no means more effectual to preserve the kingdom from utter ruin than to entertain the people with an auto-da-fé, it having been decided by the University of Coimbra that the burning of a few people alive by a slow fire, and with great ceremony, is an infallible secret to prevent earthquakes.

In consequence thereof, they had seized on a Biscayner for marrying his godmother, and on two Portuguese for taking out the bacon of a larder pullet they were eating”

Voltaire (1769) Candide, or the Optimist, Chapter VI (“How the Portuguese made a superb auto-de-fé to prevent any future earthquakes, and how Candide underwent public flagellation”)

Soon after Candide’s first publication, this book’s edition in Portugal was forbidden. Nonetheless, Voltaire, with his sarcastic critic, awoke a national trauma already existing in Portuguese society: could Portugal be “behind time” or not, considering other countries of Europe? As if answering to this question, Marquês de Pombal, moved by the motto “Burn the death, take care of those alive”, started to rebuild Lisbon in an innovative way. All had to be rational, schematic, and geometrical, as the demands of the Century of the Enlightenment. For the first time in Europe, engineers elaborated anti-seismic structures; streets became larger so that people could run away more safely in the case of a new disaster. Urban work was concentrated in the creation of safer, and not only aesthetically pleasant, places.

How was Lisbon before the earthquake? We will never know... right? Wrong! In Museu da Cidade (Museum of the City), for five years, a team developed a tridimensional project showing how some streets, squares, churches, convents and palaces of Lisbon would look like in the first half of 18th century. Those who decide to visit this museum can see a reconstruction of the old Rossio, Convento do Carmo, Paço da Ribeira and Palácio das Necessidades.

Subterranean Lisbon; moving around the city immersing into the art

And now i propose to you, to discover the underground city: a place of the future for the poet Fernando Pessoa and a reality for us. We will go by metro from the Alameda station to the Oriente Station, following the red line that was designed especially for the World Exhibition of Lisbon – Expo ’98, themed “The Oceans, a Heritage for the Future”. The design of the stations were entrusted to 50 artists from around the world to represent five continents. Some of whom are Hundertwasser, Yayoi Kusama, Erró, António Ségui, Zao Wou Ki and Sean Scully.

The subterranean city introduces us to the history of Lisbon and of Portugal and their art. For example, the Parque Station’s walls narrate and show the history of Geographical Discoveries during the Age of Exploration realized by Françoise Schein and Federica Matta. On the exit from the Campo Pequeno Station we meet the sculptures done by portuguese plastic artist Fernando Simões, while on the Station Alto dos Moinhos there is a magnificent graffiti painted by Júlio Pomar in tribute of Fernando Pessoa.

Welcome to the Water Museum of Lisbon

What other treasures does subterranean Lisbon hold which we can discover while admiring and walking the streets of the city?

The Water Museum including the associated heritage (Águas Livres Aqueduct, Mãe d’Água Reservoir, Patriarcal Reservoir, Barbodinhos Steam Pumping Station and Loreto Gallery), will take you to the XVIII century and tell you the history of the subterranean tunnels that collected and trasported water in Lisbon through the Águas Livres (Free Waters) Aqueduct.

The Águas Livres (Free Waters) Aqueduct

The Águas Livres (Free Waters) Aqueduct was built between 1731 to 1799 by the King’s order. Water was collected in the Belas region, northwest of Lisbon, and was transported to the northern part of Lisbon. The Aqueduct was famous for its numerous springs during the Roman era.

The cost of this project was immense that the only way construction was possible was through a tax called the “Water Royal” imposed on olive oil, wine and meat. This aqueduct survived the 1755 earthquake and it’s a structure, 941 metres in length that contains 35 arches, with the largest arch measuring 65.29 m in height and 28.86 m in width.

Mãe d’Água das Amoreiras Reservoir

The Águas Livres Aqueduct empties into the Mãe d’Água das Amoreiras Reservoir to be distributed to the houses and fountains of the city. The construction of this Reservoir was proceeded in phases. The first phase was from 1745 to 1748 and the project was handled by Hungarian architect Carlos Mardel. The next phase of the work in 1771, passed on to Reinaldo Manuel dos Santos. And finally in 1791 the Reservoir was completed, except for few details added in 1834 during Queen D. Maria II’s reign.

According to the design plan, the Reservoir is a Hall church that emphasizes the holy nature of the destination of this ample and bright space.

The Patriarcal Reservoir

Lisbon is a city that sometimes plays hide-and-seek with its visitors. For example it happens quite often when we discover magnificent park Princep Real. Admiring the beauty of this place we don’t suspect that it is wonderful not only “outside” but also “inside”, under the ground! However with observant eyes you can find the barely visible stairs, which leads to the Patriarcal Reservoir that for many years supplied the downtown area of Lisbon. This project was born in 1856 directed by French engineer Louis-Charles Mary and it’s a structure, 941 metres in length that contains 35 arches, with the largest arch measuring 65.29 m in height and 28.86 m in width.

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The Barbadinhos Steam Pumping Station

The population of Lisbon was growing, and water entering by The Águas Livres (Free Waters) Aqueduct was insufficient. That’s why between 1871 to 1880, a new one was built. Alviela aqueduct which collected water from the Olhos de Água sources on the Alviela river situated 114 km north of Lisbon.

On the territory of the extinct Franciscan convent, the Barbadinhos Reservoir was founded and it was named in honour of the Italian religious order. Next to it a steam pumping station was built, serving from 1880 to 1928.

Themed guided tours

The Water museum offers visitors, besides the classic programme, a wide range of themed guided tours. You will uncover the geology of Lisbon, take part in the Baroque theatre performance in company of D. Carlota Joaquina, enjoy the portuguese wine visiting cellar “Chafariz do Vinho”, or walking in the gardens at Palácio Marquês da Fronteira.

Design

Traditional Portuguese “calçada” (pavement)

The Portuguese “calçada” is a type of pavement that can be found in continental Portugal as also in the archipelagos of Azores and Madeira, Mozambique, Macao, Hong Kong, Beijing and in other places with former Portuguese presence. Presently, this pavement is produced using basalt and white and black limestone. But it was not always that way.

The first “calçada” dates back to 1500, when king D. Manuel I of Portugal signed the royal charters that marked the beginning of Lisbon streets paving. For this pavement was used granite from the region of Oporto, which was quite expensive. After the earthquake of 1755 it was nearly impossible to repair the “calçada” in such a way. This marked the beginning of the nowadays-recognizable style of “calçada à portuguesa”, known across the world. In 1842 were paved in black & white zigzags the neighbourhood of Castelo de São Jorge (the first “calçada” that has been photographed, by Louis Jacques Daguerre in the same year) and a bit later also Rossio. Thanks to its practical and aesthetic value, “calçada” became the Portuguese traditional paving.

The mosaic designs can be very different: from the old-fashioned calçada, with a strong irregularity of the stones; in cubes; in parallel lines; in circular motions; mimicking the tail of a peacock; the wide sea; the Florentine fan.

By the way, when you arrive to Praça do Rossio and walk on the “wide sea” pavement, which symbolises the meeting of Tejo with the Atlantic... Don’t you recognize this image from somewhere else? Yes, it is actually very similar to the 4,5km long “calçada” that covers the beaches of Copacabana, in Rio de Janeiro.

Now you know the story of how this pavement was born!

Portuguese guitar

"Destino, fado e saudade” – destiny, fate and a partly untranslatable word related to nostalgia and feeling homesick, have merged into an audible unity: the Portuguese guitar. What is the mystery behind this instrument whose sound, a bit treble but at the same time soft and sweet, resembles a child that cries or a woman that sighs? It began as an instrument of the high bourgeoisie salons, surviving to the historical development and passing to the hands of non-wealthy people, being nowadays seen as a fairly popular instrument.

The Portuguese guitar has a shape of a pear, and can assume different shapes in Lisbon, Oporto and Coimbra. The Lisbon version is the smallest one, with a round, low case, with the most brilliant sound. Coimbra's version is bigger, the body of the guitar is sharper and has a crusted tear, while the Lisbon one has a snail.

In the history of building Portuguese guitars, entirely handmade, we can distinguish two families that perfected and transmitted their secret from one generation to the other. The first family began with Álvaro da Silveira, was kept by Manuel Cardoso and then his son Óscar Cardoso. The second family began with João Pedro Grácio.

Among the guitar players, Armando Augusto Freire, also known as Armandinho, was the author of many fados and variations, creating a “school” from which derived Jaime Santos, Carvalhinho, Raul Nery and José Fontes Rocha. Regarding guitar ensembles, the main reference goes to professor Martinho d'Assunção, an important guitarist and composer, and to the guitar ensemble lead by Raul Nery.

Azulejo

The word azulejo has is of Arab origin and means “a little polished stone”. Old ceramic tiles were produced in the Ancient East and used as covering on the walls. Arabs, arrived in Iberian Peninsula, brought with them these polished stones, first to Spain and then to Portugal.

