



ALLMEET
IN
LISBON '15

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, LUÍS BAPTISTA
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Inês Vieira, Cláudia Urbano, Maria do Carmo Vieira da Silva, Luís Baptista (orgs.)

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EDITORIAL

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 challenges 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 Irina Tiurikova’s article regarding inter-ethnic related issues in Russia, particularly the case of 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 Cuconato 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 Ágata Pereira, draws upon possibilities of working about languages and arts in plurilingual primary school contexts. The section also includes three posters of Master students (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 Chryashians 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

MODELS OF THE ASSESSMENT OF MULTICULTURAL COMPETENCE WITHIN THE FRAMEWORK OF THE PROJECT TEMPUS ALLMEET

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Institute of Educational science, Psychology and Sociology
Information technologies of education and lifelong learning department**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. For the separate regions of Russia they are different. The research on the formation of the intercultural competence among young people of the Krasnoyarsk region (which is one of the most peaceful of the context of the ethnic tension according to the researches carried out by the Federal information agency "Club of Regions"¹) by means of intercultural educational platform of Siberian Federal University in the framework of the project TEMPUS ALLMEET is presented in this article. It should be noted that all the formal and informal 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 quality of the personality 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 Kharina 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 (Kharina 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. Kharina, A. Bogdanova, L. Maksimova, L. Danilova, B. Selin). Russian scientists have developed techniques to diagnose changes of 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 of European Commission 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 educational environment, implementation of academic mobility programs with foreign universities-partners, development of joint educational programs, participation in international projects and students' exchange programs of interaction and cooperation. TEMPUS ALLMEET project manager Morena Cuconato, 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. Basing 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 tools².

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 practicality.

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/>

2 Access to the website is available at <http://tempus-allmeet.ipps.sfu-kras.ru/index.php/en/>

- 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 it³.

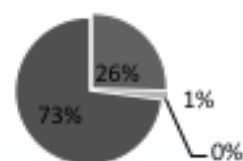
It is necessary to note that these techniques are quite conventional and situational, as the opinions of the respondents can vary depending on the processes around, e.g. changes in the political situation or social status. In addition, a multicultural competence can and should be assessed comprehensively 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?”

Do you think that tolerance is the key competence for the modern teacher?

■ Yes, I think so - 25.4% ■ Probably yes - 1.3%
■ Probably not - 0.2% ■ No, I don't think so - 72.8%



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 teacher.

According to the results of Russian Census 2010, in Krasnoyarsk region there live 159 nationalities. However the level of interethnic tension in region is one 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).

Chart 2 - Distribution of answers to the question: “What is your attitude to the multinational environment of Krasnoyarsk region?”

Distribution of answers to the question: “What is your attitude to the multinational environment of Krasnoyarsk region?”



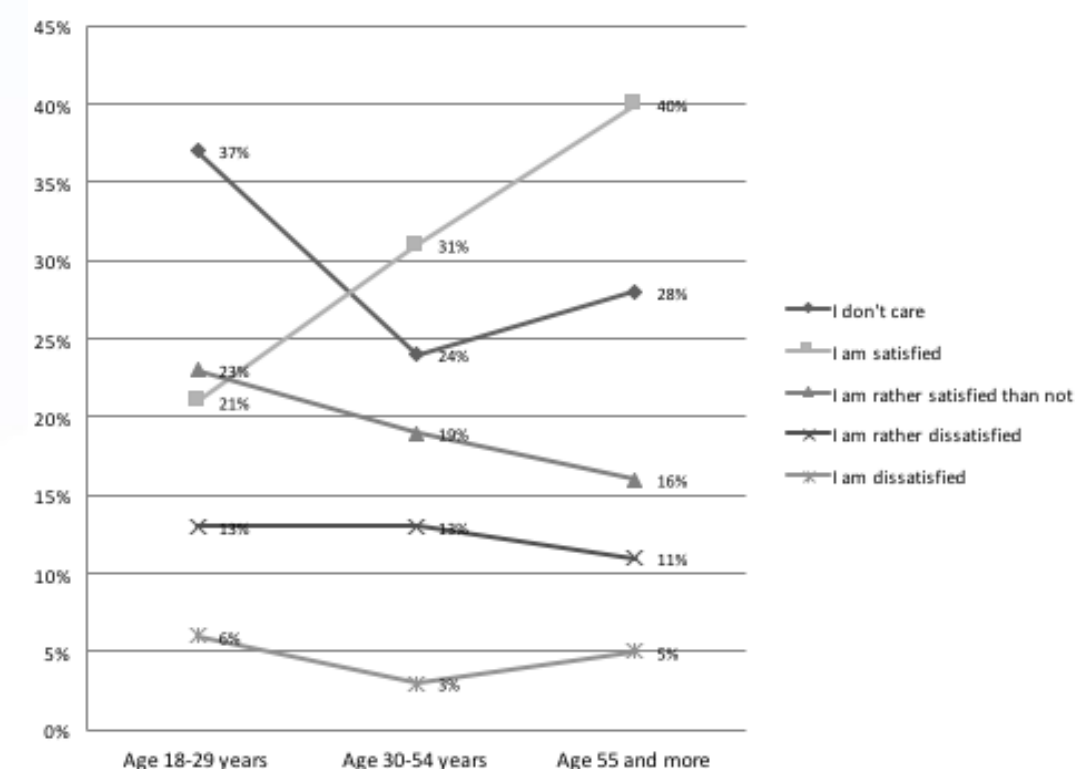
Satisfaction with living in a multinational society is mostly caused by the favorable living conditions and social environment of Krasnoyarsk region. People suppose that division on the national basis is incorrect, that all the nations should have equal rights and that interethnic communication enriches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

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



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.

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

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Abstract

The article reviews the existing experience of modern Russian in the traditional 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 ethnical 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»⁴

(Dmitry Medvedev, the Global Political Forum, Yaroslavl, 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 a 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,

⁴ “Medvedev rasskazal o rossiyskom multikulturalizme [Medvedev told about Russian multiculturalism]”, Aktualnie komentarii, 2001. – URL: http://actualcomment.ru/medvedev_rasskazal_o_rossiyskom_multikulturalizme.html

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 particular 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 political practice and theoretical 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 providing the members of cultural minorities with 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 (Kukatos 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); politisation 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 and frequently found not only in political, but as well as social, cultural and education discourses, is 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 interculturalism cannot eclipse multiculturalism, 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 adopted 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 fledgling 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 between cultural groups, dialogue and mutual understanding, it “acknowledges and enables 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 frameworks 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 National Census of 2010). The focus on this particular cultural group explains by the special status this numerically small population of the region has. The Nenets represent a group of Indigenous people⁵ living in the Arkhangelsk region on the territory of the NAO (Nenets Autonomous Okrug)⁶. 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 the ethnic mobilization 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 guarantees 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 the Russian Federation to the ethnic Indigenous groups have corresponded to the norms and principles of the International Law in the field of Indigenous peoples' rights protection (Tishkov 2012).

The key principle of the International Law towards Indigenous peoples' rights protection is the recognition and support of their authentic cultures, languages, traditional activities and life style. This principle, respecting and celebrating cultural differences, is a cornerstone of the international "Convention concerning Indigenous and Tribal Peoples in Independent Countries", which entered into force in 1991 (Convention 1991). Although, the Russian Federation has not ratified the Convention, the state's legislative system corresponds to the Convention's priorities and includes its principles of respecting Indigenous peoples' unique cultures and ways of life (Tishkov 2012).

With respect to the International Law, the Indigenous peoples' rights are guaranteed and provided in the Russian Federation on federal and regional levels. On the federal level, the main document of the state - the Constitution of the RF - assures the collective right's implementation according to the International norms and principles (Constitution, article 69), as well as other federal documents: already mentioned Federal Law

⁵ Here, and further in the article the term 'Indigenous people' is used for naming the aboriginal peoples of the North that have special status. The official term, which is used in the legal documentations of the Russian Federation, is 'Indigenous numerically-small peoples of the North'. According to the Federal Law "On the guarantees of the Indigenous peoples' rights in the Russian Federation" the groups of people is recognized as Indigenous if their population amounted to less than 50.000 members, and if the representatives of the group maintain traditional life style, including traditional economic activities such as hunting and fishing. For further discussion, please, see M. Zadorin (2013) "The Status of Unrecognized Indigenous Communities and Rural Old-Residents of the Russian Arctic". The Yearbook of Polar Law, Vol. 5, pp. 669-674.

⁶ Nenets Autonomous Okrug (district) has a particular status: being part of the Arkhangelsk Region (oblast'), it is, at the same time, a separate subject of the Russian Federation, i.e. an administrative unit equal to a region (oblast').

№ 82-Φ3 of 30.04.1999 "On the Guaranties of the Indigenous Peoples' Rights in the Russian Federation", Forest Code of the RF, Land Code of the RF, Tax Code of the RF, Water Code of the RF, Federal Law № 209-Φ3 of 24.07.2009 "On Hunting and the Preservation of Hunting Resources and on Amendments to Certain Legislative Acts of the Russian Federation", etc. On the regional level, the administrative subjects of the RF form their own legislation framework providing the protection of the Indigenous peoples' rights and interests (Constitution, article 72). Therefore, in the Arkhangelsk region the NAO's authorities introduced a number of laws and measures that have been enacted at three levels of the legislative system: the Charter of the NAO, special laws (e.g., Law "On the Nenets Language on the Territory of the NAO", Law "On the reindeer herding in the NAO", and others), and state programmes of the NAO.

Altogether, the legislations of both, federal and regional, levels cover different aspects of the Nenets people's rights protection: from measures aimed at maintaining traditional languages and cultures, to the issues of minorities' representation in the state and local bodies. For example, on the federal level, the Federal Law "On the Guaranties of the Indigenous Peoples' Rights in the Russian Federation" guarantees the right to natural resources and the usage of the lands needed for carrying out traditional activities, right to environment protection (art. 8), right to preserve and develop their original cultures, use and promote native languages, to respect their own traditions and religious rites (art. 10), etc. On the regional level, the Charter of the NAO guarantees the right of legislative initiative to the association of the Nenets people "Yasavey" (art. 29); the Law "On the reindeer herding in the NAO" provides the implementation of the Nenets' rights to use natural recourses and lands required for supporting and developing the reindeer husbandry as traditional economic activity (articles 12, 6 and 7); preferential right to practice reindeer husbandry (art. 4); right to participate in the ecological expertise of the lands used for the reindeer husbandry (art. 17); and others.

The above measures implemented through the regional legislative system are well subscribed into multiculturalism political framework of cultural minorities' integration. As in any other case of the multiculturalist orientation, the legislative systems of the Arkhangelsk region and the Russian Federation towards the Indigenous people are aimed at protecting the Nenets' unique culture, language, traditions and 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 interculturalist 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, in the time of Gorbachov's Perestroika in the 80-90s, the first political organizations and leaders among the Indigenous people of the North started to occur in Russia. They have become known for their speeches in support of environment 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 2015b).

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 advisory bodies formed under the state authority organizations 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, Azerbaijani 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 Interethnic 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: they provide them with legal advice and help in solving everyday problems. Thus, civil society organizations play 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 groups 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,b).

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 have undertaken, 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 be also 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 be inscribed 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 well, it is focused on the establishment of interaction and mutual understanding between representatives of different cultural groups.

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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 within 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 (IOM 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

developed by the High Commission for Migration; and b) intercultural issues in the Portuguese education system. In an integrated perspective of analysis, also intercultural projects, from local political actors to civil society organizations, will be taken in account as other types of resources strengthening interculturalism in policy and in society.

Portugal in the Portuguese-speaking and Southern European migratory systems

Considering the antiqueness of the country's frontiers and the relative homogeneity of the longstanding resident population, intercultural core issues of ethnic, cultural and linguistic diversity in Portugal are mainly related with migrations and their subsequent generations. The two migratory systems that are more influent in the Portuguese migratory dynamics are the Portuguese-speaking system and the Southern European system.

An important gathering trait that remained after the end of Portuguese colonialism was Portuguese language. An international organization was formed to represent the *lusophone* (Portuguese-speaking) countries, CPLP⁷: Portugal, Brazil, Angola, Mozambique, Guinea Bissau, São Tomé and Príncipe, and East Timor. Equatorial Guinea, Mauritius and Senegal have been admitted as associated observers, and since 2014 Equatorial Guinea became a member of full rights in CPLP, adding Portuguese to the Spanish and French official languages of the country. This admission of a non-Portuguese-speaking country in CPLP particularly highlighted the growth of a language-bond organization towards a more complex and strategic type of organization.

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 Baganha (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 (19th/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.

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 stabilize⁸.

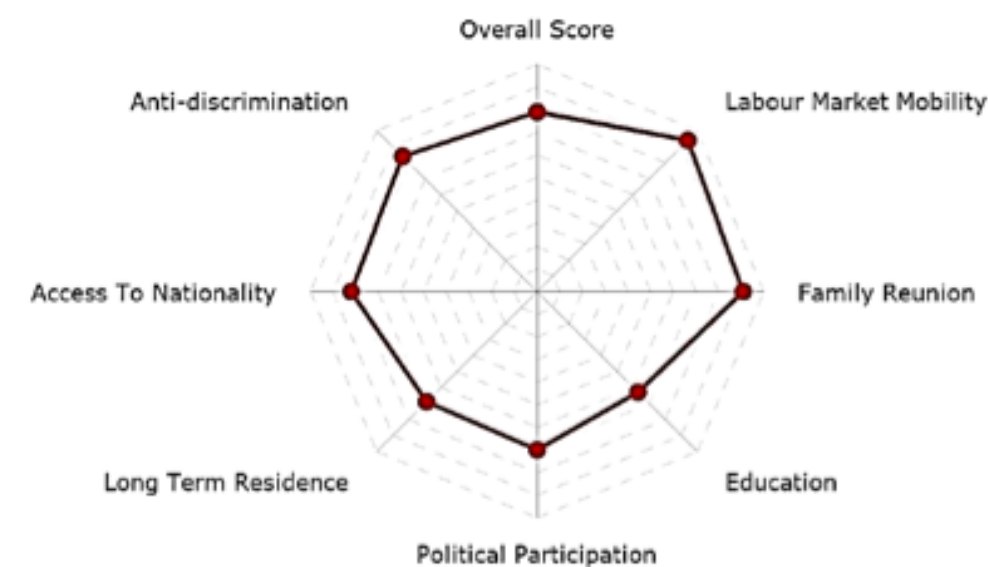
⁷ Comunidade dos Países de Língua Portuguesa – <http://www.cplp.org>.

⁸ Data from the official Strangers and Frontiers Service (SEF – www.sef.pt; <http://sefstat.sef.pt/distritos.aspx>; 2010)

Integration issues raised by this migratory presence can be included in two different dimensions: (1) integration needs of the immigrants and their descents, 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 descents 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)⁹ 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 groups¹⁰.

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



Source: Huddleston *et al*, 2011

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 ACIDI (High Commission for Immigration and Intercultural Dialogue) and presently ACM¹¹ (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

⁹ Retrieved from <http://www.mipex.eu/portugal>.

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

difference; 6) proximity – shortening distances in order to get to know and respond better; 7) initiative – attention and capacity for anticipation¹².

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 fulfill duties (ACIDI and ACM websites, B-I 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), PII (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, CLAI's (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, Immigration and Diversity», Cultural supports, ENTRECULTURAS (Training for interculturalism, Inter-religious dialogue, 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 recognises 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 Immigration Support'. 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 Immigration 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 Immigration¹⁴ (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 MIPLEX 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 few advantages took 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

¹² Information retrieved from former ACIDI website (<http://www.acidi.gov.pt>).

¹³ Information available on EIPA's webpage, retrieved at <http://www.eipa.eu/en/news/show/&tid=347> (27/10/2014).

¹⁴ *Observatório da Imigração* (ACIDI), <http://www.oi.acidi.gov.pt/> (07/11/2014).

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 (5,9%) 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 school with new audiences and certainly with the need to coordinate effective responses of integration.

The majority of students of foreign origin attend to schools in Lisbon and surrounding region. In 2006, the School António Sérgio (Cacém) 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 adult foreigners 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 solidary 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

¹⁵ VII Encontro Intercultural da Santa Casa da Misericórdia de Albufeira – http://www.albufeira.pt/evento/vii_encontro_intercultural_da_santa_casa_da_misericordia_de_albufeira

¹⁶ Festival TODOS – <http://festivaltodos.com/intro/home> (08/06/2016).

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 intercultural in a chosen Lisbon neighbourhood, which changes each 3 years: the first was Mouraria/Intendente/Martim Moniz; the second was São Bento/Santa Catarina/Poço dos Negros; the third 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 colour of the skin, gender, origin country, sexual orientation, religion, etc.

One of its groups is *Grupo da 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 ImigrArte*¹⁹, 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 intercultural-city²⁰). 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 Luso Cabo-verdiana*²¹ (Portuguese and Cape Verdean intercultural association). This non-profit association aimed to promote cooperation 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-marginalized migrant and descent communities. The case of Cova da Moura is particularly paradigmatic on this regard (Malheiros *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 Verdeans, 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 stimulating context for

research, action-research and pedagogical projects. One of the prominent associations in this neighbourhood is *Moinho da Juventude*²².

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 educational 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 yet lacking 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; intercultural dialogue; 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 territories of priority intervention promoting educational success of every student and particularly the success of children and youth found more in risk of social and school exclusion.