The history behind the production of azulejo dates more than 500 years and represents a Portuguese innovation, both in terms of decorative traits and architectural usages, unique in the world. Formerly beautifying the walls of churches and palaces, azulejos triggered an important turn in city landscapes. Around the year 1560, in Lisbon, the first pottery workshops appeared to produce azulejos according to the faience technique, imported from Italy.

The originality on the use of Portuguese azulejo and the dialogue that it establishes with other forms of art turn it into a distinctive case. In the Museu Nacional do Azulejo you can find some series that testify the evolution and the production process adopted. As an example we can highlight the set with the view of Lisbon, survived to the earthquake of 1755, a composition of 1384 azulejos with a great historical significance.

Initially, big sets of azulejos would cover church, convent, palace and garden walls. A growing number of commissions by clergy and aristocracy motivated ceramists to look for new ideas. Masters would get inspiration from decorative arts, textiles, jewellery, Eastern culture, and would adapt these influences into new shapes for depicting military campaigns, historical episodes, daily life, religious and mythological scenes. On the 17th century, family production of azulejos is initiated as a way to satisfy the interest and growing demand of the ruling classes. Painters begin to mark their signature in the sets of azulejos.

Portuguese craftsmen became more and more audacious and innovative in their artistic production. In some scenes, they would replace human figure by monkey ones, creating fantasy, ironic stories that would make people laugh. Under the influence of eastern porcelain, azulejos got painted in yellow, green and bruised brown, inheriting from Dutch porcelain the combination of strong blue and white.

After the earthquake of 1755, Lisbon reconstructions lead to new architectonic choices that imposed another rhythm in the production of azulejos. Now, ceramic sets appear in the outer space of new building, abandoning their former feature of interior decorations. Another novelty: azulejos began to be produced serialized, combining industrial and hand-made techniques. Bigger factories could be found in Lisbon, Oporto and Aveiro.

On the 20th century the first metro stations were built in Lisbon. The metropolitan line became an important, big platform for artists to adapt azulejos as ornament of urban underground space. Nowadays, azulejos can also be found in the majority of homes, considered an interesting solution for kitchen and bathrooms, in a proof of resistance, innovation and renovation of this little ceramic piece.

Getting closer to the art of Bordalo Pinheiro

Welcome to Jardim de Bordalo Pinheiro (Bordalo Pinheiro garden), right in front of Museu da Cidade. Alice would feel in wonderland if she’d be here, where among flowerbeds and fountains live enormous frogs, serpents, monkeys and lobsters made of ceramic. Around the beginning of the 20th century you could find such artworks of Bordalo Pinheiro in other gardens, for example in Jardim da Estrela, but they disappeared over time.

Rafael Bordalo Pinheiro was born in Lisbon, 1846. He got famous not only as a ceramist, but also as a journalist, critic, painter and mainly as a cartoonist. His fine perception of the environment, “tempered” with a critic insight, is mirrored in all his production. The main character created by Bordalo Pinheiro is Zé Povinho, aiming to caricaturize Portuguese people. Zé Povinho is a popular form to express working-class Portuguese people. Through this character, Bordalo Pinheiro criticizes the social atmosphere of Portugal on his lifetime, at the same time presenting the dualism of Portuguese character. On the one hand, “the Portuguese” can be associated with big travellers and adventurers that used to dominate the sea. On the other hand, we can find an over-simplification, possibly lazy type of person, too much connected to house and homeland, afraid to leave.

If you’re passing near Praça do Rossio, take a look into Tabacaria Mónaco. Look up! Do you see the swallows seated on telephone cables? They used to be bought in the artistic faience factory of Bordalo Pinheiro, in Caldas da Rainha, founded by the artist in 1884. In this factory, both ceramics and building material (bricks and tiles) used to be produced. Bordalo Pinheiro did also create a school to teach ceramics. Among the objects were designed by Bordalo Pinheiro, swallows seated on telephone cables, can be unconditionally the hearts of Portuguese people. A migratory bird, that on the return from travels, rebuilds a nest for the family, each time on the same position – the swallow was adopted as a symbol of home, family, love and loyalty, baseline values for many Portuguese people.
Bordalo Pinheiro was not the only noble, wealthy artist who knew and loved the character of working-class people. His peculiarity was, probably, his capacity to create art that was close to this people. Another remarking point that culturally differentiated this artist was his new concept of “practical art”: this idea that art can be both socially as well as economically active. Placing mass production in Portuguese ceramics, Bordalo Pinheiro allowed his artworks to be known up to nowadays, adapting to new social tendencies and needs. Kitchen

A coffee in Portugal is a ritual, indeed!

While living in Portugal, I discovered that a good coffee depends not only from the way in which beans have been toasted and prepared; there are also different ways to ask and serve a good coffee. Its type depends on the quantity of coffee and milk, the sort of cup or even the temperature of glass! All you need to fulfil your coffee wishes!

So, how do you ask for a coffee in Lisbon?

Uma bica, se faz favor!

Bica is the type of coffee that is more similar to an Italian expresso: a little cup of strong, black coffee. The name has its birthplace in A Brasileira: people who did not appreciate the bitter drink decided to put a signboard on the street with the recommendation Beba Isto Com Açucar (drink this with sugar!)

Um galão, por favor.

This drink, usually taken in the first half of the day, is a composition of coffee and milk. It is usually served in a transparent cup of glass, and the waiter might ask you whether you prefer this glass cold or heated.

The time for meia-de-leite

Literally meaning “half-of-milk”, its composition is similar to a galão. The difference is that meia-de-leite is served in a large teacup and the quantities of milk and coffee might be more balanced in this drink.

Last but not least, um garoto

Literally meaning “a small kid”, this short coffee is similar to a bica but with a little bit of milk foam.

Traditional Portuguese convent sweets

Culinary art occupies a special place in Portuguese cuisine, mainly in what regards to convent sweets. On the 15th century, the majority of women in convents had not chosen this life for faith, but simply due to social imposition. Cloistered, many of them would dedicate their time to the production of sweets. On the 15th century, a time in which Madeira had its first sold productions of sugar cane. A fabulous cream would derive from mixing sugar and egg yolks. And why did they only use this part of the egg? Portugal has always had a strong production of eggs. Egg whites used to be sold to other European countries for the industries of wine (purification) and clothes (ironing). Therefore, there was an excess of egg yolks, usually put on trash or given as food to some animals. This circumstance, plus the creativity of Middle Age nuns, might have given origin to this heavenly treats.

From 1834 on, the extinction of Religious Orders in Portugal lead to a shift on convent sweets production – they began to be sold in traditional candy shops. If you walk into one of these, take a look and try the one that might please you the most, in this infinity of gourmand sweets: barrigas de freira (nun bellies), fatias de anjos (angel slices), queijinhos do céu (little cheeses from heaven), papos de anjo (angel bellies), among many, delicious others.
Some parsley or fresh coriander for decoration
Black olives for decoration

Wash off any excess salt from the cod pieces, put them in a large bowl and cover, leaving it in the fridge for 24 hours, changing the water at least 4 times. Peel and cut potatoes into matchstick strips, then fry them in a deep pan of oil until golden. Before frying it’s best to wash off excess starch so they don’t stick to each other and drain them well. Deep fry over high heat otherwise they’ll soften and soak up oil. Cut the onion in fine julienne strips, add the garlic which has been crushed and fry over a low heat in the olive oil, when translucent add the cod which has been flaked. Heat everything through but do not burn. At this point you can remove the cloves of garlic or leave them in if you like. Finally, add the beaten eggs to the mixture, which will result in a creamy, soft *Bacalhau à Brás*. Now serve with some chopped parsley or coriander, a sprinkle of freshly milled pepper and some black olives to decorate and for taste.

*Arroz doce*

2 cups water
1 -2 lemon
1 teaspoon salt
1 teaspoon margarine
1 cup rice
4 cups milk
1-1/2 cups sugar
3 egg yolks

In a large pot add water. Peel most of the rind from one lemon and add the peels to the pot. Set lemon aside and turn stove down to medium. Add salt and margarine. When water is boiling, add rice. Stir constantly. When most of the liquid boils away, add 1/2 cup of milk always stirring. Repeat this step until all the milk is added. Remove rind from pot. Grate the rest of the lemon zest and add it. Add sugar. Remove pot from element. Slowly stir in egg yolks (add a little bit of milk to the yolks first). Return pot to the element just until the rice boils. Stir constantly to avoid burning! Pour into casserole dish and allow cooling slightly before covering. Just before serving, sprinkle cinnamon on top.

*Bolo do Caco*

This is a traditional bread from the Madeira islands. Caco means “broken piece” in reference to the tile or stone that the breads are baked on. Bolo means “cake”, the common word used for bread.