17 List of migrant associations – <http://www.oi.acidi.gov.pt/modules.php?name=Content&pa=showpage&pid=9>

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 Luso Cabo-verdiana – www.ailec.pt

22 Associação Moinho da Juventude: <http://www.moinhodajuventude.pt>, <http://redecencia.educ.fc.ul.pt/moinho>

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

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

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INTERCULTURAL STUDY & RESEARCH: BEST PRACTICES IN FCSH-UNL

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CICS.NOVA - Interdisciplinary Centre of Social Sciences

Abstract

The purpose of this article is to present the work of the Faculty of Social Sciences and Humanities of the Nova University of Lisbon - FCSH-UNL - on issues related to multi/intercultural studies. In this presentation, it is framed the context in which the attention for multi- and intercultural issues emerged, the evolution of the curricular units on 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. Besides teaching and learning, an important research enveloping lead to the publication of more than 150 academic works.

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

Introduction

The study and research of issues related to migration in the first place, and of multi and intercultural questions, secondly, could not be excluded from a Faculty like this one of Social Sciences and Humanities of the Nova University of Lisbon. This institution has always been guided the novelty in its theoretical and practical approaches since its official foundation (Decree-Law nº 463-A/77 from November 10) on January 2, 1978.

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

Best practices in FCSH-UNL: curriculum

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

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

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

The Intercultural Education curricular unit is created in 2014-2015, integrated in the Post-Graduation course of Teaching Portuguese as a Non-Mother Language, and is the most recent contribution in this area, developed by the same professor.

What distinguished FCSH-UNL from other Portuguese universities, regarding multicultural and intercultural topics, is the clear investment on the general competence and goals to achieve by the students of the initial training of teachers, as also the contents to approach, preparing them to diverse contexts within schools and educational communities.

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

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

Nowadays there are different disciplines referring to multi- and intercultural issues, such as the Master degrees in Languages and Literatures, Teaching of Portuguese and Classic Languages, and (in the undergraduate programme and in the Master programme) Sociology. Nonetheless it is in the area of Educational Sciences where 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 abovementioned production we must highlight how the works developed within the Education field allowing to know the education challenges of students in Portuguese schools, as also suggesting changes and adjustments in teaching practices (namely in language teaching) and cooperation between school, family and community. The scientific contributions include insights into curriculum, disciplines, students, teachers, teacher training, administration and family. Also some PhD and Master thesis in progress or already concluded have focused other contexts rather than the Portuguese one (Brazil, Timor, China and African countries with Portuguese language).

Research projects within these topics have been developed in several research centres of FCSH-UNL, some of which do no longer exist. It is important to mention the work produced in Anthropology (CEMME, CRIA), through the study of different ethnic and religious communities, mainly the Gypsy 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/ACIDI/ACM), allowing to publish and disclose most of the results to the scientific community and to the general public. Many of these projects resulted into nowadays accredited research areas, at the national and international scales, helping to adjust and adapt the Portuguese education system and migration policies.

Best practices in FCSH-UNL: students

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

Best practices in FCSH-UNL: teaching and learning

The teaching and learning of multi/intercultural topics in master's degrees in Educational Sciences and Portuguese as a Second Language and Foreign are organized around the three vectors include in the

concept of competence: the acquisition of knowledge; the development of skills; and the development of attitudes/behaviours.

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

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

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

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

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

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

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

At the skills level, by privileging activities leading to its development. Therefore, the working methods in the classroom focus on work in: (i) small groups, (ii) work in a large group, (iii) discussion, (iv) questions 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.

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

In analyzing whether the written 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 and 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/>

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

Schools of Vialonga:

<http://aevialonga.wix.com/siteaevialonga>

<http://aevialonga.wix.com/siteaevialonga#!projetos/cnwp>

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>

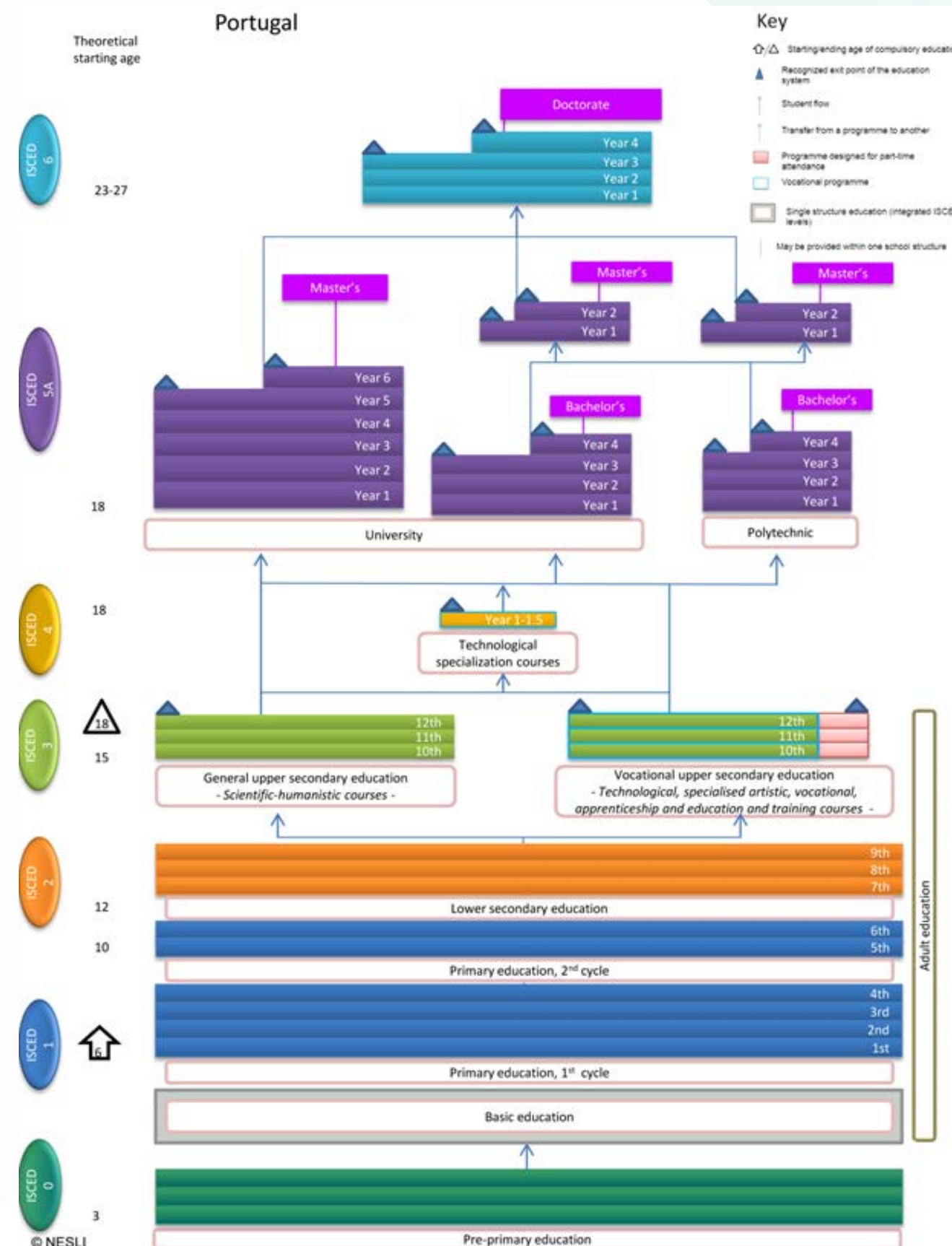
<http://www.acm.gov.pt/-/selo-escola-intercultural>

<http://www.acm.gov.pt/parceiros/escolas>

<http://www.acm.gov.pt/estudar>

<http://www.acm.gov.pt/estudar/ensino-em-portugal>

Attachment I – Structure of the Portuguese education system



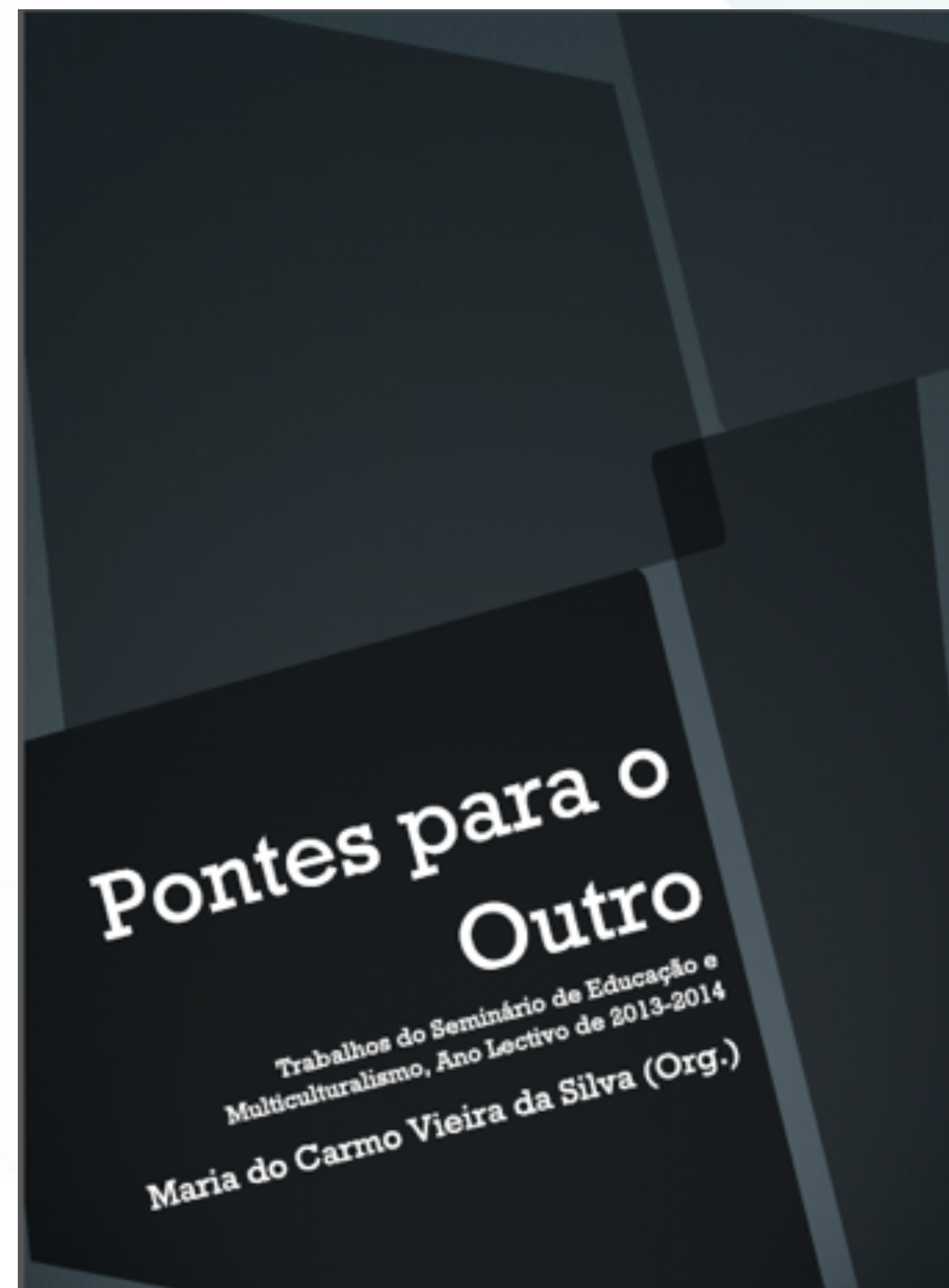
Source: OECD 2014

http://www.oecd.org/edu/EDUCATION_POLICY_OUTLOOK_PORTUGAL_EN.pdf
(Consulted 03/05/2016)

Attachment II - Photos



Attachment III - E-book



Book cover: *Bridges to the Other* (book's title)

The Master program on Intercultural Mediation and Social Intervention

Ricardo Vieira

Ana Vieira

CICS.NOVA.IPLeiria

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Abstract

Portugal, in particular, and Europe in general are paradigms of diversity in unity and of the need for intercultural mediation and social intervention policies enabling the reception, hospitality, respect for others and their training in a more inclusive society. From a research and sociological and anthropological level of knowledge, the ESECS-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

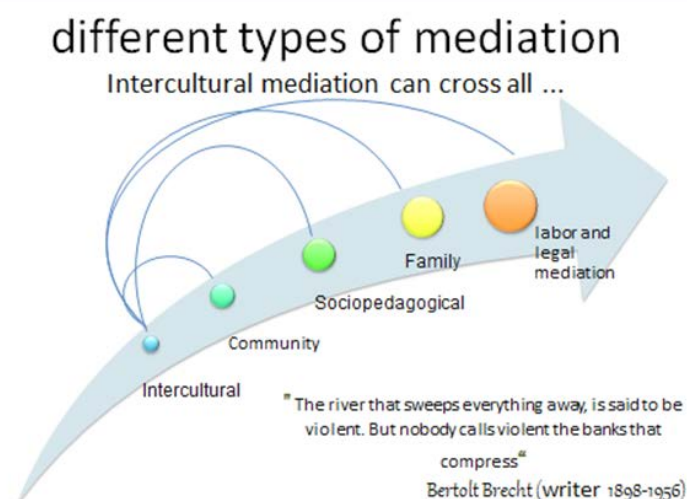
Intercultural mediation requires a considerable capacity for active listening, understanding and respect for the other. That's why we also insist so much on the potential of intercultural mediation as construction of more intercultural communications and more dialogical and miscegenous interactions (Laplantine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

Figure 1: Different types of intercultural mediation



The Master program in Intercultural mediation and social intervention

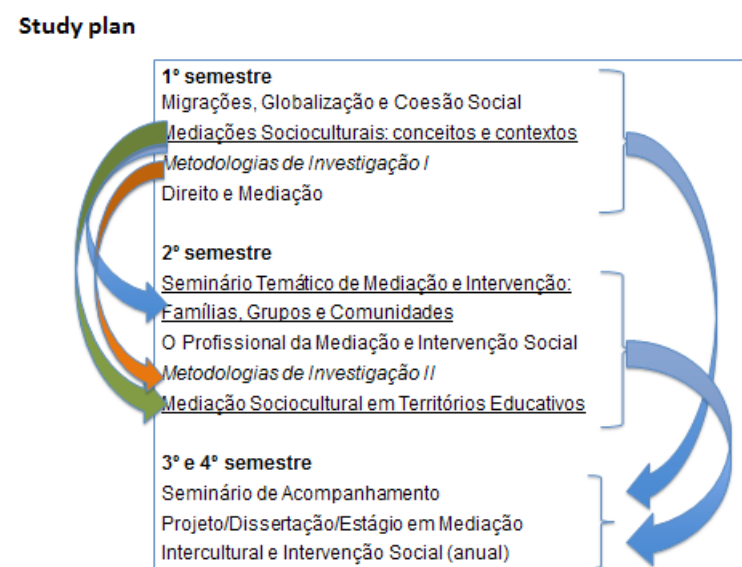
In the year 2013, the School of Education and Social Sciences at the Polytechnic Institute of Leiria (ESECS-IPL) started a new Master program, that remains unique in the Portuguese context, in order to specialize social workers, social educators, teachers, lawyers, anthropologists and sociologists to 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 mevelopment (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).

Figure 2: Master's study plan



1st semester

- . Migration, globalization and social cohesion
- . Sociocultural mediation: concepts and contexts
- . Research methodologies I
- . Law and Mediation

2nd semester

- . Thematic seminar on mediation and intervention: families, groups and communities
- . Professional mediation and social intervention
- . Research methodologies II
- . Sociocultural mediation in educational territories

3rd and 4th semesters

- . Follow-up seminar
- . Project / dissertation / internship in intercultural mediation and social intervention (annual)

General Mediation and Intercultural Mediation

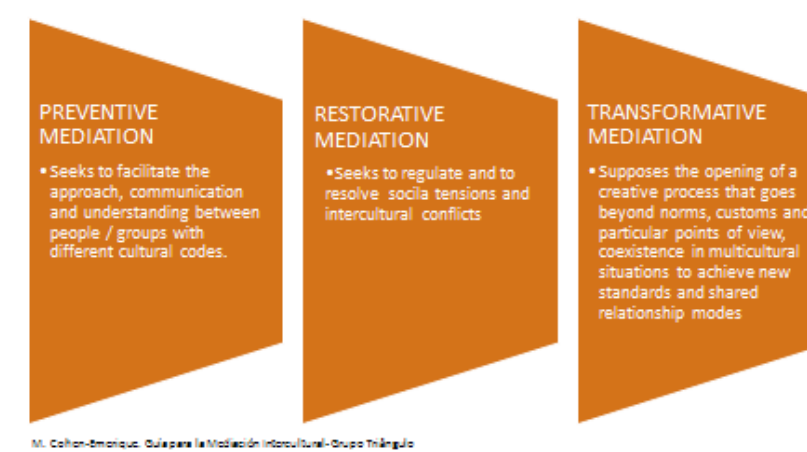
When we talk about mediation in sociocultural contexts and, particularly, intercultural mediation with vulnerable populations, we distinguish ourselves from classical practice of conflict management techniques so dear to psychology, law and management. So, we consider the mediation beyond the conflict; 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).

Figure 3: Preventive, restorative and transformative mediation

TERMS OF INTERCULTURAL MEDIATION



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 intervenor 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 intervenor 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 Intervenor 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.)...

Of course that it's much easier to say that "the mediator is neutral... that he/she doesn't take sides...". Of course it's simpler to think in wars, conflicts when we talk about mediation. But social intervention is not only that [conflict management], as you know. And intercultural mediation feeds on other cultural paradigms as we're learning.

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POSTER: A LOOK INTO IMMIGRANT WOMEN EXPERIENCES IN EFA COURSES - LIFE STORIES

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FCSH-UNL

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.

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

NARRATIVES FOR INTERCULTURAL EDUCATION: WRITERS AND RAPPERS OF THE “SECOND GENERATION”

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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, attracted 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-betweenness, 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 different perspectives of the people involved. The study of the works of these authors and some exercises of analysis of their texts enable new possibilities for knowledge and educational improvements, opposing new transnational and transcultural dimensions to the anachronistic ideas of fixity and immutability.

A theoretical background: the integration strategies of the young immigrants of the second generation

The anthropologist Ugo Fabietti (1998) considers the ethnic identity only as one of the many identities that compose 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 early 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 (Fabietti, 1998). They prepare the members of a community to share ideas, thoughts, behaviors and traditions in order to strengthen

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 multiple 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 the *Istituto degli 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 2001; 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 2001) 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 Blanc 1992).

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 five 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 elaborate life plans that contemplate neither the country of origin nor the host country, but are projected towards a *mythical elsewhere*, in a wide world where everyone can move freely (Massot Lafon 2003). This perspective emphasises 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 cosmopolitan personality (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

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 (often illusory) project to come back 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 Methnani, 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 captivating form the tales they were told orally. Despite their role of co-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 positions of power” (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 that is not ready to deal with the complex phenomenon of migration and the authors highlight the feelings of embarrassment, hostility and latent racism of the Italian people. Nevertheless, some novels and short stories reported also episodes of generosity and openness. The common trait of the first migrant authors of the Nineties is the theme of migration as personal translation in a new context, as a stimulus to reflect on the own past and present life history through writing.

In the Italian multicultural society of the new millennium the first “writings of migration” have been replaced by the “Italian literature of migration” (Quaquarelli 2010). A new generation of writers with migrant background, most of them young women, introduces new elements, issues and characters that strengthen this change of paradigm. From the texts of remembrance and denounces of the early Nineties we switch to novels that, in most cases, evade or conceal the autobiographical and focus on the analysis of the fundamental link between *us* and *them* through personal and collective stories. These stories propose the transmission of values, ways of socialization, construction of collective history from the many personal histories, with obvious reference to the dialectic micro-history/macro-history and a consequent revision and redefinition of the past and present worlds. The stylistic and narrative efforts aim at faceting experience, making it more complex, representing aspects that are not univocal, but rather contradictory, and thus stimulating the dialectics (Contarini 2010).

To this new group of writers, belong some descendants of Italian colonists in Africa, born there and later migrated to Italy, and foreign authors who rewrote some of the classics of European literature, locating them in the multicultural Italy: it is the case of Jadeline Mabiala Gangbo's (from the Republic of Congo, but in Italy since she was four) *Rometta e Giulio* (2001), in which the Shakespearean Romeo becomes the Chinese door-pizzas Giulio, while Juliet is the Italian student Rometta. In the same way, in 2006 the story of Pinocchio is revisited in the books *Occhio a Pinocchio* (Warning Pinocchio) by the Slovakian Jarmila Očkayová and *Occhiopin. Nel paese dei bei occhi* (Occhiopin. In the land of beautiful eyes) by the Argentinian illustrator Fabian Negrin. The prominent members of this new wave of authors, however, are the so called “writers of the second generation”, the children of migration, whose perspectives are necessarily other than those of the migrants themselves. These authors were born in Italy or arrived when they were children or teenagers. Their artistic starting point is a universe of languages and culture that is mainly Italian, although affected by

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

An important reference point for the Italian writers of the second generation has been the planetary best seller *White Teeth*, debut novel of the twenty-five years old British-Jamaican Zadie Smith (2000). For the quality of her style and the relevance of the topics, many critics compared this book with the works of Salman Rushdie and Hanif Kureishi (Merrit, 2000; Moss, 2000; O'Grady, 2000). The plot follows the lives of two friends, Archie and Samad, and their families, from 1974 to 1999. In particular, Irie, Millat and Magid are archetypical characters of the different positions that the young immigrant of second generation can assume in/against society, reacting to the family, cultural, relational and social inputs and influences. The emphasized or dissimulated hybridity is their main common feature as a result of globalization, immigration, colonization. At the same time, it is a recurring element in the development of every culture (Said 1995).

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 noccioline* (A pint of light beer and peanuts), an extract of which was included in the American anthology *Multicultural Literature in Contemporary Italy* (Orton and Parati, 2007). In all her further novels and short stories, she describes the contemporary society, of which immigration is a part. In the collection of short stories *È la vita, dolcezza* (This is life, sweetie) (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.

<p>Amo profondamente mio nonno. E amo anche l'italiano. Una delle mie due lingue che, per motivi indipendenti dalla mia volontà, è la mia unica lingua: la sola, la sopravvissuta. Comunque amo l'italiano. E inizio a conoscerlo, e per conoscerlo lo scrivo: disegnando bene le lettere di ogni nuova parola che imparo su qualsiasi foglietto mi capita a tiro. Natasha, il mio nome, che già non è nella mia unica lingua, la sola, la sopravvissuta, ma non è neanche nell'altra, l'abortita, la rinnegata, diventa N A T A S H A. Un casino scriverlo, soprattutto per quel SH che a me suona tanto SCI. Ma ho accettato le cose per quello che sono: per tutti SCI è SCI, per me invece SCI è SH. Sono una diversa, non posso farci nulla. Una con la H al posto del CI. Una che non ha tutte le lettere al posto giusto e, come se non bastasse, una che ha una lettera al posto di due. Una che le manca una lettera, una che le manca qualcosa. Con 'sto fatto che mi manca sempre qualcosa, aggiungo sempre qualcosa dappertutto. (Kuruvilla, 2008: 141)</p>	<p>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. Anyway 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 each 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 in the other, the aborted, 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 SCI. However I have accepted things for what they are: for everybody SCI is SCI, while for me SCI is SH. I am different, I can't change my condition. 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)</p>
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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 affiliation, the Italian and Somali, co-exist in a delicate balance, returning the duplicity of the syncretic reality where she has grown up.

<p>Io ho provato qui a raccontare i brandelli della mia storia. Dei miei percorsi. Brandelli perché la memoria è selettiva. Brandelli perché la memoria è come uno specchio frantumato. Non possiamo (né dobbiamo) rincollare i pezzi. Non dobbiamo fare la bella copia, ordinarli, pulirli da ogni imperfezione. La memoria è uno scarabocchio.</p> <p>Mi sono concentrata sui primi venti anni della mia vita perché sono stati i primi venti anni che hanno preparato il caos somalo, un caos che mi ha travolto fin da bambina e che ancora oggi continua a travolgermi. Ma sono stati anche i venti anni in cui l'Italia è cambiata come non mai. Da paese di emigranti a paese meta di immigrati, dalla tv chioccia alla tv commerciale, dalla politica all'antipolitica, dal posto fisso al precariato. Io sono il frutto di questi caos intrecciati.</p> <p>E la mia mappa è lo specchio di questi anni di cambiamenti. Non è una mappa coerente. È centro, ma anche periferia. È Roma, ma anche Mogadiscio. È Igiaba, ma siete anche voi. (Scego, 2010: 159-160)</p>	<p>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 can not (and we must not) glue the pieces again. We must not make the fair copy cleaning them from any imperfection. Memory is a doodle.</p> <p>I focused on the first twenty years of my life because during these years the Somali 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 emigrants 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.</p> <p>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)</p>
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In the chaos of the many belongings, the identity maps of Igiaba Scego and of many young second generation immigrants develop along 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, scribbles 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 the ones faced by the writers.

Born in 1992 in Berrechid but grown up in Milan, Maruego was discovered on the web by the already famous Gue ‘Pequeno, impressed by a self produced song titled *Criminale* (Criminal). In 2014 Maruego makes his official debut in the Italian music scene publishing the Ep *Che ne sai* (What do you know) and surprising the public with a fresh and innovative style that gives a nod to European and American rap, and absorbs the influence of the Rai, an important Arabic musical stream. In the texts he tells his history of young adult grown between sacrifices and spirit of revenge, trying to conciliate his two souls, the Moroccan and the Italian. Maruego describes moments of everyday life, especially difficult and conflictual, characterised by isolation or marginality, such as those presented in the song *Via da qui* (Out of here).

<p>Baby, fuggi via da qui Lontano dagli occhi di chi parla così So che vuoi restare ma tu dimmi di sì Io ti amo, tu mi ami e lo sappiamo Ma coi tuoi genitori come la mettiamo? Originari del sud californiano Vogliono il tipo di giù ma non me, africano Si è spenta quella luce, io che son solare Tuo padre non approva, so che guarda male Tu cristiana, io musulmano</p> <p>Anche a tua madre io non piaccio perché intellettuale Guardo le foto famiglia dal tuo divano Tu e tuo padre sulla barca mano nella mano Tua madre mi consiglia di lasciare sua figlia “È un senzatetto, non morirà dentro una villa” E dopo questa non saprei come reagire Ciò che farei è prenderti e partire Ti porterei dai miei per farti capire Che potrei essere ricco anche con mille lire</p>	<p>Baby, run away from here Out of sight of who is speaking in this way I know you want to stay but tell me yes I love you, you love me and we know it But what do we do with your parents? Coming from Southern California They want a Southern boy but not me, African That light is off for me who I am solar Your father does not approve, I know that he gives me the evil eye You are Christian, I am Muslim Even your mother does not like me because she’s an intellectual I look at your family photo from your couch You and your father on the boat holding hands Your mother advises me to leave her daughter “He is a homeless, he will not die in a villa” And after this I do not know how to react I would like to pick you up and leave I would bring you to my parents to let you know I could be rich even with only a thousand liras. (Authors’ translation)</p>
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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 Issaa is better known with the pseudonyms of Meticcio, 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.

<p>Nato in Italia Amir scritto sulla sabbia prendi il mio nome e lo traduci principe d’Arabia una voce che strilla da Roma fino a Taba in questa società fredda cerco aria più calda figlio dell’amore e del cuore di due persone un mix di sangue culture razze e religione so’ qui come portavoce scendo in missione contro la disperazione che affligge troppe persone seconda generazione guardo mio figlio e’ la terza e te provi a sfiorarlo te salta la testa se non lo capisci che hai trovato la 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 chiamano straniero nel posto dove vivo.</p> <p>s.o.s bilancio negativo se me chiamano straniero nel posto dove vivo s.o.s.pronto all’esecuzione se me chiamano straniero nella mia nazione s.o.s. bilancio negativo se me chiamano straniero mi giro e gli sorrido s.os. pronto all’esecuzione se me fanno sentì uno straniero nella mia nazione</p>	<p>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 Rome to Taba. In this cold society I am looking for warmer air. I am the son of the love and hearts of two people, a mix of bloods, cultures, races and religions. I’m here as a spokesman, my mission is against the desperation that afflicts too many people of the second generation. I look at my son, he is the third generation and if you try to touch him I will kick you. If you do not understand that you are getting the wealth, I can tell you that we are precious stones in the midst of all this junk. I write with the hunger of those who are not resigned, I take your hate and I transform it in this pen s.o.s. negative balance if they call me foreigner in the place where I live. s.o.s. negative balance if they call me foreigner in the place where I live s.o.s. I’m ready to be executed if they call me a stranger in my country s.o.s. negative balance if they call me stranger I turn and I smile them s.o.s. ready to be executed if you make me feel a stranger in my country (Authors’ translation)</p>
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Amir was born in Italy, but he defines himself as a prince of Arabia, and his voice shouts from Rome to Taba, pronouncing both Arabic sentences and expressions in Roman dialect. He suffers isolation and marginality: he needs warmer air, he is looking for a better environment, in which he can be free to enjoy his condition of son of the love of two people with different origins, a mix of bloods, cultures, races and religions. He is aware to be a second-generation child, but he is tired to be considered stranger in his own country, in the place where he was born. On the contrary, he believes that the second-generation children are precious stones in the midst of the junk of the current Italian society and he claims to obtain more consideration and space to express peculiarities, abilities and powers.

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 impetus 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 markedly, 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 then in their novels and short stories. Thousands of young second-generation immigrants should correspond to the contents and languages of their works, as well as in the lyrics of some rappers who have recently obtained a resounding success. Reading, analyzing and studying the Italian literature of migration could allow us to experience a deep and emotionally meaningful approach to the reality of migration that has transformed the Italian social and cultural contexts. The writing, expressive tool par excellence, becomes an important element of mutual understanding, fostering the meeting between people who have origins in worlds that were once thought far away, but now coexisting in the same liquid spaces.

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NEW LINGUISTIC TOOLS FOR SOCIAL INCLUSION IN ACQUISITION OF THE FOREIGN LANGUAGE

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Summary

Two new linguistic tools – situative vocabularies and quasi-corps are presented. The tools appeared due to development of ICT and are closely connected to them being a combination of telecommunicative 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 in the Federal Law on Education of the Russian Federation on Education (2012) (Article 16. Realization of 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 skillful 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 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

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

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

units.

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., quasioptical). 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 skillful 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 very familiar and get used to. It will allow raising motivation and interest of learners. Moreover educative opportunities are significantly widen to benefit learning outcomes.

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LEARNING THE LANGUAGE OF SCHOOLING IN MULTILINGUAL CONTEXTS

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Abstract

The proficiency of language of schooling is directly related to the academic success of students and it is necessary for the establishment of the various interactions in schools. In addition the language of schooling is also a tool of knowledge construction and knowledge transmission, and enable students to develop their autonomy and their democratic participation.

The Portuguese education system receive students with different language experiences outside the school context that influence their performance in learning and use the language of schooling. Recently, Portugal has also received many students from immigration and due to this, the population in school population is increasingly multilingual and require other ways of integrating all students who attend the school.

Based on this reflection, we present an intervention project aimed to the development of language learning through arts, in a multilingual context, with a group of pupils in a primary school, in the municipality of Amadora. The results confirm students have improved their level of linguistic performance.

Key words: language learning, language of schooling, multilingual contexts

The language of schooling in multilingual contexts

The proficiency of language of schooling is directly linked to school success, because the school has a specific discourse and it is a place of (inter) communications. In this sense, the language of schooling is the tool used to establish interactions between students and teachers, to transmit and acquire knowledge, to study and develop knowledge, and many other situations that are uniquely confined to school. This characteristic accords to the language of schooling the power to be a unique and particular code (Beacco *et al* 2015).

It is quite evident the language adapts to different contexts and situations, for example, the language of the media, the administrative language, the language of the street and we can see with these examples, as they are distant from each other. Although “school speech be prepared for a student-standard, no pedagogue still had contact with this type of student” (Braun 1998: 17). The school develops an appropriate language to a student-standard, from a middle social environment and possessed of certain cultural experiences. However, the school does not receive only students who correspond to this stereotype created decades ago. And despite the school having open to all students in the mid-twentieth century, only recently the policies makers drew attention to this concept and the school’s speech has not changed in order to ensure overall integration of all students. There is, in some cases, a total misunderstanding to the messages, in that sometimes the language students is far of the school language. This discrepancy is due to the use of different languages by the students - school language, mother tongue, language used with friends, language used in school, among other situations.

Braun refers (1998), in a study in 1997 with native French students from disadvantaged backgrounds, to attend primary school, fall under a weak proficiency of French language. And he reinforce the assumption by stating that belonging to a disadvantaged social environment has implications in the language learning of immigrants and native students. Indeed, the relationship with the language of schooling seems to depend largely on the environment in which the pupil is inserted, and he use different language registers, according to the social class belongs. This phenomenon is explained by the fact that the native students and immigrant students accumulate a “social handicap” and a different linguistic origin, confronting them with serious learning problems of the language of schooling in all areas: reading, writing, vocabulary, syntax, conjugations and speaking, In the study of Gonçalves (2007), students from linguistic minorities also have recognized these weaknesses proficiency of schooling language.

The language of schooling corresponds to a 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 a 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 school students. In turn, your proficiency is the key to ensuring the academic success of all students.

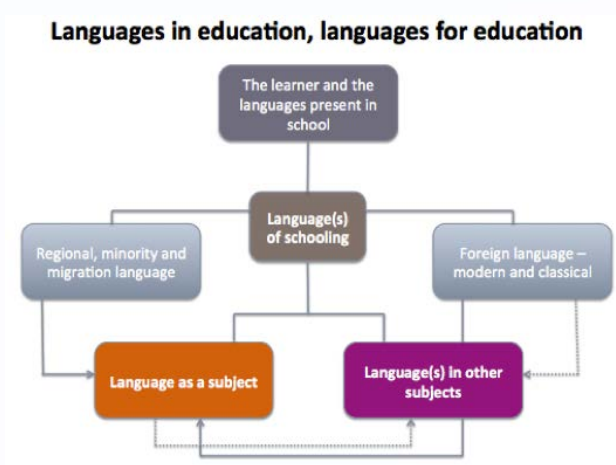
In two thousand and fourteen a recommendation of the committee of ministers of the Council of Europe drew attention to the importance of competences on the language schooling for equity in education and for educational success. One of the key principles in the recommendation highlights the importance of language in all subjects across the curriculum. So, this perspective, putting the focus on the importance of language in all subjects, 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.

Figure. 1: Languages in education



Source: adapted from Beacco *et al* (2015: 29)

As we mentioned above, to achieve in their learning pupils need sufficient proficiency in the language to be able to understand and participate in the learning process and in school life. “Even if more than one language is used as the main language(s) of schooling, as we see before, a number of pupils still not be using the first or home language for learning purposes. They may underachieve, not because of any lack of ability, but because of their difficulties with language” (Beacco *et al* 2015: 13).