7g-sachet easy bake yeast
1 tsp salt
100g sweet potatoes, peeled, cooked and mashed
450g plain flour

Mix all the ingredients together with enough warm water to make a soft, kneadable dough (you’ll need about 250ml). Knead, dusting with extra flour, for 10 minutes. Put in an oiled bowl, cover with clingfilm and leave in a warm place for 1 hour. Divide the mixture and shape into 8 flat rounds. Cover and leave to rise for a further 30 minutes. Heat a flat griddle or heavy frying pan and cook the bread for 8-10 minutes each side until browned and cooked through. The bread is usually served simply with garlic butter and is usually eaten as a sandwich with typical Madeira foods like octopus, meat skewers (espetada) and fried corn.

Enjoy!

**Leisure**

*Movie film tour*

It was an idea of Liliana Navarra, an Italian director that lives in Portugal and decided to create alternative tour guides walking by through the streets in which the film was shot. The Lisbon Movie Tour invites you to visit the city, roaming locations where scenes of famous movies were shot. You can chose between 4 different walks: *According to Pereira* (by Roberto Faenza, 1995, with Marcello Mastroianni), *Film of Disquiet* (by João Botelho, adapted from the Book of Disquiet of Fernando Pessoa), *April Captains* (by Maria de Medeiros, 2000, film about the Carnation Revolution) and *Night train to Lisbon* (directed by Bille August, 2013).

For the first time in Lisbon a tour will show, on a tablet, movie scenes mixed with historical information, providing a unique perspective of Lisbon.

*Some films shot in Lisbon*

**Os Amantes do Tejo**
Genre: Melodrama
Year of release: 1955
Director: Henri Verneuil
Starring: Daniel Gélin, Trevor Howard
[https://www.youtube.com/watch?v=HgkowHg32Z4](https://www.youtube.com/watch?v=HgkowHg32Z4)

**The Conspirators**
Genre: Drama, Romance, Thriller
Year of release: 1944
Director: Jean Negulesko
Starring: Heidi Lamarr e Paul Heinreid

**Farewell to the Summer Light**
Genre: Drama, Romance
Year of release: 1968
Director: Yoshishige (Kiju) Yoshida
Starring: Mariko Okada, Tadashi Yokouchi
[https://www.youtube.com/watch?v=cEyX7IhBG9E](https://www.youtube.com/watch?v=cEyX7IhBG9E)

**The Russian House**
Genre: Drama, Romance, Thriller
Year of release: 1990
Director: Fred Schepisi
Starring: Sean Connery, Michelle Pfeiffer, Roy Scheider

**The House of the Spirits**
Genre: Drama, Romance
Year of release: 1993
Director: Bille August
Starring: Meryl Streep, Glenn Close, Winona Ryder, Jeremy Irons, Antonio Banderas

**Lisbon Story**
Genre: Documentary
Year of release: 1994
Director: Wim Wenders
Starring: Rüdiger Vogler, Patrick Bauchau, Vasco Sequeira
Music by: Madredeus
Recreate Lisbon atmosphere by reading

It is a common occurrence for one to recreate the atmosphere of a place that strikes one as beautiful. We can also prepare to better understand this strange beautiful place, by knowing more about the history of its citizens, buildings and streets, we can make use of books for this purpose. The portuguese literature in many aspects reflects the history and social tendencies of Portugal. The great portuguese poet Luís de Camões celebrated the bravery and the determination of portuguese seafarers departed in the 15th century to explore the new world. The novelists of 19th century such as Eça de Queiroz and Camilo Castelo Branco also aimed to enrich the reader’s circle, searching for an understandable form of the portuguese language for common readers and not exclusively for the elite. The works of the 20th century writers are representatives of such important events of the portuguese history such as, Salazar dictatorship, the Carnation Revolution, colonial wars and their consequences. Let’s try to lift a veil and learn about some of the poets and writers.

Eça de Queiroz ( Póvoa de Varzim, 25 November 1845 – Paris, 16 August 1900) was a portuguese writer, journalist and diplomat.

In connection with his diplomatic career, Eça de Queiroz travelled a lot. He lived in Egypt, Havana, Great Britain and France, and thanks to it he started to evaluate the social situation in his own country more evenly and critically. This led him to write some of the most critically acclaimed novels, known for their social criticism style. Some of the most famous are; «The Sin of Father Amaro (O crime de padre Amaro (1874)), «Cousin Bazilio» (O Primo Bazilio (1879)) and «The Maias (Os Maias (1879)).

I would like to pay attention to the novel «The Maias», because, reading it gives a unique possibility to be transported to 19th century Lisbon. A realist novel, published in 1888, and it’s one of the most important piece of portuguese prose. Narrating the history of three generations, the writer recreates in detail the portuguese society of the 19th century. With acute satric language, Eça de Queiroz criticizes the degraded high society. Howeverer under this criticism there is a great tragedy: demoralized economic and cultural condition of the country in that period.

Camilo Castelo Branco (Lisbon, 16 March 1825 – São Miguel de Seide, 1 June 1890) was a portuguese novelist, playwright, critic, poet, translator and author of numerous novels. We will note one in particular: “Misteries of Lisbon”.

«Era eu um rapaz de catorze anos, e não sabia quem era...»

Camilo Castelo Branco, Misteries of Lisbon

The first edition was published in 1853 on the pages of the magazine “O Nacional.” The thrilling story instantly conquered the readers’ hearts. And more than 150 years later, in 2010 a costume drama with six parts, directed by Raúl Ruiz, and based on this novel was televised. The story is full of adventures, intrigues and secrets, as the writer’s real life that was the source of ideas and inspiration for him. The main character is a 14-year-old orphan boy who decided to leave in order to find himself. Spinning around in the vortex of events following the books pages or seeing it on screen, eitherways, it’s a great story.

Sophia de Mello Breyner (Porto, 6 November 1919 – Lisbon, 2 July 2004), poet and short story writer, the first woman to receive the Camões Prize, the most important prize for literature in the portuguese language.

She addressed different themes in her creative work. She writes about Names and the memories the possess, objects present in the homes that sometimes serve as reminders. She also likes to talk about Nature, where her main character is the Sea. Not by accident there are the poems of Sophia on the walls of the Lisbon Oceanarium through which you can feel the boundlessness of the ocean. Born in Porto and passing her time between the farm, which later became the municipal garden, and the Granja coast, Sophia formed up her strong relationship with nature. Another aspect that plays an important role in the poet’s creativity is Time, measured or absolute. The first one leads us to loneliness, fear and delusion, while the absolute time presents eternity, unity of life and moral values. Walking around the city you can read her poem “Lisbon” on São Jorge Castle entrance.

Sophia de Mello Breyner, a mom of 5 children, thanks to them, started to write short stories for children. The most famous are “A Menina do Mar” (The Girl from the Sea), “A Fada Oriana” (The Fairy Oriana) and “O Cavaleiro da Dinamarca” (The Knight from Denmark).

I would like to invite you to see the short documentary about this poet produced by famous portuguese film director João César Monteiro, dipping the spectators to the world of Sophia de Mello Breyner, webbed by her poems.
Antonio Tabucchi (Pisa, 24 September 1943 – Lisbon, 25 March 2012) was an Italian writer, philologist and translator. During one of his student trips around Europe, he came in contact with a poem “Tabacaria” of Fernando Pessoa in a small bookstalls. This meeting determined his subsequent life, related to Lisbon and Portugal in many respects.

Many of Tabucchi’s works were brought to the screen. There are Nocturne indien (1989), Dama de Porto Pim (2001), Aftirma Pereira (1995), Requiem (1998). We will linger on the last one.

Reading the novel Requiem (1990) you enter into the world where the frontier between dream and reality disappears. The protagonist is situated in the Portuguese capital on the last Sunday of July. You can bravely follow him and discover many places most tourist don’t know about. A meeting with Fernando Pessoa at Alcantara, coming across Isabel in the Casa do Alentejo, while on the Praça Amarela the “Seller of Stories” will wait for you...

“Na noite de Lisboa tem-se a impressão de se morar num romance de Eugene Sue”

Elephant’s Memory, A.L. Antunes

António Lobo Antunes (Lisbon 1 September 1942) is a Portuguese contemporary novelist named more than a contender for the Nobel Prize in literature. Appreciated, firstly, by the readers who recognized themselves on the pages of his novels. Passing the time he perfected his writing skills and conquered the acknowledgement of Portuguese and international literature critics.

Graduated in medicine he started his career as a psychiatrist and sharply changed his life after his stay of 26 months in Angola during the colonial war.

After coming back to Lisbon, the future writer needed to reflect, and became aware of the outlived experience in Africa. The literature helped him to comprehend the memories and permitted him to see the surrounding reality more clearly and attentively. That’s how the book, “Elephant’s Memory” (1979), was born; the first novel to be a trilogy including also The Land at the End of the World (1979) and Knowledge of Hell (1980).