Indeed, pupils need to be able to use the language for learning content, for expresses their understanding and implications of what they learn. This requires a level of competence in what has been called “academic language” by Beacco *et al* (2015: 14) or language of school as designed and highlighted by others authors in previous studies (Gonçalves 2010; Silva and Gonçalves 2011).

However, we are aware that language education is not the only factor in ensuring quality in schools: teaching expertise, resources, socio-cultural context and other influences are also relevant. Nevertheless, “language education is of the utmost importance, (...) and often not sufficiently addressed” (Beacco *et al* 2015: 11).

The Portuguese context

The Portuguese School is currently linguistically and socially diverse, integrating students from about one hundred and twenty nationalities and in primary school we receive pupils from seventy-five countries.

In previous studies (Gonçalves 2007; Gonçalves 2010; Silva and Gonçalves 2011), immigrant students with fifteen years old, when asked about their feelings and expectations regarding learning Portuguese language, told us they are embarrassed to speak in public because, almost because they know their linguistic problems and they are aware about their difficulties in writing and reading different genres of texts. During the interviews, these students suggested to teachers to develop more practical lessons, which they can work on different contents. These suggestions were extended to language lessons and lessons of other subjects which language is also an important issue. They expressed their worries regarding their personal and professional future, because, after all, they just want school allows them to have a good job and a good live (Gonçalves 2007) (see Fig. 2).

Figure 2: Feelings of immigrant students in Portugal about their learning process



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.

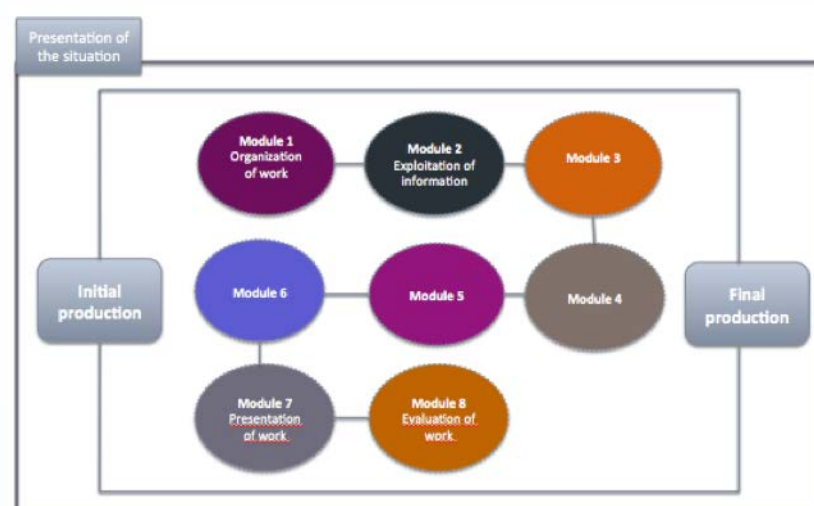
According to this, the aim of this project was firstly to promote equity and quality in a plurilingual classroom through a cross-curricular perspective teaching arts and language, in a class with pupils from social disadvantaged backgrounds or with the Portuguese as a language of schooling. At the end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



Source: adapted from Dolz et al. (2004), Camps (2003)

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 descriptive 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 descriptive 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 Dalí 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.

In the fourth didactic sequence designated “Fish that glow”, the pupils needed to search and select information on styles, techniques, painters, works in order to justify their written and artistic productions. The diversity of relations between language and knowledge shows that language is absolutely essential to knowledge and knowledge building. It is important to take the fullest possible account of the variety of functions that language can perform, in this case search, select information, describing, among others to write and paint.

The fifth didactic sequence “Shared bedrooms” promoted the interaction between learners, they wrote and paint together. They made the description and painting in groups following the dynamic *Cadrave Exqui*.

The last didactic sequence was dedicated to “The Exhibition”. The exhibition occurred in the library of the parish council and for this final moment, learners needed to write invitations, flyers, a presentation to the public and welcome guests. It was a moment to open their work to the community and involve families and promote inclusion and social cohesion and respect for pupils as well.

Conclusion

At the end, it was possible to confirm the texts were more consistent, extensive and organized. Pupils have acquired vocabulary and more diverse. The link between art and writing generates increased fluency of ideas, problem solving and clarity in thought and oral and written communication. And cooperative learning gave meaning to learning achieved and was also a motivating factor.

We can conclude artistic creation promote the cognitive development of students, increase literacy levels and develop language // but also the mastered of schooling language allows students to their school success and in their personal and professional life’s.

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POSTER: THE MEANING OF PORTUGUESE LANGUAGE FOR YOUNG TEENAGERS OF THE SECOND GENERATION OF CAPE VERDEAN IMMIGRANTS IN PORTUGAL THAT ATTEND THE 3RD CYCLE OF BASIC EDUCATION

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INTRODUCTION

The Meaning Of Portuguese Language For Young Teenagers Of The Second Generation Of Cape Verdean Immigrants In Portugal That Attend The 3rd Cycle Of Basic Education.



METHODS

- 50 students (both sex) of the second generation of Cape Verdean 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.

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**POSTER: COOPERATIVE LEARNING IN THE TEACHING OF PORTUGUESE (NATIVE LANGUAGE) AND SPANISH (FOREIGN LANGUAGE):
A MOTIVATIONAL CHALLENGE TO ACHIEVE DYNAMIC AND ENRICHED CLASSROOM WORK**

Mafalda Benavente
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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.

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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:

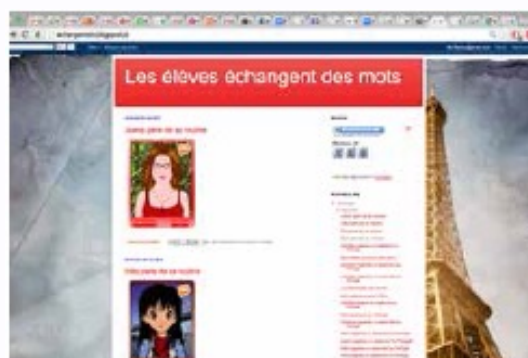
Considering the particularities of the class, the choice was to develop in students skills of literature analysis and to use this one to promote an intercultural awareness, through the reflection of the texts content.

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.



The blog can be consulted in echangemots.blogspot.pt

RESULTS

PORTUGUESE CLASSES:

- Through the observation of Camões 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 fulfilment 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. Qu'est-ce que tu préfères? Bisous! :) Inês

*Polish student: Salut! J'aime le beige et bleu. J'ai trois jours de vacances à l'école car il y a des examens finals du collège. Je vais en vacances à la mer en Pologne. Et toi? Les vacances commencent le 29 juin et finissent le 31 août, et au Portugal? Bisous :**

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.

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3. SHARING: FROM MULTICULTURAL ENCOUNTERS TO INTERCULTURAL PROJECTS

PROMOTING INTERCULTURALISM THROUGH NON-FORMAL APPROACHES - PROPOSING A FRAMEWORK TO OBSERVE AND ANALYSE INTERCULTURAL INITIATIVES

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Abstract

In the present paper we will discuss the contribution of non-formal initiatives to the promotion of an intercultural education, in a holistic perspective of interculturalism and fostering global citizenship. Deepening the analysis of intercultural contexts by taking non-formal initiatives as targets of analysis, it is our objective to propose a framework of observation and evaluation of intercultural initiatives taking place outside the formal educational system.

The brief analysis of three intercultural initiatives in two different fields of action – family hosting within an educational context and urban tourism –, taken as examples of non-formal approaches, allowed us to propose a grid analysis as a useful instrument for observation of intercultural relations outside the formal context. This tool can be used within Intercultural Education Platforms on a straight monitoring collaboration with an Observatory of Migrations, complemented by an Observatory of Tolerance that could disseminate the best practices of the considered territory.

Key words: interculturalism, non-formal education, observation grid

Introduction

Considering intercultural education as the “education that supports the diversity of cultures, their values and interactions, and languages, reinforcing solidarity among contexts with different levels of resources” (Silva in FCSH-UNL 2015: 25), there are several initiatives taking place in everyday life that contribute to society’s intercultural education. To sense them, it is important to deepen a holistic perspective of interculturalism, creating a platform to observe changing social conditions and a bridge from this observation to the field of educational intervention in multicultural contexts.

As Sales and Garcia (1997) state, a pedagogical model for the cultural enrichment of citizens can be created, deriving from the recognition and respect for diversity, through exchange and dialogue, active and critical participation in a democratic society based on equality, tolerance and solidarity. Education is the necessary platform to create “informed citizens in a multicultural democracy”, promoting the acknowledgement of how “today’s global interconnectedness necessitates an understanding of events and issues that cannot be controlled or resolved by a single nation” (Banks *et al* 2005: 12). But the role of pedagogical institutions is not the unilateral adaptation of immigrants to the constraints of the host society, but rather interrogating (turning point for learning), listening to the other and educating for local and international solidarity (Rey 1992). Besides, education does not only take place in a formal way in pedagogical institutions – there are other contexts also promoting the sensitivity to intercultural challenges, intercultural practices, curiosity, and cognitive flexibility and deepening knowledge on cultural shock, prejudice, racism, differences in values, and other emerging challenges within intercultural projects.

Education can be developed through formal, informal and non-formal approaches, all retained important within the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Formal education is provided in educational institutions according to a particular pattern, in a fixed time and place of teaching, it is “the structured education and training system that runs from pre-primary and primary through secondary school and on to university. It takes place, as a rule, at general or vocational educational institutions and leads to certification”. Non-formal is an alternative to formal education and includes lifelong education, job-training and “any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting”. Informal education complements the formal one and has no fixed syllabi, rules or formalities, being the kind of education one receives with

the family, friends or others, “the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc.)” (Chandra and Sharma 2004; Council of Europe 2010, Section I – General provisions, 2. Definitions).

Formal, non-formal and informal approaches are related to different types of educational experiences that can be developed within different contexts and initiatives. Formal approaches can be observed in schooling institutions where students’ accomplishments are defined, verified and certified, those contexts more familiar to academic production on multicultural curricula and classes (Silva 2008). Non-formal approaches occur outside the formal schooling, but also involve a projected/contractual dimension, for example through the intervention of associations, NGOs, social private entities and media, while informal approaches are less observable in determined places, times and actions, as they constitute the daily experiences in life. The latter dimensions, more reflected in social pedagogy (Tramma 1999), are retained important for observation with intercultural lenses: they allow to meet and involve different subjects in their life environments, finding out new educational opportunities and allowing a better organization of education platforms with civil society organizations towards intercultural aims and objectives.

The aim of this paper is to reflect on intercultural initiatives, by proposing a framework to observe and analyse them, particularly in non-formal educational contexts, in order to clarify how to promote a structure of observation, through Observatories of Tolerance and Migrations, and a framework of analysis to learn, monitor and generate more ideas from non-formal intercultural initiatives.

After presenting the methodological approach underlying this paper, we will focus on three projects on family hosting and urban tourism as examples of non-formal and informal intercultural education. Finally, a brief discussion will be promoted aimed at proposing a framework to observe and analyse non-formal intercultural initiatives.

Methodological approach

The authors’ readings underlying this paper regard an intercultural approach to education as it is defined by Silva (2008), Sales and Garcia (1997) and Rey (1992), and to non-formal education as defined by the Council of Europe (2010). A holistic perspective of interculturalism benefits from readings on educational sciences, sociology and human ecology that have been merged into ALLMEET’s Intercultural Glossary (FCSH-UNL, 2015).

This 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 deepness 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, 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, non-profit organization that provides intercultural learning opportunities. Each country's agency belongs to 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 and 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 1915, since 1947 AFS has given 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 ASF agency promotes these exchanges 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 in Lisbon, *Avospedagem* (Granny-accommodation) in Braga, *Aconchego* (Coziness) in Oporto, *Lado a Lado* (Side by Side) in Coimbra and *Laços para a Vida* (Life ties) in Évora are some examples of local initiatives overcoming 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 criteria 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, and must be more than 60 years old. Rights and duties of seniors and youngers are regulated and a technical team will do the selection, formation and monitoring of the participants. Simple personal data are asked in the admission form: name, sex, age, telephone, email, address, place and date of birth, nationality, course and year (in case of being a student), family background (identifying a relative, his/her name, sex, and telephone number) and marriage status (in case of being a senior).

The main goals of the programs are: fighting loneliness and isolation of senior people; supporting the senior and his/her family while improving their life quality; promoting intergeneration relations between younger and senior people; and being at odds with the desertification of urban city centres.

For instance in Oporto, after its beginning in 2004, in 2010 *Aconchego* had 44 partnerships between students and seniors in this challenge of sharing a home and a life experience. The recognition of this initiative comes at a worldwide level, with the "This is European Social Innovation" prize (Euclid Network in partnership with the European Commission), with a publication about the program by the European Commission and the participation in the workshop 'Disruptive Innovation' in the Social Innovation Park of Bilbao. In Coimbra there were around 30 submissions, mostly by female students and elder women. Experiences are positively related by the participants, when both young and senior get along, watching TV together, exchanging recipes, helping each other, sharing regional subcultures and having the company of each other in social and cultural events, minimizing the absence of their own family members.

Another interesting project to reflect upon regarding informal approaches to interculturalism concerns two kinds of mobility profiles related to the use of the city: immigrants and tourists. Inside the vast world of urban tourism, we highlight the view of a sustainable tourism approach that promotes touristic city routes guided by local resident immigrants. According to the UN World Tourism Organization, Sustainable Tourism can be defined as "Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities" (UNWTO, website). For a project such as Migrantour, sustainability is focused on the social and economic level. It promotes the integration of immigrants resident in critical, dense and attractive historical neighbourhoods

of the city, allowing them an additional income opportunity. Therefore, it addresses two of the principles 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 intercultural 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 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 Échanger Autrement and Baština Voyages (France), Associació Perifèries del Mon (Spain), IMVF and Associação Renovar a Mouraria (Portugal) and Earth (Belgium), co-financed by the European Union.

Nine cities were initially identified for the development of the project: Turin, Milan, Genoa, 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 routes, 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 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.

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 contexts 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 or intervention promoting tolerance must be well planned at every detail: a) the target group; b) the goals to achieve; c) the adequate activities; d) the evaluation of the goals; e) the impact of the activity in 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

Topics	Indicators
Identification	Field of action and type of intervention
	Target population
Date of creation and years of experience	
Size and growth	- Number of participants - Tendency of growth along the years...
Diversity	- Number and list of different cultures/nationalities/languages/religions...
Criteria for the selection of the intercultural promoters/agents	- Speaking the same language - Being a migrant - Willing to share information...
News in the Media	- Links to news - Perspective of the news (political issues, social issues, a problem, an opportunity, etc.)
Aims	- Local level - National level - International level
Social impact	- Intercultural achievements - Contextual improvements
Critical issues	- Intercultural challenges - Contextual barriers
Training/preparation of collaborators	
Institutional support	
Outputs	
Networks involved	
Promoters	- Civil society (group, association, NGO) - Governmental organizations
Sustainability of the project	
Contacts	- Webpage - Email - Address - Phone - Contact person

Table 2. Analysis of AFS Portugal (family hosting)

Topics	Indicators	AFS
Identification	Field of action and type of intervention	«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».
	Target population	«Young people, families, other stakeholders and wider audiences».
Date of creation and years of experience		International AFS: started in 1915, having now 101 years of experience. AFS Portugal: started in 1956, now with 60 years.
Size and growth	- Number of participants - Tendency of growth along the years	More than 400,000 students and young adult professionals and 100,000 volunteers. This year, the worldwide network of AFS Volunteers will work with almost 13,000 students. In Portugal every year Intercultura receives about 100 high school students from 25 different countries.
Diversity	- Number and list of different cultures/nationalities/languages/religions	Offices in more than 50 countries and program activity in more than 80 countries.
Criteria for the selection of the intercultural promoters/agents	- Speaking the same language - Being a migrant - Willing to share information	Participants must be high school students and can apply to full and partial merit-based scholarships or eligible students with demonstrated financial need. 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». Host families should want a contact with another culture, another language, new customs and values. Student must be considered as a family member. 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. All candidates to become participant, host family or volunteers will pass through a selection process of recruitment with interview.
News in the Media		http://portocanal.sapo.pt/noticia/35151/ http://visao.sapo.pt/palavra/entity/unk/Intercultura-AFS-Portugal https://pt.universianews.net/tag/associacao-intercultura-afs-portugal/
Aims	- Local level - National level - International level	- Promoting students mobility and intercultural experiences - Promoting family hosting of young people from a different social and cultural background and with a different language - International exchanges of educational, social and cultural experiences - «foster intercultural skills of the participants: the ability to adapt to multicultural contexts and framework in international scenarios»
Social impact		- Intercultural and global citizenship education - Promote the importance of intercultural learning and the power of cultural understanding within local communities - Relevant, educational and public events that addressed intercultural issues with a national context
Critical issues		- Lack of information - Lack of individual and family initiatives to join the program - Global economic crisis retracting participation applications
Training/preparation of collaborators		- Preparation of volunteers aiming further orientation of participants in exchanges/mobility (students, host families and host schools) - Volunteer summits
Institutional support		- Portuguese Institute for Sport and Youth - Ministries of Education - UNESCO

Outputs		Testimony of participants and host families in the website
Networks involved		AFS.org
Promoters	- Civil society (group, association, NGO)	- Intercultura - AFS - AFS volunteers - European Federation for Intercultural Learning
	- Governmental organizations	- Host schools
Sustainability of the project		- Membership fees - Programme fees - Donations
Contacts	- Webpage - Email - Address - Phone - Contact person	http://www.intercultura-afs.pt/ (youtube page: https://www.youtube.com/user/AFSPortugal ; facebook page: https://www.facebook.com/Intercultura.AFS.Portugal/?fref=ts) info-portugal@afs.org Rua de Santa Justa, nº 38 - 4º - 1100-485 – Lisboa - Portugal + 351 21 324 7070 barbara.wahnon@afs.org

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

Table 3. Analysis of Migrantour (urban tourism)

Topics	Indicators	Migrantour
Identification	Field of action and type of intervention	Responsible tourism: urban tours accompanied by citizens of migrant origin
	Target population	Residents, tourists, students
Date of creation and years of experience		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 up to 2015, then each partner assumed the responsibility to proceed autonomously.
Size and growth	- Number of participants - Tendency of growth along the years	- As of 2015, over 150 intercultural companions had completed the training to guide over 11 000 participants in tours - 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 joined the network later, as contributors
Diversity	- Number and list of different cultures/nationalities/languages/religions	Nationalities, languages and religions very different, according to each context: trained companions from over 40 different countries that speak at least 30 different languages
Criteria for the selection of the intercultural promoters/agents	- Being a migrant - Willing to share information	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)
News in the Media	- Perspective of the news - Links to news	Disclosure news highlighting the positive experience of diversity (finding out the multicultural city and forgetting prejudice): PT http://www.tsf.pt/vida/interior/migrantour-ha-mundos-na-mouraria-4306318.html Different press articles (mainly IT) listed in http://www.mygrantour.org/en/category/news-events/press/
Aims	- Local level - National level - International level	- 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. - 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. - 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.

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
Training/preparation of collaborators		- Training courses for the guides/migrants (important tools and multicultural neighbourhoods’ history) - New routes prepared with the guides/migrants
Institutional support		EU financed project
Outputs		Vietti, Francesco (Ed.) (2015) <i>Migrantour. The world within cities</i> . Intercultural walks in Florence, Genoa, Lisbon, Marseille, Milan, Paris, Rome, and Turin. Como: New Press http://www.mygrantour.org/wp-content/uploads/2014/09/Migrantour_ENG_light.pdf
Networks involved		“MygranTour: an European network of migrant driven intercultural routes to understand cultural diversity”, co-funded by the EU (HOME/2012/EIFX/CFP/4241)
Promoters	- Civil society (associations and NGOs)	Project Partners: Fondazione ACRA-CCS www.acraccs.org Viaggi Solidali www.viaggisolidali.it Oxfam Italia www.oxfamitalia.org Baština www.bastina.fr Marco Polo Échanger Autrement www.marcopolo.asso.fr Associació Periferies del Mon www.periferies.org Associação Renovar a Mouraria www.renovaramouraria.pt Instituto Marquês de Valle Flôr (IMVF) www.imvf.org EARTH – European Alliance for Responsible Tourism and Hospitality http://earth-net.eu/ In collaboration with: Nessuno Escluso onlus www.nessunoesclusoonlus.it Casba società cooperativa sociale www.coopcasba.org CADR (Collectif des Associations de Développement en Rhône-Alpes) Réseau DéPart www.cadr.fr
Sustainability of the project		- Establishment of an European network allowing a multiplying effect, sharing good practices of social cohesion and promotion of an European sense of citizenship, and offering a sustainable earning opportunity for the intercultural partners involved - Guided tours, after the project conclusion, maintained with participants’ payment
Contacts	- Webpage - Contact person - Organization - Email	http://www.mygrantour.org All contacts in http://www.mygrantour.org/tutti-i-riferimenti-di-migrantour/#tutti-i-riferimenti-di-migrantour Portugal: Filipa Bolotinha – Associação Renovar a Mouraria (Lisbon) filipa.bolotinha@gmail.com

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.

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

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Creativity, Culture and Faith**Federico Zannoni**University of Bologna
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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 pre-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 42,600 in 2001 to 77,000 in 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 1984. 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; McCrone 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 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 (Virdee *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 self-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 social-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 9/11 and 7/7 and increasing evidence of religiously aggravated offences against Muslims. Since records have been kept of religiously aggravated offences, the number of police charges for religiously aggravated offences against Muslims in Scotland has fluctuated from 19 (2% of all charges) in 2011-2012 to 80 (12% of all charges) in 2012-2013 to 48 (8% of all charges) in 2013-2014 to 71 (12% of all charges) in 2014-2015 (Davidson 2015). These offences include: breach of the peace; threatening or abusive behavior, assault; offensive communications and acting in a 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 Muslims in Glasgow have experienced a significant proportion of the attacks. 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 Islam with authentic and authoritative scholarship. The Foundation has produced an iSyllabus Islamic Studies Course.

There are reports, however, that discrimination intensified and escalated in the period immediately after the attacks in Paris on Friday 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 2014-2015 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 Strathclyde 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):

Why should I be afraid? Why should I live in fear? I am one of you. I was born and brought up in Scotland. I know no other life. We may be Muslims but we are also Scots.

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 Sikh community in the 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 central government. During this period Sikhs moved to Italy and other parts of Europe. The first Sikhs that arrived in Italy were young men who migrated for political and economic reasons. Some of them found jobs in the circus, 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).

The preference for the town of Novellara, and more generally for the Po Valley, is because it is a 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 industries that produce Parmesan cheese.

The arrival of the first Sikh immigrants was quite traumatic for the citizens of Novellara. They had been used to encountering migrants from southern Italy. The dense network of social ties, traditionally based on deep local roots, 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 courses for adults and the work of linguistic-cultural mediators. Although the men and children speak Italian fluently, the language problem persists for those women who have recently arrived for family reunification. For the most part, these women are not engaged in work activities, but they remain at home, and 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 conform with the local norms of dress and appearance. The growth and consolidation of the Sikh community in Novellara meant that Italian residents became used to these 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

overseas come to visit it, attracting thousands of people to listen to them. The presence of this temple has facilitated the arrival of new Sikh migrants and is part of the municipal policy for the promotion of different religious identities through the support for the opening of holy places. In addition to the Sikh temple and the Catholic churches in the town of Novellara there are currently two mosques, a Hindu temple and an Orthodox church. The protection of religious pluralism was identified early on as a key element to promote the integration of migrants aiming for mutual understanding and coexistence among cultures and ethnic groups. This is explained by a recent mayor Raul Daoli:

I try to help these religious groups, but without using public contributions. I help them by granting them permission to change the function of the buildings they have acquired. We must fight for the affirmation of good people; it is not appropriate to send these people to pray in garages or less decent places, where extremism and radicalization can be more easily hidden. Beautiful and spacious places of worship facilitates the participation of the more educated and forward-looking believers, they produce forms of self-control.

The Gurdwara temple is now the main meeting place for the Sikh community of Novellara. Among the many religious, cultural and recreational activities organized in the temple and open to all the citizens, students and curious tourists coming from other cities, the celebration of Baisakhi in the historical center of Novellara is organized in collaboration with associations and municipal authorities. The support for shared festivals has been a deliberate strategy launched by the administration of Raul Daoli:

In the first phase of my mandate I wanted to promote moments of knowledge, recognition and mutual trust. We have identified some places of worship and we have promoted the sharing of festivals, perceived as moments of happiness and gratitude, but above all of recognition and trust.

The celebration is considered the heart of the expression of identity of the various communities and the time par excellence of being together in a free and jovial mood. The sharing of the festival aims to break the religious segregation and self-exclusion avoiding any chance of proselytism and syncretism. Other shared celebrations include the end of the month of Ramadan, Christmas, the Chinese New Year, Easter, as well as the Republic Day and Women's Day.

The outdoor festivals and the temple have favored integration, newspapers and televisions come to document these realities and the work of Sikh people in the dairy. (Erika Tacchini, municipal officer).

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 some Sikhs in the local pro-loco (local organization to promote the area); the gift of an ambulance to the local Red Cross; assistance with the organisation of blood donation in collaboration with AVIS (Association of the Italian Volunteers for Blood) and support for the displaced persons from the nearby town Finale Emilia, affected in 2011 by a strong earthquake. Nowadays many of the children of the first Sikh migrants have completed their education and are enrolled at university. They speak Italian more fluently than their parents and have a greater understanding of western culture. They have the same ambitions for the future as their Italian peers.

The first Sikhs were employed as farmers. Now the younger Sikh generation that has grown up here shares the same ambitions as our children (Erika Tacchini).

Unfortunately, partly because of the economic crisis, there are few job opportunities that can satisfy the ambitions of young Sikhs in Novellara. Some of them have returned to India, others are migrating to England, the USA and Canada.

My parents are forcing me to go to Canada. I'm trying not to go there but I do not know how long I will resist (Singh, leader of the Sikh community).

Kryashens of Tatarstan

Kryashens are the ehno-confessional group of the Tatar population in the Volga and Ural regions (Mukhametshin 1977; Khalikov 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

(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, *Sabantyi*, 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 Pestrichinskyi, Mamadushskyi, Nizhnekamskyi, Zainskyi districts.

There is some debate about the size of the Kryashens population. According to the Census-2010, the percentage of Tatars 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 Luchscheva 2011). Estimates put the Kryashen population at more than 100,000 Chryashians.

Table 1. Statistic of ethnic structure of the population of Tatarstan, 1989-2010

Census	Share of ethnic Tatars	Including share of Kryashens	Share of ethnic Russians	Share of ethnic Muslims	Share of ethnic Orthodoxies
1989	48.5%	10%*	43.3%	49.3%	50.1%
2002	52.9%	0.9%	39.5%	53.4%	45.6%
2010	53.2%	1.5%**	39.7%	53.6%	45.2%

* Estimates of some experts and Kryashen intellectuals.

** According to estimates the real number of Kryashens is 100-200,000 people, that is 4-8% of the Tatar population of the Republic of Tatarstan.

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 Orthodoxy 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 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 self identified as Christian Tatars (or baptized Tatars). It means there are two different understandings of Kryashen identity. Second, the marginal groups of Tatar harbour xenophobic attitudes and stereotypes towards Kryashens. The term *Christian Tatars* is popular for everyday communication, but it has a negative connotation and is used as a form of latent discrimination. Sociological research suggests that there is a greater distance between Tatars and Kryashens than between Tatars and Russians (Salagaev, 2006). Alexander Terent'ev outlined the results of research that demonstrated that 25% of Tatars do not want to see Kryashens in Tatarstan (2013). Tatar etho-nationlists even promote the idea that the Kryashens convert to Islam. The Kryashens have been Orthodox for several generations and, understandably, do not support this idea.

The distance between the Kryashens and the Russians may be less than between the Kryashens and the Tatars because of the strong integration into Orthodox Christianity. There is a danger that convergence between Kryashens and Russians may mean the Russification and assimilation of the Kryashens. During

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 of leaders of the Kryashens protest about the religious challenges that emanate from the regional government (the threat of Islamization) 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 works to integrate the Kryashens into the regional community. The *Kryashen Public Organization* and young Kryashen organization (Forum of Kryashen young people) were established at 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 into the regional system for representation of ethnic groups (House of Friendship of Peoples of Tatarstan, the Assembly of Peoples of Tatarstan). Sunday schools for children of the 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 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 Kryashen mayors of several municipalities (for example Mamadushskiy district, Elabuzhskiy district and others). On the federal (Russian government) level the non-formal leader of the Kryashens is Mr. Vasilii Likhachev, 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 Tatarstan Government Executive officers supervising the inner policy concerning the Kryashens took part on the plenary of Human Rights Organization of Whole World Russian people's Council in Moscow, 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 regional community. 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 illuminate 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 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 visibly 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 link of the Mosque and the Muslim community to their origins and other Muslims is now perceived to be a threat to national and international security and, to return to a point made in the introduction, to the residual, national Christian identity in Scotland (Gallo 2012). Ms Ali, who is quoted above, and other Muslims have constructed their Scottish identity in relation to an adherence to Islam and not to Christianity. A sign of the continued autonomy of the Kryashens and the maintenance of their separate identity within Russian Orthodoxy is the continued use of the six special churches and the possibility of further special churches. This appears to be a source of tension and challenge for the Russian Orthodox Church, which has re-established a claim to be a national Church and contributor to national identity. This tension is exacerbated for the Kryashens by the challenges from the majority Muslim Tatars.

The third claim for recognition (tolerance and recognition of holidays) is also applicable to all three case studies. The former mayor of Novellara promoted the sharing of Sikh festivals, though this does raise issues about the purpose of a Sikh festival and what can be shared with those who are non-Sikhs. The Kryashens celebrate *Sabant'yi* on a different date from the Muslim Tatars and this marks them out from the 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 may 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 young (Titova *et al* 2015). There are also questions that can be asked about the continuation of gender roles for the women in the Sikh and Muslim communities and the social isolation of the Sikh women (Lum 2012). 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.

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CULTURAL INTEGRATION OF CHINESE UNDERGRADUATE STUDENTS IN A PORTUGUESE UNIVERSITY

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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.

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 needs to improve.

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 the 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 language level 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 integration 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 troublesome in and of themselves, but all together they can be overwhelming. The specifics of what they had to do are too complex to delve into in 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 greatest 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. For example, to apply for a visa in China you need to wait in line for 15 or 20 minutes, at the very most. In Portugal, to renew a visa you often need to wait in line for 6 or 7 hours. We were also told that Portuguese authorities require more documentation to grant visas, documentation which can be troublesome to obtain.

To help them, during the school year, but also on vacation, we were available almost 24/7: we gave them our personal phone numbers, 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 daily need. We were always available to answer their questions, though. Students later told us, informally, that this reassured them – knowing that there was always 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 factors as stress inducing ones. But it alleviated them, it 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. When they arrive here, the *curriculum* is strikingly different: there is 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, which they deemed unnecessary.

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.

Finally, we 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 1999:198). Literally meaning *face*, this concept is mostly used together with verbs such as *save* (保面子, *bao mianzi*, save face), *lose* (失面子, *shi mianzi*, lose face) or *give* (給面子, *gei mianzi*, give face). Thus, to give 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 their experiences. For instance, when incited to provide some feedback on their experience, if something was bothering them, they would qualify that something as “manageable” or, at worst, “a bit troublesome”. This made it difficult to know their true opinion on some subjects.

To make it easier for them to open themselves and be fully honest about their experiences, we had to earn their trust throughout the school year. Little by little, they revealed more of what they thought, in more direct terms. At the end of the school year, we carried out an opinion survey. We made sure it was completely confidential. Some students still refused to say bad things about anything, but most were not afraid of criticizing what they thought needed to improve, sometimes even by being a bit harsh.

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 went to class together, in groups, and they went out together, in those same groups. Even the jobs they got were always somehow related to China and other Chinese people. A strong sense of community is not bad, in any way, shape or form. A successful cultural integration would require them, nonetheless, to willingly and more thoroughly embrace other practices and the local people. You cannot force them to somehow

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 third 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 these issues, 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.

You have to get to know your audience. By learning about their backgrounds, you can make more accurate predictions – by learning some notions in Chinese culture, the Chinese language, their education system, their bureaucratic proceedings and comparing them to our own realities, we were able to anticipate problems and deal more easily with whatever problems arose. This generalization and comparison process is fundamental, in both scientific research and the classroom. However, in the classroom, you have to go further and pay attention to each individual. Listen to them, be there for them, learn from them. Then you will know what tools to use. And finally, you have to be prepared for occasional failure. You cannot be in control of everything, some things will go wrong. If you are prepared to fail, you will more easily get back on track. If a predetermined plan goes wrong, change it. Adapt to new circumstances, do not be afraid of change. Your students are constantly dealing with change – you have to set the example and show that you can adapt.

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APPENDIX. LISBON UNDER TRANSLATION

ALLMEET IN LISBON '15: REPORT OF THE STUDY VISIT

Inês Vieira

Cláudia Urbano

Maria do Carmo Vieira da Silva

Luís Baptista

FCSH-UNL

CICS.NOVA – Interdisciplinary Centre of Social Sciences

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.



ALLMEET in Lisbon '15 – group photo

**ALLMEET
IN
LISBON '15**

**INTERNATIONAL SEMINAR
FCSH/NOVA 23/11/15
AV. BERNA, 26-C, LISBON**

INTERCULTURAL DIALOGUE: LEARNING, SPEAKING, AND SHARING

THIS SEMINAR IS ORGANIZED WITHIN THE FRAMEWORK OF ALLMEET – ACTIONS OF LIFELONG LEARNING ADDRESSING MULTICULTURAL EDUCATION AND TOLERANCE IN RUSSIA, PROJECT CO-FUNDED BY TEMPUS PROGRAMME OF THE EUROPEAN UNION (544410-TEMPUS-1-2013-IT-TEMPUS-JPHS).