The novel is autobiographical and narrates one day in the life of one forty-year-old psychiatrist who suffers the consequences of his participation in the colonial war. The character tries to overcome his trauma using every possible tool; one glass in a bar, group psychotherapy session, visits to the casino. All these events take place in the presence of the once more main character, Lisbon.

I would like to close this brief literary route with a book “The City of Ulysses” written by contemporary Portuguese writer Teolinda Gersão.

This is a novel about love, as the author describes it. On one side, the writer narrates about a love story between two plastic artists to leave a message for the readers. That in the world we live in nowadays, we feel ourselves so lonely, there is love. Moreover this is a love story with a happy ending.

On the other side, the writer tells us about her love for Lisbon, the city with an extraordinary history and atmosphere. Teolinda Gersão paints the Lisbon’s portrait full of life as we see it today, recalling in mind some memories and flashbacks. Unrolling sheet by sheet Lisbon’s history, we turn back little by little to the myth stating that this city was founded by Ulysses.

Fado

According to the Lisbon City Council, “The ritual of listening to Fado, played and sung by professionals, has its own performing houses, where Portuguese traditional dishes and snacks can also be tasted. Along with these places, others appear where it’s possible to listen to “Fado radio”(impromptu performance) sung by amateurs and “Fado à desgarrada” (impromptu duet). This ritual, perpetuated to the present day, make it possible to create a Fado Route including a list of fado houses, events and tours with fado.”

Here you can find some suggestions of “Fado houses”, most of them in Alfama (Metro blue line St. Apolónia), Baixa-Chiado (Metro blue line Baixa-Chiado) or Madragoa (Metro green line Cais do Sodré, train station Santos):

A Parreirinha de Alfama
Alfama – Beco do Espírito Santo, 1, Monday to Saturday, 20h- 2h
The Patriarchal Reservoir
R. Alviela 12, 1170-012, open Saturday, 10h-17h30 (except holiday)

**Lisbon viewpoints**

- **Miradouro da Graça**
  Largo da Graça

- **Miradouro Nossa Senhora da Monte**
  Rua Damasceno Monteiro

- **Miradouro Portas do Sol**
  Largo das Portas do Sol

- **Miradouro de Santa Catarina**
  Rua de Santa Catarina

- **Miradouro de S. Pedro de Alcântara**
  R. D. Pedro V

**Lisbon Metropolitan Area**

May you want to discover the interesting surroundings of Lisbon city, here are the spotlights of this Metropolitan Area:

- **Cascais** (direct train from Cais do Sodré)
- **Sintra** (direct train from Rossio)
- **Cabo da Roca** (the most Western point of Europe, midway of the coastline between Sintra and Cascais)

**Public transport**


Lisbon taxi: [http://taxislisboa.com](http://taxislisboa.com)

**Bibliographic references**


**Web**

Lisbon legends and etymological origin:
- [https://ciberduvidas.iscte-iul.pt/consultorio/perguntas/etimologia-de-lisboa-outra-vez/19407](https://ciberduvidas.iscte-iul.pt/consultorio/perguntas/etimologia-de-lisboa-outra-vez/19407)
Раскрывая Лиссабон
Анна Хайруллина
Болонский Университет
Отделение иностранных языков и литературы

Основные фразы и слова

Знакомство и приветствия

Добрый день, Bom dia (до 12:00),
Бон дия,
Boa tarde (с 12:00 до 18:00),
Боа тардэ,
Boa noite (с 18:00),
Боа нойтэ
Привет Olá
Ола
Меня зовут Chamo-me…
Шамумэ…
Как вас зовут? Como se chama o senhor/a senhora
Кому сэ шама у сэньёр/а сэньёра
Рад с вами познакомиться Muito prazer em conhecer-lo/conhecer-la
Муйту празер эй куньесэ–лу/ куньесэ–ла
До свидания Até à vista
А тэ авишта
Я из России Eu sou da Rússia
Эу со да руссия

Я впервые в Португалии Estou pela primeira vez em Portugal
Ишто пэла примейра вежэй пуртугал
Вы говорите по-английски? O senhor fala inglês?
У синьёрфала инглэш?
Я не понимаю Não entendo
Нау интэнду
Повторите, пожалуйста Repita, por favor
Репита пур фавор
Говорите медленнее Fale mais devagar
Фал майшдивагар
Спасибо Obrigado (мужчина) / obrigada (женщина)
Обригаду/обригада
Не за что De nada
da nada
Извините Disculpe
Дишкулпэ
Да Sim
Си
Нет Não
Нау
Сегодня Hoje
Ожэ
Завтра Amanhã
Аманья
Вчера Ontem
Онтэй
Далеко Longe
Лонжэ
Близко Perto
Парту

Вывески, в магазине и в ресторане

Вход Entrada
Интрада
Выход Saida
Саида
Открыто Aberto
Абэрту
Закрыто Fechado
Фишаду
От себя Empurre
Импур
На себя Puxe
Пуш
Можно примерить? Posso provar?
Поссу прувар
Беру это Levo isto
Лэву исту
Меню, пожалуйста A ementa, por favor
А имента пур фавор
Хлеб Pão
Пау
Вино красное, белое, зелёное Vinho tinto/ branco/verde
Винью тинту, бранку, вэрдэ
Счёт, пожалуйста A conta, por favor
А конта пур фавор

Гуляя по городу

Как называется эта улица/ площадь? Como se chama esta rua/praça?
Кому сэ шама эшта руа/праса
Мы хотим купить сувениры Queremos comprar souvenirs
Крэмуш кумпрар сувенирш
Мы хотим посетить Queremos visitar…
Крэмуш визитар
Поблизости есть банкомат? Há aqui perto um multibanco?
А аки перту ум мультибанку

Когда-то давным-давно… появился город Лиссабон!
Греческая легенда гласит, что город был основан Одиссеем во время своих скитаний после разрушения Трои. В те времена греки называли территорию, где располагается Лиссабон, Офиузой, или Землёй Змея. Управляла этой территорией полуженщина-полузмея, свиду гостеприимная и обаятельная по отношению к прибывающим путешественникам. Но как говорится, внешность бывает обманчива. Ведь обычно она взбиралась на вершину горы и провозглашала во всеуслышание: “Это моё королевство! Только я одна могу управлять им и никто больше! Ни одна человеческая душа не посмеет остаться здесь, а если всё же осмелится, мои змеи, меньше чем за минуту лишат его жизни!” На протяжении долгих лет, никто не пытался проникнуть в проклятое королевство Офиуза, ни Боги, ни люди. Однако однажды, Одиссей проплывая мимо Офиузы, был сражён красотой местного края. Королева же влюбилась в прекрасного мореплавателя, как только его увидела. Чтобы спасти его жизнь и позволить ему остаться в городе навсегда, она предложила ему жениться на ней. Одиссей, не желая провоцировать её гнев, принял предложение. Очарованный чудной красотой местной земли, он забрался на вершину холма, как обычно это делала королева и прокричал: “Здесь я заложу самый красивый город на свете и назову его моим собственным именем. Он будет зваться Одиссеей, столицей мира!” И всё же со временем Одиссей не смог усмирить свою тягу к свободе и морским путешествиям: однажды он покинул супругу. Разгневанная королева, решив бросить вдогонку за сбежавшим путешественником, прыгнула в открытое море. Несмотря на то, что её длинный
хвост не позволял её пьеть быстро, змея извивалась, позволяя ей удерживаться на поверхности воды. Королева, затравив огромные усилия, удалялась всё дальше от берега. А в то же время, за её спиной рождались, словно доказательства её усилий, семь холмов, на которых и по сей день стоит Лиссабон.

По другой теории, для которой есть некоторые археологические основания, город был основан финикийцами под именем Аллис Уббо (Allis Ubbo), что означает Пряная Гавань, которое и превратилось потом в Олисиппо. Свидетельством присутствия финикийцев служат различные предметы найденные в Лиссабоне и на всём побережье Португалии, а также руины в Кафедральном Соборе Се. Тем не менее никаких документальных подтверждений не сохранилось.

После ещё одной версии был основан тартигез- иберийским племенем, жившим на территории современной Андалусии. Именно с этим племенем связана этимология сурфиксса -ippo (Oliissippo), который нередко встречается в названиях юго-западной части Иберийского полуострова. Лиссабонское название также связано с этим суффиксом, и означает что-то вроде "холм, возвышающийся" от слова "людо" — холмы, на которых и по сей день стоит Лиссабон.