WWW.ALLMEET.ORG WWW.FCSH.UNL.PT WWW.CICS.NOVA.FCSH.UNL.PT FREE ADMISSION

Co-funded by the
Tempus Programme
of the European Union

ALLMEET

FCSH FACULDADE DE CIÊNCIAS
SOCIAIS E HUMANAS
UNIVERSIDADE NOVA DE LISBOA

CICS.NOVA
CENTRO INTERDISCIPLINAR DE
CIÊNCIAS SOCIAIS

FCT
Fundação para a Ciência e a Tecnologia

Intercultural Dialogue: Learning, Speaking, and Sharing

FCSH-UNL
Tower B, 2nd floor, Auditório 1

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 Aetdinov (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

FCSH-UNL
ID Building, 4th floor, Multiusos 3

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 (Chryashians in Tatarstan)
Stephen McKinney, Federico Zannoni, Vasil Sakaev (UoG, UNIBO, KFU)
15h-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 Multi/Intercultural Education at FCSH-UNL (lectured by Maria do Carmo Vieira da Silva)

Seminar news on FCSH-UNL webpage:

http://www.fcsch.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 Chryashians 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 Valbom, 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:

http://www.oss.inti.acidi.gov.pt/index.php?option=com_content&view=article&id=140&Itemid=78&lang=en

High Commission for Migrations website: <http://www.acm.gov.pt>

Documentation centre from the National Immigrant Support Centre in Lisbon: <http://www.oi.acidi.gov.pt>

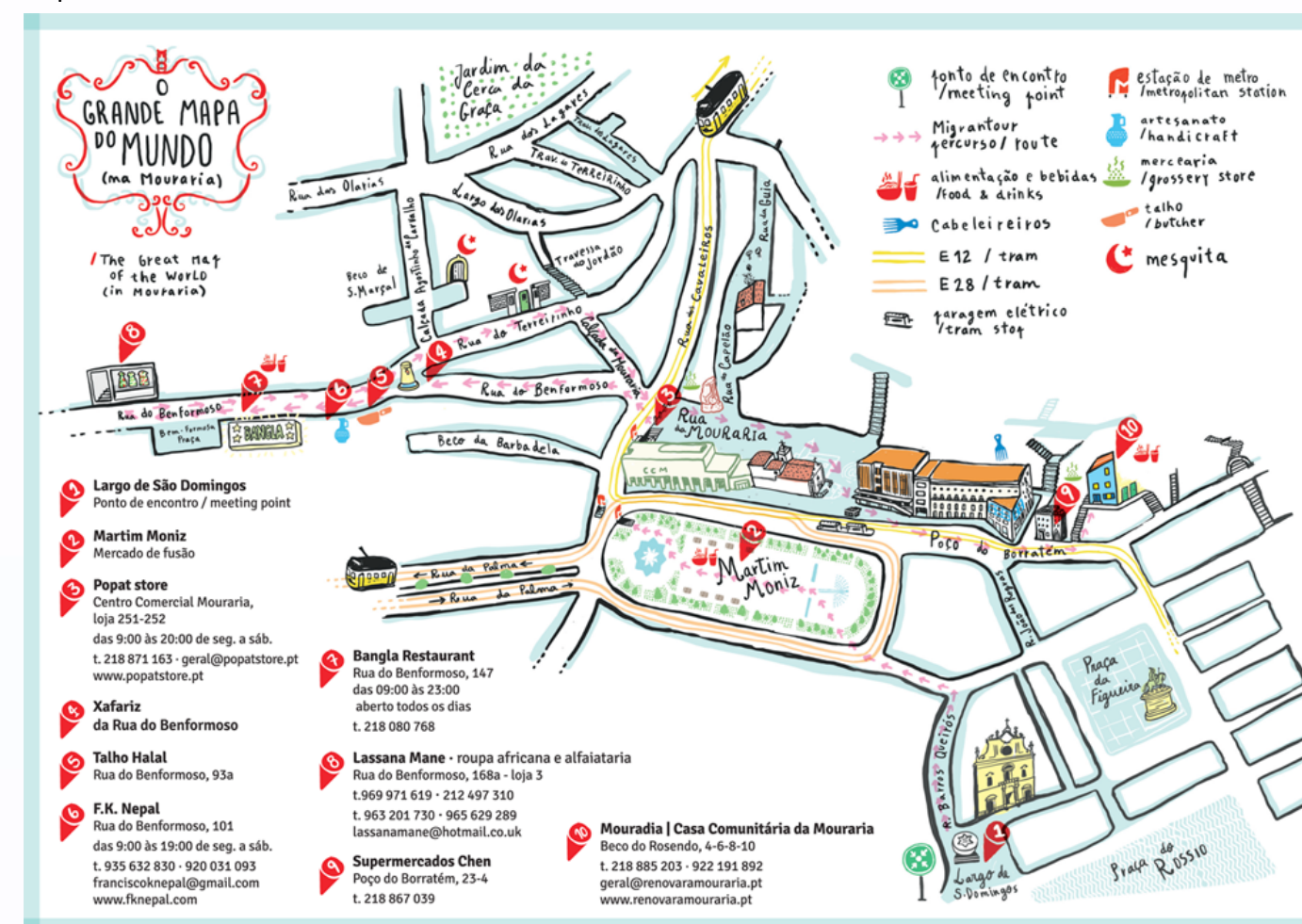
MigranTour

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 “MygrnTour: 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.renovaramouraria.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.

Vietti, Francesco (Ed.) (2015) *Migrantour. The world within cities. Intercultural walks in Florence, Genoa, Lisbon, Marseille, Milan, Paris, Rome, and Turin*. Como: New Press. http://www.mygrantour.org/wp-content/uploads/2014/09/Migrantour_ENG_light.pdf

Mouradia – Casa Comunitária da Mouraria, Beco do Rosendo, 8 e 10, 1100-460 Lisbon

Associação Renovar a Mouraria: <http://www.renovaramouraria.pt>

DAY THREE, WEDNESDAY 25 NOVEMBER

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 natural history.

The second presentation was centered on the curricular unit of Portuguese as non-mother language (PLNM – *Português Língua Não Materna*). Adriana Remédios, 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 foreigners 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

DAY FOUR, THURSDAY 26 NOVEMBER

The 4th day of activities was organized in two different work sessions and a special protocol session. The morning sessions were aimed at sharing some of the best examples of intercultural projects of CICS. NOVA researchers and students, and at strengthening the cooperation among ALLMEET delegations through signed protocols. The afternoon session was aimed at knowing the intercultural feature of Lisbon through the link of science and arts, particularly with cinema.

FCSH-UNL, ID building

Intercultural Study & Research CICS.NOVA

9h00-13h00

Learning the language of schooling in plurilingual contexts

Carolina Gonçalves (CICS.NOVA, Polytechnic Institute of Lisbon)

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 *Cadave 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@fcsch.unl.pt

Curricular unit on "Education, Curriculum and Multiculturalism", FCSH-UNL 2015: http://www.unl.pt/guia/2015/FCSH-UNLGI_getUC?set_language=en&uc=722171259

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 Luís 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 photographs: <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*.

TRAVELLING LISBON

Anna Khairullina

University of Bologna

Department of foreign languages and literature

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

Signboards, shop & eat

Entrance	Entrada
Exit	Saída
Open	Aberto
Closed	Fechado
Push	Empurre
Pull	Puxe
Can I taste it?	Posso provar?
I take this	Levo isto
Menu, please	A ementa, por favor
Bread	Pão
Water	Água
Olive oil	Azeite
Salt	Sal
Red/white/green wine	Vinho tinto/ branco/verde
The bill, please	A conta, por favor

Walking in the city

What is the name of this street/ square?	Como se chama esta rua/prança?
We would like to buy some souvenirs	Queremos comprar souvenirs
We would like to visit	Queremos visitar
Where can I find an ATM?	Onde há multibanco?

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 gentle and seductive to incoming people. She used to climb a mountain and scream: “This is my kingdom! Only I rule here, nobody else! No human being would dare to stay here; and if so, my snakes wouldn’t let that person breath, not even for one minute!” For a long time, nobody tried to enter this kingdom, cursed by gods and men. But one day, Ulysses came and was hit by the beauty of this city on the riverside. The queen fell in love when she saw Ulysses. To spare his life and allow his permanent presence in the city, she proposed him to marry her. Ulysses feared her anger and simulated to accept, taking the chance to rest in *Ofiusa* and re-supply his ship. Enchanted by the natural beauty of the place, he climbed up a hill and screamed, like the queen of snakes used to do: “Here I will edify the most beautiful city of the universe, and give it my own name. It will be *Ulisseia*, the capital of the world!” Ulysses then ran away from the queen and continued his travel. The queen felt angry and betrayed, and decided to jump from the hill where she lived towards the sea, to chase Ulysses. Her long tail didn’t let her move quickly up to the sea, but she did it meandering, like a snake, to and through the river. As a proof of the huge effort, she left behind the seven hills of Lisbon.

Even though Ulysses legend might be considered the main mythological reference for the origin of Lisbon, there is a greater probability that its foundation goes back to the Phoenicians or Tartessos. Those who consider a Phoenician origin – with the etymology of *Allis Ubbo* (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* (*Olisippo*), 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 *Camino 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 de 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 on our back, we can fix our gaze in two hills. On one of them we can see Castelo de São Jorge, while in the other we may find one of the most ancient neighbourhoods 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 Mesner 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 wave of cafes, shops and bars. Bars! By the way, in Largo de São Domingos you can find “Ginja sem rival” (unrivalled sour cherry liquor), where you can taste this traditional liquor. You can ask it in regular or chocolate cups, with or without the berry.

You cross Largo de 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 of the nineteenth century. Opened in 1822 with 1500m length and 90m breadth, this avenue is framed in green with all its trees, parks, fountains 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 the story of these structures. An amateur farmer once started to collect plants from all over the world, saving them in an abandoned place. Due to the First World War, he had to abandon his project; but the plants started to grow where they were kept, bringing a new life to that former simple basalt quarry, thus creating the Cold Greenhouse. On the Hot and Sweet Greenhouses we can find equatorial, tropical and cactaceae plants. In the middle of more than 300 species we can find fern, sugarcane, tobacco, manga and banana plants. The symbol of this greenhouse is a plant with a triple name: Yesterday, Today and Tomorrow, because it germinates in purple, with time turning into blue, and dies in white. Parque Eduardo VII is also the recent place for Lisbon's Book Fair (an event yearly organized since 1930).

Near the exit of Parque Eduardo VII you can find Fundação Calouste Gulbenkian, which includes an important modern art museum with artwork from various countries of Europe, the Far East and the United States of America. This foundation has more than 6000 pieces of Art collected during the entire life of Calouste Gulbenkian. This collector was born in Uskudar, Turkey in 1869, from a family of wealthy Armenian traders. In April 1942, during the Second World War, Calouste Gulbenkian decided to live in Portugal. He was enchanted by the beauty of the country and its capital city, where he lived up to the end of his life. Besides the museum and the beautiful gardens, you can also find here an interesting amphitheatre where concerts take place, mainly during summer.

In the case that you chose to take the Elevator of St. Justa, we recommend you to walk towards Bairro Alto. One of the bars that can truly transmit you the life of this neighbourhood is *Frágil*, where in the 80s an interesting music project was born, then turning into an internationally famous project: Madredeus. Another curiosity: where now you can find the dance hall, before there was a bakery (so you can dance while imagining hot bread coming out of the oven!).

When you fall in love with a city, it becomes difficult to choose only one favourite place. This can happen in Lisbon. So, besides all previous interest sites, we highly recommend you to visit many more! For example, take a look into Largo do Carmo, where you can find the old, destroyed church now transformed

into an archaeological museum. This convent 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 a democratic regime.

Rua do Alecrim 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, Lisbon in 1935 in search of the recently deceased poet. Near Bairro Alto we find Bica, the area where Ricardo Reis used to live. Walking in the nearby, we immerse in a familiar atmosphere, with no distance from the house to the street, melting private and public spheres. The smell is 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 one in Europe, back in 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.

Now 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, were built in the manuelin style, which is a Portuguese variant of later Gothic. Presently, we can find the National Museum of Archaeology 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 toasts, the glasses are permanently full of wine.

The smell of “manjerico”, 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 “manjerico” in your hand might historically be understood as participating in the festivities of Santo António.

The following day, 13th June, procession and ceremonial mess 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 of Lisbon 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. Survivors, 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:

“After 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-de-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 “Bury 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, Errö, 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.

Wellcome 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, Barbadinhos 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 transported 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 Príncipe 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 was functional till the 1940's when it was deactivated. In 1994 it became a part of the Water Museum which gets us to know the Reservoir.

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 the 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 architectonic 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-simple, 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 a vast row of objects coming from the faience factory, swallows designed by Bordalo Pinheiro conquered 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 that 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 Açúcar* (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.

The basic ingredients of this type of confectionary are sugar, eggs (mainly egg yolks) and almond. And this was not a casual choice. Sugar replaced honey in Portuguese kitchens from 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 recipes

Basic ingredients from Portuguese cuisine are bread, potatoes, rice, fish (codfish is the king!) and seafood, meat and vegetables. Simple foods are seasoned with various spices and herbs, brought to Portugal many years ago, since the long discovery journeys. We now share with you some recipes that many Portuguese people prepare, even though each one giving each recipe a personal touch.

Caldo verde

1/4 cup olive oil, in all
1 cup chopped onion
2 teaspoons chopped garlic
2 cups Idaho potatoes, peeled and thinly sliced
2 quarts water
6 ounces chorizo sausage, thinly sliced
Salt and black pepper
1 pound kale, washed, trimmed of the thick stems and thinly sliced

In a medium soup pot, heat 3 tablespoons of olive oil, add onions and garlic and cook for 2 to 3 minutes until they turn glassy, don't let them get brown. Add potatoes and water. Cover and boil gently over medium heat for 20 minutes. Meanwhile, in a skillet cook sausage until most of the fat is rendered out. Drain and reserve. When the potatoes are tender mash them, add sausage to the soup, and then add the kale. Simmer for 5 minutes. Add the remaining olive oil and season. Ladle into bowls and serve.

Cozido à portuguesa

Stewing beef (whole piece not cut up stew meat)
Different parts from pork, for example: ribs, hock, snout, tail, ear and neck bones
Chicken
Different types of Portuguese sausages: morcela (blood sausage), chouriço (*chorizo*), farinheira (with different meats), salpicão (a type of larger *salume*)
Lean non-smoked bacon slab, in one piece
Turnips
Potatoes
White cabbage
Carrots, scraped
Collard greens
Rice (optional)

Place all the meat except for the sausages in boiling water enough to cover all cook it at a low boil. Add salt to taste. As each item of meat cooks, remove it from the broth into a separate dish. When all the meat has cooked thoroughly place the white cabbage, potatoes, carrots and turnips in the broth and cook. Remove vegetables as they are cooked and set aside with the meat. Add collard greens and boil until tender and cooked. Finally add the sausages and boil until cooked being careful to watch the *farinheira* as it can explode. When the sausages are near being fully cooked gently place the meat back into the broth pot, along with vegetables so that all the ingredients can come up to temperature. Some like to reserve some of the broth and cook some rice in it.

Bacalhau à Brás

450g salted cod fillet pieces.
450g potatoes and oil for deep frying (alternative: a large bag tiny potato chips)
150g onions
3-4 whole garlic cloves
35-40g extra virgin olive oil
3 or 4 large eggs
Freshly milled black pepper

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
1tsp sal
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 choose 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=HgkowHa2jZ4>

The Conspirators

Genre: Drama, Romance, Thriller
Year of release: 1944
Director: Jean Negulesko
Starring: Heidi Lamarr e Paul Heinreid
<http://qoovideo.com/view/the-conspirators-1944-2166958>

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=cEyX7lhBG9E>

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

La religieuse portugaise

Genre: Drama
 Year of release: 2009
 Director: Eugène Green
 Starring: Leonor Baldaque, Francisco Mozos, Diogo Dória
<https://www.youtube.com/watch?v=7Xwh3tCknkE>

Imagine

Genre: Drama
 Year of release: 2012
 Director: Andrzej Jakimowski
 Starring: Edward Hogg, Alexandra Maria Lara
<https://www.youtube.com/watch?v=0OFvLcWmJUg>

Night train to Lisbon

Genre: Drama, Suspense
 Year of release: 2013
 Director: Bille August
 Starring: Jeremy Irons, Mélanie Laurent, Jack Huston

José e Pilar

José Saramago, the Nobel prized Portuguese writer was shown on screen on this autobiographic film directed in 2010 by Miguel Gonçalves Mendes:
<https://www.youtube.com/watch?v=TkxyTc9BbkU>

Films based on books of José Saramago:

Enemy (2013) is a psychological thriller directed by Denis Villeneuve in 2013 based on novel *The Double* with film stars Jake Gyllenhaal, Mélanie Laurent, Sarah Gadon.
<https://www.youtube.com/watch?v=FJuaAWrgoUY>

Blindness (2008) is an adaptation of the 1995 novel of the same name about a society suffering an epidemic of blindness, directed by Fernando Meirelles, starring by Julianne Moore, Mark Ruffalo, Danny Glover.
<https://www.youtube.com/watch?v=wJTVBBDTRbA>

The stone raft (2002) is a Spanish-language film directed by George Sluizer based on the novel *A Jangada de Pedra*, starring Federico Luppi, Iciar Bollain, Gabino Diego.
<https://www.youtube.com/watch?v=BuxMnLm34uo>

Suggested Reading

The book *Aqui está presente o espírito russo* (Here you can find the Russian spirit), by José Milhazes, is not a classic tour guide through which the reader can see Lisbon, Estoril or Cabo da Roca. It is rather an attempt to show to Russian people visiting Portugal that Russia is not as strange for Portuguese people as it might appear on a first glimpse.

Which thoughts did Lisbon and Tejo awake in Russian painters, writers, politicians and philosophers of the 20th century, arrived here for the first time in their lives? What was the impression of Ivan Aivazovski of his meeting with the Atlantic Ocean? How did Russian thinkers like Mikhail Lomonosov, Fyodor Dostoyevsky, Alexander Block and Lev Tolstoy interpret the earthquake of 1755, the regicide of 1908 or the Republic implementation in 1910? Which memories left Mark Chagall from his exile in Lisbon?

This book tries to answer these questions, as well as others that might be waiting for you. Have a nice reading!