Связаны вороны со святым Сан Висенте, покровителем Лиссабона с 1173 года. Францисканский священник пострадал за христианскую веру в IV веке, а его тело было сброшено в море в том месте, которое сейчас является юго-западной точкой Португалии. Согласно легенде, тело священника, принявшего мученическую смерть, было выброшено волной на берег. Когда местные жители обнаружили тело, они увидели двух ворон, отгоняющих рыскающих вокруг хищников. Сан Висенте был похоронен рядом с этим местом, а на его могиле возвели храм.

В 1922 году на месте бывшего храма был построен квартал имени святого, в котором и находятся знаменитые магазины и рестораны "Ворона на воле". Именно с этого места начинается Магелланская улица (Rua do Ouro), которая идёт до Моста-де-Сан-Педру, одного из самых красивых мостов Португалии.

Ворон Сан Висенте, гордо сидящих на корабле. Вы их встретите и на гербе Лиссабона, и на калсаде, вокруг Тежу, и обращая взор в сторону Арс де Руя Аугуста, наш взгляд останавливается на двух улицах: на одном из них расположился Castelo de São Jorge (Кастиль де Сай Жорж), а на другом Chiado (Шиаду) - один из исторических районов города, представляющий центр города. В самом городе Прака Амарела находится Кашин Статуа Моисе 1, во время пребывания которого Лиссабон переживал восстановление после землетрясения 1755 года. Параллельно центральной улице Руа Аугуста расположились Руа Ларса и Ларса do Ouro (Золотая улица), где находится музей (Casa Pessoa). Комната поэта, конечно, полна книг и конспектов, а вот и его вишнёвой ликёра De São Domingos: здесь вы сможете пригубить вишнёвый ликёр и пережить настоящий уличный ликёрный извоз.

Через Largo de São Domingos мы можем пройти к Praça dos Restauradores, откуда вы сможете доехать до Rua Coelho da Rocha: здесь находится музей Casa de Ferreiro, где сейчас находится множество музеев и концертных залов. Касас де Феррэро, где живёт и работает знаменитый португальский художник Пьетро Дукквари.

Приятная Гавань, которое и находит своё отражение в названиях многих улиц Лиссабона, в том числе улица Rua Coelho da Rocha. Это улица, где проживали многие знаменитые художники и писатели, в том числе Педру де Сото и Фернандо Пессоа. Улица расположена в одном из исторических мест Лиссабона, где находится музей Casa da Ribeira, в котором хранится большое количество работ известных португальских художников.

Через Largo de São Domingos мы можем пройти к Praça do Marquês de Pombal, посвящённой маркизу де Помбала, одного из самых ярких португальских политиков эпохи Просвещения и одновременно главному руководителю восстановления Лиссабона после землетрясения 1755 года. Продолжая подниматься, мы попадаем в Parque Eduardo VII (Parque Eduardo VII), ранее носивший имя Парка Свободы и переименованный в 1903 году в честь визита, нанесённого английским королем...
В 9.00 часов утра в Лиссабоне стояла прекрасная солнечная погода и по случаю Дня Всех Святых город,
раскрывавшийся в приветствующем объятии, встречая и провожая всех путешествующих по морю.
в самом конце моста видна статуя Христа Рей, расширяющего рукой для добродушного объятия,
благословя всех путешествующих.
Мы же направляемся к Torre de Belém (Башня Белем), которой мы любовались с высоты птичьего полёта в прошлом году. Начала небольшая дорога, и здесь оно и заканчивается: у подножия архитектурного шедевра, выполненного Франшику де Аруда.
В XV-XVI веках отсюда уходил в море каравеллы и суда, которые входили в историю по имени своих капитанов. Это шедевры архитектуры, объявленные ЮНЕСКО Достоянием человечества, построенные в стиле «мануэлино» - португальской разновидности поздней готики. В бывших помещениях монастыря размещаются Национальный музей Археологии и Музей морского флота. Экскурсия по Белену будет неполной, если вы не захотите в знаменитую Fábrica dos Pastéis de Belém (Беленская кулинария), которая не менее социально значима и в городской среде.
Приятного аппетита и до скорой встречи!

Алфама, Праздник Святого Антония

Теперь нас ждёт встреча с магической средневековой частью города, расположившейся в восточной части улицы, что осталось ещё от Португалии Афонсу I Великий. Во времена Холодной войны и Се, во время которой все влюбленные объявляются признаниями и обещаниями в вечной любви, молодые люди просматривают свои влюбленных в церкви Святого Антония. Для жителей Лиссабона этот Святой по истине покровитель всех возлюбленных.

Этот праздник привлекает вся город. Catedral de Sé de Lisboa (Кафедральный Собор Лиссабона), построенный в начале XVII века, созвучный музыкальным аккордам, должен быть обязательным посещением для гостей города. Внутри храма расположены художественные произведения, которые приносят впечатление грандиозности и величия. По проходу можно увидеть замечательные скульптуры и фрески, которые подчеркивают значение этого места в истории Португалии.

Здание собора напоминает крепость. Два больших массивных колокольни имеют бойницы для стрельбы из луков. Установленные в боковых помещениях, они служат как символы могущества и мощи.

Здание собора воплощает архитектурный стиль Мануэлианской готики. Строительство собора началось в 1881 году, когда король Карлос I приказал построить новое здание в честь святого Антония.

Национальный музей Археологии и Музей морского флота. Экскурсия по Белену будет неполной, если вы не захотите в знаменитую Fábrica dos Pastéis de Belém (Беленская кулинария), которая не менее социально значима и в городской среде.

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В 9 часов 20 минут в Атлантическом океане, в 200 километрах от мыса Сан Винсенте, юго-западной оконечности Португалии, началось землетрясение силой 8,5-9,5 баллов.

«Пока он расслаблялся, вдруг стало темно, задув со всех четырёх сторон ветры, и корабль застонал ужаснейшей бурей в виду Лиссабонского порта».

Вольтер (1769) Кандид, или Оптимизм, глава IV ("Как встретил Кандид своего прежнего учителя философии, доктора Памбала, и что из этого вышло"").

В земле появились трещины шириной до пяти метров, что отрезало центр города от остальной сушки. Уцелевшие люди в панике устремились к реке Тежу, в надежде переправиться на другой берег. Но в этот самый момент вода неожиданно отступила от берега, открывшись дно с обломками кораблей и остатками грузов. И тут вдруг набежала гигантская волна цунами высотой до семи метров и накрыла берег.

Около 12.00 часов от множества упавших в храмах свечей по всему городу вспыхнули пожары, которые продлились целых 5 дней.

Вот как описал это событие Вольтер в книге Кандид, или Оптимизм: "Немного приди в себя, они направились к Лиссабону; у них остались ещё деньги, с помощью которых они надеялись спастись от голода, после того как избавились от бури.

Едва успели они войти в город, овладяя смерть своего благодетеля, как вдруг почувствовали, что земля дрожит под их ногами. Море в порту, кипя, поднимается и разбивает корабли, стоящие на якоре; вихри огня и пепла бушуют на улицах и площадях, дома рушатся; крыши падают, стены рушатся в прах. Тридцать тысяч жителей обоего пола и всех возрастов погибли под развалинами."

Вольтер (1769) Кандид, или Оптимизм, Глава VI ("Как было устроено прекрасное аутодафе, чтобы избавиться от землетрясения, и как был высечен Кандид")

10 лет спустя после первой публикации повести Вольтера, в 1769 году, выпуск книг в Португалии был запрещён. Тем не менее своей критикой автор вновь напомнил о национальной травме: "В 1755 году произошло то, что никогда не случалось..."

Вопрос: какие ещё сокровища таит в себе подземный Лиссабон, пока мы, беззаботные и восторженные, гуляем по его улицам?

**Музей воды (Museu da Água), включающий в себя такие структуры как Акведук Агуаш Ливриш (Aqueduto das Águas Livres), Резервуар Маз аду Амурайш (Reservatório da Mãe d’Água das Amoreiras), Резервуар да Патриаркал (Reservatório da Patriarcal) и Паровую Насосную Станцию Барбадиньюш (Estação Elevatória a Vapor dos Barbadinhos) перенесёт вас в XVIII век и расскажет историю подземных туннелей, снабжавших водой Лиссабон по Акведукам Лиссабона и Производству воды в Лиссабоне.**

**Добро пожаловать в Музей воды Лиссабона**

Население Лиссабона росло и водя, постепенно начиная с Акведуком Агуаш Ливриш, становилось недостаточно. В связи с чем в период с 1781 по 1880 гг был построен новый акведук для Лиссабона (aquaduto do Alvial), источники которого послужили родниковым источникам (Alvíla), находящимся на расстоянии 114 км в сторону севера от Лиссабона. На территории бывшего монастыря был возведён Резервуар ду Амируш (Завод для фонтанов Лиссабона), который был готов к 1791 году, не забывая о мелких доработках, внесённых в 1834 году уже во время правления Мари II. Резервуар по своему архитектурному плану представляет собой Зальный храм, который подчёркивает специфическую предназначение этого пространства и светлого пространства.

**Паровая Насосная Станция Барбадиньюш (Estação Elevatória a Vapor dos Barbadinhos)**

**Акведук Агуаш Ливриш (Aqueduto das Águas Livres)**

Акведук Агуаш — Лисб(Columna) был отстроен в период с 1731 по 1779 гг по королевскому указу. Вода собиралась в городке Белаш в районе Синтры, известным своей красотой живописными ручьями ещё со времен Римской Империи, откуда далее поступала в северовосточную часть Лиссабона. Воплотить столь грандиозное строительство стало возможным лишь благодаря введёному королевством налогу на оливковое масло, вино и мясо. Акведук не построился во время землетрясения 1755 года и в настоящее время представляет собой структуру длиной в 941 метр, включающую 35 арок, самая высокая из которых составляет 65,2 метра в высоту и 28,8 метра в ширину.

**Резервуар Маз аду Амурайш (Reservatório da Mãe d’Água das Amoreiras)**

Прежде чем распределиться по домам и фонтанам города, вода через Акведук Агуаш — Лисб(Columna) попадала в Резервуар Маз аду Амурайш.

**Строительство этого резервуара шло в несколько этапов. Сначала с 1746 по 1748 гг. отвественным за проект выступил венгерский архитектор Карлуш Мардел (Carlos Mardel), затем в 1771 году работа перешла в руки Рейналду Мануэл душ Сантуш (Reinaldo Manuel dos Santos), и в конечном итоге резервуар был готов к 1791 году, не забывая о мелких доработках, внесённых в 1834 году уже во время правления Мари II. Резервуар по своему архитектурному плану представляет собой зальный храм, который подчёркивает специфическую предназначение этого пространства и светлого пространства.**

**Резервуар да Патриаркал (Reservatório da Patriarcal)**

Лиссабон — город, который порою играет в прятки со своими посетителями. Так, например, нередко оказываемся в прекрасном парке Принсипе Реал, мы и не подозреваем, что это пространство красиво не только снаружи, но и внутри, а именно под землей! Зрелищной точкой можно разглядеть в здании Эс-Альта (Estação Eatorial de A Vapor dos Barbadinhos) двери, которые символизируют отрезок пути между Акведуком Агуаш Ливриш и Резервуаром Маз аду Амурайш.

**Тематические экскурсии**

Mузей помимо классической программы предлагает посетителям широкую гамму тематических экскурсий, которые позволяют познакомиться с различными аспектами жизни Лиссабона, стать участником театрального представления в стиле барокко в сопровождении Картолоас (Карлоас Бурн), насладиться португальским вином, заглянув в энотеку "Chafariz do Vinho" ("Винный Фонтан") или же совершить пешую прогулку с дальнейшим посещением дворца маркизов Фронтейра.
Португальская галлаш
Каллада португеза (calçada portuguesa), так называемая португальская мозаичная мостовая, что может, впрочем, в Португалии, но и во многих других частях света: на Азорских островах, Мадейре, в Мозамбике, в Мако, в Гонконге, Пекине и не только.
В настоящее время для её выполнения используются камни из базальта и известняка чёрного и белого цвета. Но такова не было всегда.
Предложив свою работу местной одному королю Мануэл I, подписав указ, согласно которому начал начать мостить улицы Лиссабона. Тротуар выкладывался из гранита, завезённого из Порту, что требовало больших затрат. Поэтому после землетрясения 1755 года, восстановить прежнюю мостовую не представлялось возможным. Что впрочем послужило развитию именно той брусчатки, которая стала столь популярной как в Португалии, но и далеко за её пределами. В 1842 году, окрестности Каштелу-де-Сан-Жорже, а затем и весь район Росиу застелили чёрно-белые эмали.
Будучи практичной и одновременно эстетичной, мостовая быстро распространилась по всему Лиссабону.
Узоры португальской мостовой могут быть различными: от беспорядочно собранных камушков разной формы, кубиков, параллелепипедов, круглых до имитирующих хвост паука, флюоритный узор из морских водорослей. Изначально изготавливались из керамики, но из-за её ценности, они были заменены на более дешёвый и прочный материал. Впрочем, с появлением в конце XIX века новых технологий и материалов, начинают использовать полированный камень для облицовки полов.
Португальская глина
Роковая судьба, фаду и самба сшлились воедино: зазвучала португальская гитара. В чём загадка этого инструмента, ведь летом их никто не слышит? Тут к вопросу комментария не приложим. Гитара Коимбры самая большая и по форме более заострённая. Одна из причин исторического успеха португальской гитары, наряду с поливаемостью звуков, — в её способности переливаться звуком.
После землетрясения 1755 года, то самое, когда в Португалии разрушились всё, начиная от домов и заканчивая церквями, выжив и пережив ряд трансформаций, португальская гитара превратилась в народный инструмент. Изначально выступавшая на концертах в салонах буржуазии, португальская гитара перекрывала эпоху и оставалась в моде по сей день. За её короткую историю португальская гитара пережила множество трансформаций. Позже, гитара Коимбры стала стандартным инструментом для исполнителей народных песен и танцев. В настоящее время для её выполнения используются камни из базальта и известняка чёрного и белого цвета. Но таково не было всегда.
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Португальская кухня, зародившаяся в женских монастырях

В португальской кулинарии особое место занимает кулинария, зародившаяся в женских монастырях. В XV веке женщины становились монахинями зачастую не по своему желанию, следуя духовному предназначению, а чаще, являясь жертвами установившихся норм в обществе. В заточении, они посвящали бесконечно тянущееся время кулинарии. Её основными ингредиентами являются сахар, яйца (в основном желтки) и молоко, смешиваясь, получается более ровным. Напоследок нас ждёт garoto (дословно, что в переводе означает «маленький ребёнок»), по вкусу напоминает бика, только с лёгкой молочной пенкой на макушке.

Чашечка кофе в Лиссабоне - это целый ритуал!

Живя в Португалии, я обнаружила, что кофейный напиток может отличаться не только по своей крепости, обжарке и помолу, но и по количеству кофе и молока в нём, в чашке, в которой он подается и даже по температуре стакана! В общем всё лишь бы ваши пожелания исполнялись! Итак, начнём разбираться!

Как заказать кофе в Португалии?

O que é uma bica por favor (как при заказе бика пур фавор). Что же такое бика? Бика - это кофе похожий на итальянский эспрессо: маленькая чашечка чёрного крепкого кофе. Само название родилось в кафе A Brasileira: от того, что посетители, которым не нравился столь горький кофе, решили поместить на входе табличку, написав при этом: «Beba Isto é um galão» (пей это это галау), что дословно означает «маленький ребёнок». Итём дальше!

Um galão, por favor (ум галау пур фавор)

Это кофе с молоком, который пьют незадолго до полудня; подаётся обычно в стеклянной чашке и официант скорее всего вас спросит: «chávena escaldada ou fria?», что будет означать, предпочитаете ли вы кофе в горячем или охлаждённом стакане. На очереди meia-de-Leite (майя дэ лайтэ), что в переводе означает «половинка молока».

Ингредиенты такие же, что и в галау. Разница заключается лишь в том, что подаётся он в чашке, и таким образом количество молока и кофе, смешиваясь, получается более равномерным.

Напоследок нас ждёт garoto (дословно, что в переводе означает «маленький ребёнок»), по вкусу напоминает бика, только с лёгкой молочной пенкой на макушке.

В монастырях Португалии, зародившемся в женских монастырях, кулинария стала приоритетом, а чаще, являлись жертвами установившихся норм в обществе. В заточении, они посвящали бесконечно тянущееся время кулинарии. Её основными ингредиентами являются сахар, яйца (в основном желтки) и молоко, смешиваясь, получается более равномерным. Напоследок нас ждёт garoto (дословно, что в переводе означает «маленький ребёнок»), по вкусу напоминает бика, только с лёгкой молочной пенкой на макушке.

Делимся с вами рецептами блюд, которые любой португалец умеет приготовить. Каждый на свой манер!

**Рецепт трески по-португальски**

Caldo verde. Овощной суп

2 кг картофеля, нарезанного грудками
1 луковица (для приготовления картофеля)
3 зубчика чеснока (для приготовления картофеля)
3 бульонных кубика
1 ст.л. маргарина
5 ст.л. оливкового масла
2 луковицы для поджарки
3 зубчики раздавленного чеснока для поджарки
300 гр нарезанного шурису (колбаса)
200 гр нарезанного бекона
мелко накрошённая капуста
зелень
соль
2 л воды

Отварите картофель, добавив 1 луковицу и 1 зубчик чеснока и бульонный кубик. По мере готовности, погасите огонь, взбейте картофель в кремообразную смесь.

Отдельно приготовьте поджарку из колбасок, бекона, чеснока и лука. Когда лук станет золотистого цвета, добавьте ранее приготовленный картофель, оставьте его немного покипеть. Выключите огонь, накроите крышкой и спустя несколько минут добавьте мелко накрошённую зелень.