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 Queirós and Camilo Castelo Branco also aspired to enlarge 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 Bazílio*) (1879) и «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 pieces of Portuguese prose. Narrating the history of three generations, the writer recreates in detail the Portuguese society of the 19th century. With acute satiric language, Eça de Queiroz criticizes the degraded high society. However 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 *Homes* and the memories she possesses, 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), *Afirma 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 times as 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, where 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 their 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 vadio”(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

A Severa

Baixa-Chiado – Rua das Gáveas, 51/57, Friday to Wednesday, fado every day from 21h30

Clube de Fado

Alfama - Rua de São João da Praça, 92/94, main Guitar player on Sundays, 20h-2h

Faia

Baixa-Chiado - Rua da Barroca, 56, Monday to Saturday, 20h-2h

Pátio de Alfama

Alfama - Rua de São João da Praça (Pátio da Senhora da Murça), 18, professional Fado singers, Monday to Saturday, 20h-0h

Restaurante Museu do Fado

Alfama - Largo do Chafariz de Dentro, 1, integrated in the Fado museum, Monday to Saturday, 12h-15/ 19h - 23h30

Sr. Vinho

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

Museums and other suggested places

A Brasileira

One of the oldest cafeterias in Lisbon, opened in 1905 in Rua Garrett, 8h-2h

Mosteiro dos Jerónimos

Praça do Império, from Tuesday to Sunday, 10h-17h

Museu Calouste Gulbenkian – Modern Art

Av. de Berna, from Wednesday to Monday, 10h-18h

Museu da Cidade (Museum of the City)

Campo Grande, from Tuesday to Sunday, 10h-13h and 14h-18h

Museu do Fado

Largo do Chafariz de Dentro, from Tuesday to Sunday, 10h-17h30

Museu Nacional de Arte Antiga (Ancient Art National Museum)

Rua das Janelas Verdes, from Tuesday to Sunday, 10h-18h

Museu Nacional do Azulejo (National Museum of Azulejo – wall cover ceramic)

Rua da Madre de Deus, from Tuesday to Sunday, 10h-18h

Museu Nacional dos Coches (National Coach Museum)

Avenida da Índia nº 136

Padrão dos Descobrimentos (Monument to the Discoveries)

Av. Brasília, from Tuesday to Sunday, 10h-17h30

Museu da Água (Water Museum)

The Águas Livres (Free Waters) Aqueduct, Mãe d’Água das Amoreiras Reservoir, The Barbadinhos Steam Pumping Station

R. Alviela 12, 1170-012, from Tuesday to Saturday, 10h-17h30. Closed on holidays

The Patriarcal Reservoir
R. Alviela 12, 1170-012, open Saturday, 10h-17h30 (except holiday)

Lisbon viewpoints

Miradouro da Graça
Largo da Graça

Miradouro Nossa Senhora do 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

Metro: <http://metro.transporteslisboa.pt/eng/>
Bus: <http://carris.transporteslisboa.pt/en/home/>
Train: <https://www.cp.pt/passageiros/en/>

Lisbon taxi: <http://taxislisboa.com>

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Fernando Pessoa, *Quello che il turista deve vedere*. Torino: Einaudi, 2007

José Milhazes, *Portugal. Aqui está presente o espírito russo*. Lisboa: Editora Alethêia, 2012

Web

Lisbon legends and etymological origin:
<http://www.egeac.pt/lisboa/ofiusa-a-lenda-de-lisboa/>
<https://ciberduvidas.iscte-iul.pt/consultorio/perguntas/etimologia-de-lisboa-outra-vez/19407>

Parque Eduardo VII:

<http://lisboacool.com/visitar/estufa-fria-e-estufa-quente-coracao-lisboa-desde-sempre>

Azulejos:

<http://ensina.rtp.pt/artigo/uma-breve-historia-da-azulejaria-portuguesa/>

Bordalo Pinheiro :

<http://museubordalopinheiro.cm-lisboa.pt/>

Café in Portugal:

<http://www.oguiadeportugal.com/2012/02/como-pedir-cafe-em-portugal-uma.html>

Portuguese guitar:

<http://nfist.pt/sf/sf3/musica/guitarra.htm>

Russian artists, writers and philosophers in Lisbon:

<http://pereulki.com/2015/06/odissej-i-zmeinaya-koroleva-kto-osnoval-lissabon/>

Fado:

<http://www.museudofado.pt/gca/?id=17>

<http://roteiro.museudofado.pt/>

<http://www.cm-lisboa.pt/en/visit/eating-drinking/fado-houses>

Art-in-metro

<http://metro.transporteslisboa.pt/eng/more-metro/art-in-metro/>

Water museum:

<http://www.epal.pt/EPAL/menu/museu-da-%C3%A1gua/atividades-e-servi%C3%A7os/visitas-e-passeios-culturais>

<https://www.youtube.com/watch?v=E51TtIBkByk>

Castelo Branco:

<http://leitordeprofissao.blogspot.it/2010/07/camilo-castelo-branco-os-misterios-de.html>

<https://www.luso-livros.net/Livro/misterios-de-lisboa/>

Sophia de Mello Breyner Andersen

<https://thebookswelove.wordpress.com/2013/12/01/sophia-de-mello-breyner-andresen/>

António Lobo Antunes:

<http://www.portaldaliteratura.com/autores.php?autor=302>

Antonio Tabucchi:

<http://www.altritaliani.net/spip.php?article1892>

РАСКРЫВАЯ ЛИССАБОН

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Основные фразы и слова

Знакомство и приветствия

Добрый день, Добрый вечер, Доброй ночи	Bom dia (до 12:00), Boa tarde (с 12:00 до 18:00), Boa noite (с 18:00)	Бон дия, Боа тардэ, 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 синьёра
Рад с вами познакомиться	Muito prazer em conhecê-lo/conhecê-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	дэ нада
Извините	Disculpe	Дишкулпэ
Да	Sim	Си
Нет	Não	Нау
Сегодня	Hoje	Оже
Завтра	Amanhã	Аманья
Вчера	Ontem	Онтей
Далеко	Longe	Лонжэ
Близко	Perto	Пэрту

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
Вода	Água	агуа
Оливковое масло	Azeite	азэйтэ
Соль	Sal	сал
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/prça?	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 Змей. 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, Оддисей 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. Оддисей, 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, решила бросится вдогонку за сбежавшим путешественником, прыгнув с холма в открытое море. Несмотря на то, что её длинный

хвост не позволял ей плыть быстро, змеиная извилистость позволяла ей удерживаться на поверхности воды. Королева, затрачивая 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 *Приятная Гавань*, которое и превратилось потом в Олиссипо. 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.

По ещё одной версии Лиссабон был основан тартессийцами- иберийским племенем, жившем на территории современной Андалусии. Именно с этим племенем связана этимология суффикса -irpo (Olissirpo), который нередко встречается в названиях юго-западной части Иберийского полуострова. Позже римляне адаптировали название, изменив его на Olissippo, а Арабы на *Al-Ushbuna*.

Так кто же основал Лиссабон? Ни одна из этих гипотез не является достоверным фактом, а напоминает скорее сказочный миф. Так может не стоит пытаться разгадать многовековую загадку города, а лучше поддаться его чарам?

ИМВОЛЫ

Вороны Сан Висенте

Оказавшись в Лиссабоне невозможно не обратить внимание на повсеместное присутствие изображения воронов Сан Висенте, гордо сидящих на корабле. Вы их встретите и на гербе Лиссабона, и на калсаде, и на фонарях, освещающих Largo do Chiado, на азулежуш, украшающих смотровую площадку Santa Luzia. Что же означает этот символ Лиссабона и куда уходят его корни?

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 воронов, отгонявших рыскающих вокруг хищников. Сан Висенте был похоронен рядом с этим местом, а на его могиле возвели храм. Удивительно, что когда в 1173 году по приказу португальского короля Афонсу Энрикеша мощи Святого Сан Висенте перевозили в Лиссабон, весь путь из Алгарве до Тежу море оставлось как никогда спокойным, хотя обычно здесь всегда бушуют волны и дует сильный ветер. Говорят, что именно сопровождающие корабль два ворона, послужили оберегом во время путешествия.

Петух Барселуш

Если вороны Сан Висенте и корабль являются символами Лиссабона, то ярко разукрашенный петушок играет такую роль для Португалии. Выполненный из терракоты, дерева или металла, обязательно украшенный цветочными или геометрическими рисунками, он найдёт себе место на витринах туристических лавок по всей стране. Этот символ олицетворяет собой борьбу слабых против превышения полномочий со стороны сильных. А история этого символа такова. Согласно легенде жил был один паломник, что отправился в путь Святого Иакова и по дороге остановился в Барселуш, чтобы передохнуть. Городок Барселуш жил в то время в страхе: на днях было совершено преступление, а виновник по-прежнему не был найден. Так ни в чём неповинного путника обвинили в совершении этого преступления и приговорили к смерти. Не желая повиноваться несправедливости судьбы, странник настаивал, чтобы приговор вынес судья города. Он согласился выслушать странника, и во время приёма путника обедал курицей. На мольбу несчастного о помиловании, он лишь ответил: «Я поверю в твою невинность только в том случае, если эта куриная ножка запоёт». Каково же было удивление судьи, когда петух чудесным образом действительно закукарекал, и, таким образом, спас жизнь путника. Несколько лет спустя, в память об этом случае в городе Барселуш поставили памятник.

Пространство

Лиссабон: экскурсия длиной в век. От пеших прогулок поэта Фернандо Пессоа к современному облику города.

Лиссабон очень живой город, и каждый район в нём живёт своей особенной жизнью. Они, конечно, переплетаются между собой, но в каждом из них царит своя атмосфера. Этот яркий и энергичный город стал домом для многих знаменитых интеллектуалов, среди которых нам бы хотелось особо отметить поэта Фернандо Пессоа и поделиться с Вами его советами, которые помогут раскрыть для себя город. В 1925 году Фернандо Пессоа написал гид по Лиссабону на английском языке *Lisbon. What the Tourist Should See*. Что ж, предлагаю вам пересечь места, которые советовал посетить великий поэт и посмотреть, как же с течением времени изменился, а может, напротив, сохраняется облик города. Фернандо Пессоа описал многочисленные пешие прогулки по Лиссабону, мы же добавили ещё несколько любопытных мест, которые помогут познакомиться с городом. В то время как Фернандо Пессоа в своём туре по Лиссабону, *приплывает* в город, следуя течению Тежу и высаживается в речном порту Rocha do Conde de Óbidos, куда по-прежнему пришвартовываются крупные корабли, но где теперь так же находится множество милых кафе и ресторанчиков; мы скорее всего *прилетаем* в Лиссабон, изучая его парки, монументы и уголки из иллюминатора самолёта.

Фернандо Пессоа жил в районе Campo de Ourique. Если вы решите прокатиться на эмблематическом трамвае 28, то как раз сможете доехать до Rua Coelho da Rocha № 16, где находится дом, в котором поэт прожил последние 15 лет своей жизни со своей сестрой и её мужем. В настоящее время здесь находится музей (Casa Pessoa). Комната поэта, конечно, полна книг и конспектов, а вот и его символические очки, печатная машинка, на стене в патио сохранились математические формулы и геометрические рисунки-свидетели проведения досуга поэтом. Предметов не так много, но главное это атмосфера.

Начнём мы нашу прогулку с Praça do Comércio (Праса ду Комерсию), что означает *Торговая площадь*, или как её ещё называют Praça Amarela (Праса Амарела), что переводится как *Жёлтая площадь*. Оставляя за спиной Тежу, и обращая взор в сторону Арса да Руа Аугуста, наш взгляд останавливается на двух холмах: на одном из них расположился Castelo de São Jorge (Кастелу де Сау Жорже), а на другом Chiado (Шиаду) - один из исторических районов города, представляющий центр города. В самой площади Праса Амарела находится Конная статуя Жозе I, во время правления которого Лиссабон пережил землетрясение и цунами 1755 года. Параллельно центральной улице Руа Аугуста расположились Rua do Ouro (Зотолая улица, 10 J) слева и Rua da Prata (Серебрянная улица) справа. Именно на углу между Praça Amarela и Rua da Prata находится Ресторан Martinho da Arcada: заведение, в которое приходил Пессоа, не только, чтобы перекусить, но и чтобы писать или же просто поболтать.

Чтобы попасть в самый центр города, писатель советовал следовать улице Rua da Prata Последуем его совету! Будьте внимательны, примерно на середине пути, нужно будет свернуть налево: видите металлическую башню, немного напоминающую Эйфелевую башню? Это Elevador de Santa Justa: самый настоящий лифт, который меньше чем за минуту перенесёт вас из нижней части города в Шиаду. Искусное архитектурное произведение было построено между 1899 и 1922 гг. франко-португальским инженером Раулем Меснером (Raul Mesner).

Если вы решили перенести подъём на великолепную террасу на следующий раз, пройдем дальше до конца улицы, и окажемся на Praça Rossio (Праса Росиу): вы в самом сердце города, где жизнь кипит в мареве кофеен, магазинных лавок, баров. Кстати, о барах: справа от площади находится улица Largo de São Domingos: здесь вы сможете пригубить вишнёвый ликёр *жинжа* в лавочке «ginja sem rival». Пьётся она в обычных стаканчиках или же в шоколадных, что напоминает немного конфеты «вишня в ликёре», а так же с ягодой или без, пропитанной ликёрным ароматом.

Через Largo de São Domingos мы можем пройти к Praça dos Restauradores, откуда вы сможете подняться либо в район Bairro Alto (Байру Алту), знаменитый своей насыщенной ночной жизнью или же пройти до Avenida da Liberdade (Авенида да Либердад), что представляет собой широкий проспект, по элегантности и объёмности своих строений, напоминающий скорее французскую архитектуру. Открытая в 1822 году, 90 метров в ширину и 1500 в длину, аллея утопает в зелени деревьев, парках, фонтанах, статуях. В конце Авенида де Либердад находится Praça do Marquês de Pombal, посвящённая Маркизу де Помбалу, одному 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 (Парк Eduardo VII), ранее носивший имя Парка Свободы и переименованный в 1903 году в честь визита, нанесённого английским королём,

подтвердившим союзничество между двумя странами. На территории парка находятся три теплицы: «Холодная», естественного происхождения, «Тёплая», отстроенная, к которой в дальнейшем была пристроена «Сладкая» теплица. Позвольте поделиться с Вами историей возникновения в парке этих сооружений. Вот как появилась здесь «Холодная» теплица! Один из садоводов любителей на заброшенном месте начал коллекционировать растения с разных уголков света, но с приходом Первой Мировой Войны, идею пришлось забросить. Растения же разрослись и образовали целый сад. А вот в «Тёплой» и «Сладкой» теплицах живут растения экваториальных и тропических лесов, а также кактусы. Среди более чем 300 разных типов растений можно встретить папоротник, табак, тростниковый сахар, манго, банановые деревья. Растением -символом теплицы является цветок с тройным названием *Вчера, Сегодня и Завтра*, что рождается фиолетовым, со временем меняет цвет на синий, а умирает белым. В последние годы в парке Эрuarda VII так же проходит ежегодная книжная ярмарка (впервые была организована в 1930 году).

Выйдя из парка, мы окажемся недалеко от Fundação Calouste Gulbenkian (фонд Калошти Гульбенкяна), на территории которого располагается музей с произведениями искусства из разных стран Европы, США и Дальнего Востока (более 6000 экспонатов), собранные Гулбенкяном на протяжении всей его жизни.

Калошти Саркис Гулбенкян родился в 1869 году в Скутари (район Стамбула) и происходил из знатной армянской семьи. В апреле 1942 года в самый разгар Второй Мировой Войны Калошти Гулбенкян решил приехать в Португалию. Полюбив город и страну, гостеприимно принявшую Гульбенкиана, он так и не покидал больше самую западную страну Европы.

Помимо музея на территории фонда находится парк с амфитеатром, где проходят разные фестивали и концерты, главным образом в течение лета.

Если же вы решили подняться на лифте Санта Катарина до Бауру Алту, рекомендуем Вам заглянуть в бар Frágil. Это одно из тех заведений, которое по праву может дать представление о том, что значит «жизнь в районе Байру Алту». В 80е гг. здесь зародилась идея музыкального проекта, которая впоследствии переросла в известную группу Madredeus. Ещё одна забавная заметка: там где сейчас в баре находится танцевальная площадка, раньше находилась булочная. Танцевать и представлять как раньше на этом месте выходили из печки свежие булочки — вот она жизнь в Байру Алту.

Когда мы влюблены в какой-то город, довольно сложно выбрать лишь одно излюбленное место. Так и в Лиссабоне. Среди многочисленных интересных достопримечательностей, которыми богат город, сложно сделать выбор, и всё же горячо рекомендуем посетить Largo do Carmo (Ларгу ду Карму). Церковь в прошлом, а в настоящее время Археологический музей, здание ни разу не было отреставрировано, возможно, чтобы хранить вечную память о землетрясении 1755 г., которое разрушило большую часть города. В музее можно рассмотреть готические нефы, мумии, фрагменты исламской архитектуры, готические скульптуры и азулежуш. Помимо архитектурного величия и античной истории, место хранит так же память о более недавних событиях. Здесь, на площади Carmo, 25 Апреля 1974 года столица объявила, Революцию Гвоздик, приведшую к свержению режима Нового государства и установлению в дальнейшем либерально-демократического режима.