Cozido à portuguesa. Кузиду португезе или «Варево по португальски»

соль
половина отварной капусты
отварные свёклы, баклажаны, овощи и рулька
бекон
свёклы, утица
куляста
макароны, картофель, папас
соль
оливковое масло.

Отварите в глубокой кастрюле разные виды мяса. Затем, в приготовленном мясном бульоне отварите перечисленные выше овощи и рис отдельно в двух кастрюлях. Когда овощи и рис сварены, блюдо готово к подаче. На большие блюда выкладывается мясо, нарезанное крупными кусками, овощи, рис и белая фасоль.

Bacalhau à Brás, Рецепт трески по-португальски

400 грм раздельной трески
3 ст.л. оливкового масла
500 грм картофеля
6 яиц
3 зубчика чеснока
1 зубчик чеснока
петрушка
соль-перец
подсоленное масло;
чёрные оливки;

Нарежьте картофель тонкими пластинками и морковь колбасками. Мелко накрошите чеснок. Обжарьте картофель в подсоленном масле, затем промокните его бумажным полотенцем, чтобы оно впитало в себя излишний жир.

Тем временем, в глубокой кастрюле с высоким дном поставьте томиться лук, чеснок и морковь на...
медленный огонь, предварительно спрыснув их оливковым маслом. Когда лук будет готов, добавьте разделенную треску, и хорошенько всё перемешайте деревянной ложкой. Затем добавьте картошку, яйца, соль и перец. По мере готовности яиц, снимите кастрюлю с огня, и подавайте, приправив петрушкой и чёрными оливками.

Арroz дуес. Сладкий рис.
- 250 грамм риса;
- 7,5 дл молока;
- 250 грамм сахара;
- 3 желтка;
- цедра лимона;
- корица;

Налейте молоко в глубокую кастрюлю и поставьте на огонь. В закипевшее молоко добавьте сахар, рис, соль, лимонную цедру и корицу. Когда отварится рис, уберите его с огня и оставьте остывать. Тем временем взбейте яичные желтки, добавьте их к рису и поставьте его снова на огонь, чтобы желтки не оставались сырными. Перед подачей посыпьте корицей.

Приятного аппетита!

Боло до Касо (Bolo do Caco)
Традиционный картофельный хлеб Мадейры. Может быть подан закуской, а также служить самостоятельным блюдом.
- 1 кг муки
- 750 гр сладкого картофеля (батата)
- 25 гр дрожжей
- щепотка соли
- вода

Из помытого, очищенного от кожуры батата сварите пюре. Растворите в воде дрожжи и добавьте немного соли. Насыпьте муку в глубокое блюдо, в центре сформируйте углубление, в которое поместите картофельное пюре и дрожжи. Оставьте тесто отдыхать на 2-3 часа. Распределите тесто на маленькие порции, из которых сформайте небольшие шарики, выпекайте с обеих сторон на листе в заранее разогретой духовке. Делимся советом! На Мадейре этот хлеб кушают следующим образом: разрезав на две половинки, мажут плотным слоем сливочного масла, приправленного мелко порубленной петрушкой и солью.

Приятного аппетита!

Досуг

Кино-тур по Лиссабону
Благодаря Лилиане Наварре, итальянке, что несколько лет назад, переехала в Лиссабон, появился проект Movie film tour. Как рассказывает молодая девушка, началось всё с того, что друзья показали ей фильм португальского режиссёра Jõao César Monteiro «Comédia de Deus» (реж. Роберто Фаенца, 1995, с Марчелло Мастройяни), Film of Disquet (реж. Жуау Бутелью, снятый по книге Фернандо Пессоа «Book of Disquiet»), Апрельские капеллы (реж. Мария де Медейруш, 2000, рассказывает о событиях Революции гвоздик в Португалии) и Ночной поезд до Лиссабона (реж. Билле Аугуст). Видео https://www.youtube.com/watch?v=HgkowHa2jZ4

Попробуйте с летним светом
- Жанр: драма
- Год выпуска: 1968
- Режиссёр: Есицуги Ёсида
- Главные роли: Марико Окада и Тадаса Екоучи
- Русский отдел
- Год выпуска: 1990
- Режиссёр: Жан Негулеско
- Главные роли: Эдвард Хогг, Александра Мария Лара, Франсис Фраппа и др.

Лиссабо́нская и́стория
- Жанр: документальный
- Год выпуска: 1994
- Режиссёр: Вим Вендерс
- Starring: Рюдигер Фоглер, Патрик Башо, Вашко Секейра
- Музыка: Madredeus

Фильмы, снятые в Лиссабоне

Дом духов
- Жанр: драма, мелодрама
- Год выпуска: 1993
- Режиссёр: Билле Аугуст
- Актёрский состав: Мерил Стрип, Гленн Клоуз, Вайнона Райдер, Джереми Айронс, Антонио Бандейрас
- Любовники с Тежу (Os Amantes do Tejo)
- Жанр: мелодрама
- Год выпуска: 1955
- Режиссёр: Henri Verneuil
- Актёрский состав: Daniel Gélin, Trevor Howard
- Консолидаторы (Os conspiradores)
- Жанр: мелодрама
- Год выпуска: 1944
- Режиссёр: Жан Негуле́ско
- Главные роли: Хеди Ламарр и Пол Хенрейд

Попробуйте с летним светом
- Жанр: драма
- Год выпуска: 1968
- Режиссёр: Есицуги Ёсида
- Главные роли: Марико Окада и Тадаса Екоучи
- Русский отдел
- Год выпуска: 1990
- Режиссёр: Жан Негуле́ско
- Главные роли: Эдвард Хогг, Александра Мария Лара, Франсис Фраппа и др.
- https://www.youtube.com/watch?v=HgkowHa2jZ4

Лиссабо́нская и́стория
- Жанр: документальный
- Год выпуска: 1994
- Режиссёр: Вим Вендерс
- Starring: Рюдигер Фоглер, Патрик Башо, Вашко Секейра
- Музыка: Madredeus

Ночной поезд до Лиссабона
- Жанр: драма, триллер
- Год выпуска: 2013
- Режиссёр: Билле Аугуст
- Актёрский состав: Джереми Айронс, Мелани Лоран, Джек Хьюстон
Рассказывая историю жизни трёх поколений, автор подробно рисует картину португальского общества. Роман, опубликованный в 1888 году, одно из самых значимых произведений португальской прозы. Эта глава романа даёт уникальную возможность перенестись в Лиссабон XIX века. Натуралистический стиль, использованный автором, позволяет читателю ощутить атмосферу и настроение того времени.

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Ответы на эти и многие другие вопросы вас ждут в книге. Часто случается так, что вдохновившись красотой и неповторимой атмосферой города, посетители Лиссабона не могут удержаться от желания узнать больше о его истории и культуре. В связи с карьерой дипломата совершил многочисленные путешествия. Жил в Египте, в Гаване, в Париже и других городах, где работал в качестве посланника и дипломата. Великобритании и Франции, благодаря чему со временем он стал всё более объективно и критично оценивать социальную ситуацию своей страны.

Получив образование психиатра и посвятив себя изначально этому ремеслу, резко изменил свою жизнь, начав писать и выступать как автор-психиатр. София де Мелло Брейнер выступает как образец для подражания, несмотря на свою неприглядную внешность и социальную низость. Ее жизнь и творчество вдохновляют не только португальских читателей, но и международное сообщество. Ее книги продолжают быть популярными и активно издаются по всему миру.

Интересно, что роман «Слепота» (1990) был снят одноименный шестисерийный художественный фильм под руководством режиссёра Паула Руиса. История, случившаяся в XIX веке, полна приключений, интриг и секретов. Как впрочем и жизнь самого писателя, служившего источником идей и вдохновения для написания романа. Главный герой — четырнадцатилетний мальчик-сирота, отправляющийся на поиски самого себя. Закружившийся в вихре событий на страницах книги или же довериться перенесённой на экран истории решать Вам. София де Мелло Брейнер (последний роман — 2 июля 2004, Лиссабон) — поэтесса и писательница рассказов, первая женщина, получившая премию Камоза — крупнейшую награду в области литературы среди португальоязычных стран.

К разным темам обращалась София де Мелло Брейнер в своем творчестве. Это сатироносные произведения, поэзия и проза, которые как верные свидетели хранят её в себе. Поймать этот момент и стать свидетелем истории — вот к этому произведению мы и обратимся.

На первый взгляд, кажется, будто живёшь внутри романа Эжена Сю. Но действительность в сто раз превышает роман — это португальцы, будущая столица, городу Эшторил и мысу Кабо да Рока. Идея автора книги, Жузе Мильязеша, — отразить такие крупные события в истории Португалии как: режим Салазара, революция Гвоздик, землетрясение 1755 года, цареубийство 1908 года или провозглашение Республики в 1910 году. Какие впечатления оставил Марк Шагал о своей эвакуации в Лиссабоне?

Португальская литература во многом отражает историю и социальные изменения, происходившие в стране. Часто случается так, что вдохновившись красотой и неповторимой атмосферой города, посетители Лиссабона не могут удержаться от желания узнать больше о его истории и культуре. В связи с карьерой дипломата совершил многочисленные путешествия. Жил в Египте, в Гаване, в Париже и других городах, где работал в качестве посланника и дипломата. Великобритании и Франции, благодаря чему со временем он стал всё более объективно и критично оценивать социальную ситуацию своей страны.

Ещё в 1853 году, впервые напечатанный на страницах журнала O Nacional, захватывающая история незамедлительно завоевала сердца читателей. А спустя более чем 150 лет, в 2010 году по роману был снят одноименный шестисерийный художественный фильм под руководством режиссёра Паула Руиса. История, случившаяся в XIX веке, полна приключений, интриг и секретов. Как впрочем и жизнь самого писателя, служившего источником идей и вдохновения для написания романа. Главный герой — четырнадцатилетний мальчик-сирота, отправляющийся на поиски самого себя. Закружившийся в вихре событий на страницах книги или же довериться перенесённой на экран истории решать Вам. София де Мелло Брейнер (последний роман — 2 июля 2004, Лиссабон) — поэтесса и писательница рассказов, первая женщина, получившая премию Камоза — крупнейшую награду в области литературы среди португальоязычных стран.

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было необходимо переосмыслить и осознать жизненный опыт, пережитый в Африке. Литература помогла уразуметь то, что хранила память, позволила более чётко и внимательно рассмотреть окружающую автора действительность. Так родился роман «Память слонов» (1979), первый из трилогии, включающей в себя также «Осус де Иусдас» (1979) и «Кончиней до инферно» (1980). Роман autobiographic и повествует об одном дне из жизни сорокалетнего психиатра, переживающего последствия опыта участия в колониальной войне. Врач всячески пытается справиться с травмой: бокал в баре, сеанс групповой терапии у психоаналитика, визит в казино. Всё это происходит в присутствии ещё одного главного героя — Лиссабона...

Закончить этот небольшой литературный маршрут мне бы хотелось книгой «Город Улисса» (La cidade de Ulisses (2011)), написанной современной португальской писательницей Теолинда Песаньа (Teolinda Gersão).

Это роман о любви, как его описывает сама автор. С одной стороны, писательница, рассказывая об истории любви между двумя скульпторами, оставляет читателю важное сообщение. Что в настоящее время, в мире, в котором мы всё больше чувствуем себя одинокими, любовь существует. Более того, любовь со счастливым концом.

С другой стороны книга рассказывает о любви к Лиссабону, городу с удивительной историей и атмосферой. Писательница рисует портрет Лиссабона полного жизни, каким он предстаёт перед нами сейчас, перебирая в памяти разные воспоминания, флешбэки. Разворачивая историю Лиссабона слой за слоем, мы постепенно вновь возвращаемся к мифу гласящему, что португальская столица была основана Одиссеем.

Fado

После открытия Городского Совета Лиссабона, можно выделить три формы исполнения Фаду: профессиональное, в специальных домах фаду, где исполнение концерта сопровождается подачей традиционных блюд и закусок; «Fado vazio», что означает импровизированное любительское исполнение; и “Fado à desgarrada”, или импровизированный дуэт. Эта увековеченная традиция исполнения концертов Фаду, послужила подспорьем для создания Маршрута Фаду, включив в себя дома фаду, события и туры.

Ниже представлен список “Домов Фаду”. Большая часть находится в Алфаме (Голубая ветка метро, станция St. Apolónia), в Байша-Шиаду (Голубая ветка метро, станция Baixa-Chiado) или в Madragoa (Зелёная линия метро, станции Cais do Sodré и Santos):

A Parreirinha de Alfama
Alfama – Beco do Espírito Santo, 1, Пт-Сб, с 20 до 22

A Severa
Baixa-Chiado – Rua das Gáveas, 51/57, Пт-Ср, концерт фаду начинается в 21:30 каждый день

Clube de Fado
Alfama - Rua de São João da Praça, 92/94, концерт гитары каждую субботу, с 20 до 22

Faia
Baixa-Chiado - Rua da Barroca, 56, Пн-Вс, с 20 до 22

Pátio de Alfama
Alfama - Rua de São João da Praça (Патио да Сенhora ду Мурча), 18, профессиональные исполнители фаду, Пн-Сб, с 20 до полуночи

Restaurante Museu do Fado
Alfama - Largo do Chafofeiz de Dentro, 1, Пн-Сб, с 12 до 15/ с 19 до 23:30

Sr. Vinho
Madragoa – Rua do Meio à Lapa, 18, every day from 20h to 2h

Музеи и другие интересные места

A Brasileira
Одна из самых старинных кофеен Лиссабона, открытая в 1905 году на Rua Garrett, nº 120-122, работает с 6 утра до 2 часов ночи

Mosteiro dos Jerónimos - Музей Жеронимуш
При монастыре, Вт-Сб, с 10 до 17

Museu Calouste Gulbenkian – Музей современного искусства
Av. de Berna, Ср-Пт, с 10 до 18

Museu da Cidade - Городской музей
Campo Grande, Вт-Бс, с 10 до 13 и с 14 до 18

Museu do Fado- Музей Фаду
Largo do Chafofeiz de Dentro, Вт-Сб, с 17 до 17:30

Museu Nacional de Arte Antiga - Национальный Музей Античного Искусства
Rua das Janelas Verdes, Вт-Бс, с 10 до 18

Museu Nacional do Azulejo- Национальный Музей Азулежу
Rua da Madre de Deus, Вт-Сб, с 10 до 18

Museu Nacional dos Coches- Национальный Музей Карет
Avenida da Índia № 136

Padrão dos Descobrimentos- Памятник Первоткрывателям
Av. Brasilia, Вт-Сб, с 10 до 17:30

Смотровые площадки Лиссабона

Miradouro da Graça (Мирадуру да Граса)
Largo da Graça

Miradouro Nossa Senhora da Montete (Мирадуру Носса Сеньора ду Монте)
Rua Damasceno Monteiro

Miradouro Portas do Sol (Мирадуру Портас ду Сул)
Largo das Portas do Sol

Miradouro de Santa Catarina (Мирадуру ди Санта Катарина)
Rua de Santa Catarina

Miradouro de S. Pedro de Alcântara (Мирадуру ди Сан Педру ди Алкантара)
R. D. Pedro V

Лиссабонский метрополитен

Если вы захотите воспользоваться метро, чтобы изучить окрестности Лиссабона, вот основные направления:
- Cascais (Кашкаиш) (прямой поезд от станции Cais do Sodré)
- Sintra (Синтра) (прямой поезд от станции Rossio)
- Cabo da Roca (Кабо да Рока) (самый западный мыс Европы, находится на полпути между Sintra и Cascais)
Общественный транспорт
Метро: http://metro.transporteslisboa.pt/eng/
Поезда: https://www.cp.pt/passageiros/en/
Такси в Лиссабоне: http://taxislisboa.com

Библиография
Вольтер, Кандид или Оптимизм. Лиссабон: Tinta da China, 2012
Фернандо Пессоа, Lisbon, What the tourist should see. Тирин: Einaudi, 2007

Веб-сайты
История происхождения Лиссабона, легенды и этимология:
http://www.ogpae.pt/lsboa/origem-da-lisboa/
Парк Эдуарду VII:
Азулежу:
Бордаду Пинейру:
http://museu.bordalopinheiro.cm-lisboa.pt/
Кофе в Португалии:
Португальская гитара:
Русские артисты, писатели и философы о Лиссабоне:
http://pereurlki.com/2015/06/odissei-i-zmeinaya-koroleva-kto-osnoval-lissabon/
Фаду:
http://roteiro.museudofado.pt/
Искусство в метро:
http://metro.transporteslisboa.pt/eng/more-metro/art-in-metro/
Музей воды:
https://www.youtube.com/watch?v=E51TtIBkByk
http://www.epar.pt/EPAL/menu/museu-da-%C3%8Agua/atividades-e-serv%C3%A7os/visitas-e-passeios-culturais
Камилу Каштелу Бранку:
http://leitordeprofissao.blogspot.it/2010/07/camilo-castelo-branco-os-misterios-de.html
http://www.luso-travesseiros.com/livros/misterios-de-lisboa/
София де Мело Брейнер:
http://thebookswelove.wordpress.com/2013/02/15/sophia-de-melo-breyner-andersen/
Антонию Луи Ануньес:
http://litkritik.livejournal.com/4424.html

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