Спускаясь от площади Praça de Camões (Праса ди Камоеш), вы попадёте на улицу Rua do Alecrim, что также хранит интересную историю. Улица спускается навстречу Тежу к станции Cais do Sodré, где на площади слева от нас находится Hotel Bragança, гостиница, в которой останавливался Рикардо Рейс, герой романа Сарамыо «Год смерти Рикардо Рейса» и одновременно один из гетерониомов Фернандо Пессоа, вернувшийся в книгу в Лиссабон из Бразилии в 1935 году, чтобы встретиться с только что скончавшимся поэтом. Район же, в котором жил Рикардо Рейс это Bica (Бика), что соседствует с Байру Алту. Гуляя по нему, вы окунётесь в фамильярную обстановку, в которой смысается грань между домом и улицей: повсюду запах домашней еды, полуоткрытые двери, в которые краем глаза можно заглянуть, чтобы утолить любопытство: а как же живётся в старинных традиционных домах Лиссабона?

Вот мы и оказались на Ларгу ди Санта Катарина Largo de Santa Catarina (Ларгу ли Санта Катарина), откуда открывается панорама на Ponte 25 de Abril (Мост 25 Апреля), часто сравниваемый с мостом Золотые Ворота. На момент завершения работ, в 1966 году, он являлся самым длинным мостом в Европе, и это учитывая, что в тот момент страна, полностью завися от режима Салазара, по бедноте приближалась к странам третьего мира. Вплоть до Революции Гвоздик, он носил имя диктатора. Пересекая этот мост и оставляя за плечами огни Лиссабона, создаётся психологическое ощущение, что длина его намного больше трёх километров. В конце моста Вы можете увидеть статую Cristo Rei (Иисуса Христа), созданную по образцу статуи Христа-Искупителя, находящейся в Рио-де-Жанейро,

раскрывающего руки в приветствующем объятии, встречая и провожая всех путешествующих по морю. В самом конце моста видна статуя Христа Рей, раскинувшего руки для добродушного объятия, благославляя всех путешествующих.

Мы же направляемся к Torre de Belém (Башня Белем), которой мы любовались с высоты птичьего полёта в самом начале нашего небольшого путешествия; и здесь оно и заканчивается: у подножия архитектурного шедевра, выполненного Франсишку де Арруда.

В XV-XVI веках отсюда уходили в море каравеллы и сюда же они возвращались с известиями о новых открытиях. Тогда-то король Мануэл I и приказал построить Mosteiro dos Jerónimos (Монастырь иеронимитов) и Беленскую башню как символы богатства и величия Португалии XVI века. Эти шедевры архитектуры, объявленные ЮНЕСКО Достоянием человечества, построены 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 загляните в знаменитую Fábrica dos Pastéis de Belém (Беленская кулинария), которой не меньше ста лет и где по-прежнему выпекают лучшие и самые известные во всей Португалии *паштел де ната*. Приятного аппетита и до скорой встречи!

Алфам, Праздник Святого Антония

Теперь нас ждёт встреча с магической средневековой частью города, расположившейся в восточной части от Праса Амарела, в районе Alfama (Алфам), что на арабском означает горячие источники (Al hama).

13 июня это особый день в календаре для жителей Лиссабона - отмечается праздник святого Антония, покровителя Лиссабона и Падуи. Религиозные и народные традиции сплелись в этом торжестве. Начинается празднование 12 июня, ближе к 8 вечера, вдоль Avenida da Liberdade (Авенида да Либердад) с красочного спектакля, напоминающего карнавал, в котором участвует весь город, а главное действие разворачивается в Алфаме. Двери домов открываются, выносятся на улицу кухонные столы и стулья, хозяйки начинают готовить калдо верде (caldo verde)*, подается шурису (chouriço), сардинки, кукурузный хлеб. И всё это под звон бокалов, наполненных красным вином.

В воздухе улавливается аромат душистого базилика (**manjerico**). Согласно народному поверью это травянистое растение приносит удачу. Гулять с *manjerico* в руках, значит быть участником магической ночи 12 июня.

На следующий день, 13 июня проходит торжественная процессия и служба в кафедральном Соборе Се, во время которой все влюбленные обмениваются признаниями и обещаниями в вечной любви, молодые люди просят руки своих возлюбленных в церкви Святого Антонио. Для жителей Лиссабона этот Святой по истине покровитель всех возлюбленных.

Этот праздник привёл нас к воротам Catedral da Sé de Lisboa (Кафедральный Собор Лиссабона), построенного на месте, где уже несколько веков строились культовые сооружения. Вначале здесь был римский храм, превращенный в церковь в VI веке. Затем, в 1147 году, когда мавры захватили город, на месте храма была построена мечеть. После осады и освобождения Лиссабона от мавров, мечеть была разрушена, а на ее месте начали возводить Кафедральный Собор Лиссабона. В этот же период король Португалии Афонсу I Великий велел доставить мощи Сан Висенте из Алгарве в Лиссабон, которые хранятся и по сей день в Соборе.

Здание собора напоминает крепость. Две большие массивные колокольни имеют бойницы для стрельбы из луков. Башни служили также наблюдательными пунктами в беспокойные времена. Их толстые стены были полностью лишены окон в своих нижних частях, что делало их неуязвимыми для вражеских атак. Именно благодаря мощным стенам собор выдержал разрушительную силу землетрясения 1755 года.

Землетрясение, которое изменило ход истории и мировоззрение европейцев

В XVIII веке Лиссабон был одним из самых преданных католицизму городов Европы. В городе насчитывалось 40 приходских церквей, 121 часовня, 90 монастырей и зарегистрировано 150 религиозных братств.

Что же случилось 1 ноября 1755 года?

В 9.00 часов утра в Лиссабоне стояла прекрасная солнечная погода и по случаю Дня Всех Святых город был празднично украшен, звонили колокола, а в переполненных храмах шла праздничная служба.

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

«Пока он рассуждал, вдруг стало темно, задули со всех четырех сторон ветры, и корабль был застигнут ужаснейшей бурей в виду Лиссабонского порта».

Вольтер (1769) *Кандид, или Оптимизм*, Глава IV (“Как встретил Кандид своего прежнего учителя философии, доктора Панглоса, и что из этого вышло”)

В земле появились трещины шириной до пяти метров, что отрезали центр города от остальной суши. Уцелевшие люди в панике устремились к реке Тежу, в надежде переправиться на другой берег. Но в этот самый момент вода неожиданно отступила от берега, открылось дно с обломками кораблей и остатками грузов. И тут вдруг набежала гигантская волна цунами высотой до семнадцати 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 придя в себя, они направились к Лиссабону; у них остались еще деньги, с помощью которых они надеялись спастись от голода, после того как избавились от бури.

Едва успели они войти в город, оплакивая смерть своего благодетеля, как вдруг почувствовали, что земля дрожит под их ногами. Море в порту, кипя, поднимается и разбивает корабли, стоявшие на якоре; вихри огня и пепла

бушуют на улицах и площадях, дома рушатся; крыши падают наземь, стены рассыпаются 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 книги в Португалии был запрещён. Тем не менее своей критикой автор вновь напомнил о национальной травме: Португалия отстаёт или нет от остальных стран Европы? Словно в ответ на этот вопрос, Маркиз де Помбал, движимый лозунгом «Похороним мертвых и накормим живых» начал застраивать Лиссабон на новый лад. Всё должно было быть рациональным, схематичным, под стать Эпохе Просвещения. Впервые в европейской истории инженерами была поставлена задача создать здания с конструкцией, устойчивой к землетрясениям. Перепланировкой города пригласили заниматься не именитого архитектора, а опытного военного инженера, сконцентрировавшегося не на эстетике, а на безопасности горожан, если вдруг вновь случится катастрофа. Так, улицы стали шире, а возможностей выбраться из города — больше.

Каким был Лиссабон до случившейся трагедии? Неужели мы никогда не сможем этого узнать? Вовсе нет, в Museu da Cidade (Городской музей), в течение 5 лет подготавливался проект, направленный на построение макета Лиссабона в трёхмерном пространстве таким, каким он был в первой половине XVIII века, с его улочками, площадями, церквями. Кто решит посетить музей, сможет увидеть Rossio, Convento do Carmo, Paço da Ribeira (Королевский Дворец и Официальная Резиденция Королевской Семьи), Palácio das Necessidades.

Подземный Лиссабон, или перемещение по городу, погрузившись в искусство

А теперь предлагаю вам открыть для себя город будущего для поэта Фернандо Пессоа и современного для нас- подземный Лиссабон. Поедем мы на метро в район Ориенте, сев на станции Аламеда (Alameda) и следуя красной линии, спроектированной специально для выставки Экспо, проходившей в Лиссабоне в 1998 году, посвящённой теме «Живой океан и побережье». Дизайн станций был поверен в руки 50 артистов со всего света среди которых: Эрро, Хундертвассер, Яёи Кусама, Чжао Уцзи, Шон Скалли.

Подземный город знакомит нас как с историей Лиссабона и Португалии, так и с её искусством. Так, например, изображения на стенах станции Парки (Parque) рассказывают и показывают историю великих португальских географических открытий, выполненных артистками Франсуазой Шейн (Françoise Schein) и Федерикой Матта (Federica Matta); на выходе из станции Кампу Пикену (Campo Pequeno) нас встречают статуи, выполненные художником Фернандо Симоеш (Fernando Simões); в то время как в Алту дус Муиньюш (Alto dos Moinhos) находится великолепный граффити, выполненный португальским художником Жулио Пумар (Júlio Pomar) в память о Фернандо Пессоа.

Добро пожаловать в Музей Воды Лиссабона

Какие ещё сокровища таит в себе подземный Лиссабон, пока мы, беззаботные и восхищённые, гуляем по его улицам?

Музей воды (Museu da Água), включающий в себя такие структуры как Акведук Агуаш Ливриш (Aqueduto das Águas Livres), Резервуар Маэ Агуаш дас Амурайяш (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 Акведуку Агуаш-Либриш.

Акведук Агуаш Ливриш (Aqueduto das Águas Livres)

Акведук Агуаш — Либриш был отстроен в период с 1731 по 1799 гг по королевскому указу. Вода собиралась в городке Белаш в районе Синтры, известным своими многочисленными ручьями ещё со времен Римской Империи, откуда далее поступала в северо-восточную часть Лиссабона. Воплотить столь грандиозное строительство стало возможным лишь благодаря введённому королевством налогу на оливковое масло, вино и мясо. Акведук не пострадал во время землетрясения 1755 года и в настоящее время представляет собой структуру длиной в 941 метр, включающую 35 арок, самая высокая из которых составляет 65,29 м в высоту и 28,86 м в ширину.

Резервуар Маэ Агуаш дас Амурайяш (Reservatório da Mãe d'Água das Amoreiras)

Прежде чем распределиться по домам и фонтанам города, вода через Акведук Агуаш — Либриш попадала в Резервуар Маэ Агуаш.

Строительство этого резервуара шло в несколько этапов. Сначала с 1746 по 1748 гг. ответственным 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 в 1791 году, не забывая о мелких доработках, внесённых в 1834 году уже во время правления Марии II. Резервуар по своему архитектурному плану представляет собой Зальный храм, что подчёркивает священность предназначения этого просторного и светлого пространства.

Резервуар да Патриаркал (Reservatório da Patriarcal)

Лиссабон — город, который порою играет в прятки со своими посетителями. Так, например, нередко оказавшись в прекрасном парке Принсипе Реал, мы и не подозреваем, что это пространство красиво не только «снаружи», но и «изнутри», а именно под землёй! Зорким глазом можно разглядеть едва заметную лестницу, что ведёт в Резервуар да Патриаркал (Reservatório da Patriarcal), на протяжении долгих лет снабжавший водой низменную часть Лиссабона. Данный проект зародился в 1856 году под руководством французского инженера Луиса-Шарля Мари (Louis-Charles Mary) и активно использовался вплоть до 40-х гг XX века. С 1994 года был включён в комплекс Музея воды, который знакомит посетителей с пространством Резервуара.

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

Население Лиссабона росло и воды, поступавшей по Акведуку Агуаш Ливриш, становилось недостаточно. В связи с чем в период с 1871 по 1880 гг был построен новый акведук ду Алвиела (aqueduto do Alviela), источниками которого послужили родники реки Алвиела (Alviela), находящиеся на расстоянии 114 км в сторону севера от Лиссабона. На территории бывшего монастыря был возведён Резервуар душ Барбадиньюш (названный так в честь ордена итальянских монахов-францисканцев, носивших длинные бороды (ит.barba - борода)), рядом с которым расположилась позже Паровая Насосная Станция (Estação Elevatória a Vapor), прослужившая с 1880 по 1928 гг.

Тематические экскурсии

Музей помимо классической программы предлагает посетителям широкую гамму тематических экскурсий, которые позволяют познакомиться с геологией Лиссабона, стать участником театрального представления в стиле барокко в сопровождении Карлоты Жоакины Бурбон, насладиться португальским вином, заглянув в энотеку “Chafariz do Vinho” (“Винный Фонтан”) или же совершить пешую прогулку с дальнейшим посещением дворца маркизов Фронтейра.

Дизайн

Португальская калсада (мозаичная мостовая)

Калсада португеза (calçada portuguesa), так называемая португальская мозаичная мостовая, что можете встретить не только в Португалии, но и во многих других частях света: на Азорских островах, Мадейре, в Мозамбике, в Макао, в Гонконге, Пекине и не только.

В настоящее время для её выполнения используются камни из базальта и известняка чёрного и белого цвета. Но так было не всегда!

Первая калсада зародилась приблизительно в 1500 году, и начало этому положил король Мануэл I, подписав указ, согласно которому начали мостить улицы Лиссабона. Тротуар выкладывался из гранита, завезённого из Порту, что требовало больших затрат. Поэтому после землетрясения 1755 года, восстановить прежнюю калсаду не представлялось возможным. Что впрочем послужило развитию именно той брусчатки, которая стала столь популярной не только 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 зигзаги. Будучи практичной и одновременно эстетичной, калсада быстро распространилась по всему Лиссабону.

Узоры португальской мостовой могут быть различными: от беспорядочно собранных камушков разной формы, кубиков, параллельных линий, круговых до имитирующих хвост павлина, флорентийский узор или морские волны.

Кстати, оказавшись на Праса-Росиу и стоя на этих самых морских волнах, что символизируют встречу реки Тежу с Атлантическим океаном, у вас не возникло дежавю? Да-да, именно такая калсада простирается целых 4,15 км вдоль пляжа Копакабана в Рио-де-Жанейро. Теперь Вы знаете, откуда берёт свое начало история португальской калсады!

Португальская гитара

Роковая судьба, фаду и саудади слились воедино: зазвучала португальская гитара. В чём загадка этого инструмента, чей слегка колкий, а оттого грустный и всё же мягкий звук так похож на детский плач или лёгкий женский вздох?

Изначально выступавшая на концертах в салонах буржуазии, выжив и пережив ряд трансформаций в руках простых людей, португальская гитара превратилась в итоге в народный инструмент.

Она отличается своим грушевидным корпусом и делится на три основных типа: из Лиссабона, Порту и Коимбры. Та, что лиссабонская, самая маленькая из трёх, с округлённым корпусом и самым переливающимся звуком. Гитара Коимбры самая большая и по форме более заострённая. Одна из основных деталей, что различает гитары Лиссабона и Коимбры между собой находится на самой голове инструмента: макушка первой напоминает по форме ракушку, а вот второй - слезу. В истории создания португальской гитары ручной работы, следует выделить две семьи, которые довели этот процесс до совершенства, передавая секреты своего ремесла из поколения в поколение. Первое семейное производство началось с Álvaro da Silveira и затем перешло в руки Manuel Cardoso и его сына Óscar Cardoso. А второе связано с именем João Pedro Grácio.

Среди гитаристов следует выделить имя Armando Augusto Freire, больше известного как *Armandinho* (1891-1946). Автор многочисленных песен фаду и вариаций, оставил после себя школу, которая выпустила такого известного музыканта, как Jaime Santos.

Что касается музыкальных ансамблей с участием португальской гитары, самым известным является музыкальный коллектив выдающегося скрипача и композитора Martinho d'Assunção, а так же творческая группа под руководством Raúl Nery.

Азулежу

Азулежу (*azulejo*) — название португальских изразцов. Изначально слово *zuleija* («маленький полированный камушек») пришло в португальский язык из арабского. Керамические изразцы изготавливали на Древнем Востоке и использовали для облицовки стен. Арабы принесли с собой глазурованный кафель сначала в Испанию, а оттуда традиция достигла и Португалии.

История производства азулежу в Португалии насчитывает более 500 лет, и является уникальным декоративным и архитектурным изобретением португальцев. Украсив в своё время стены церквей и дворцов, азулежуш кардинальным образом изменили облик города.

Примерно в 1560 году, в Лиссабоне появились первые гончарные мастерские по производству изразцов, перенявшие и адаптировавшие итальянскую технику майолики.

Оригинальность португальской техники заключается в многочисленном, но при этом гармоничном влиянии разных видов искусства на производство полированной керамики. В Museu Nacional do Azulejo (Национальный Музей Азулежу) хранятся образцы азулежуш, которые являются прямыми свидетелями процесса эволюции и адаптации процесса производства изразцов. Как, например, керамическое панно с видом Лиссабона, выжившее после землетрясения 1755 года, состоящее из 1384 плиток с видом Лиссабона до землетрясения, представляет собой огромное историческое значение. Изначально огромные керамические панно заполняли стены церквей, монастырей, дворцов и садов Португалии. Растущее количество заказов со стороны дворян и духовенства побуждало ремесленников искать новые идеи для производства азулежу. Производители плитки вдохновлялись декоративным, тескильным, гончарным искусством, восточной культурой. Мотивами выступали исторические события, военные сражения, религиозные и мифические сцены, а так же повседневная жизнь жителей. XVII век ознаменовал начало фамильного производства азулежуш, дабы удовлетворить растущий спрос на плитку со стороны зажиточного класса. Художники начали оставлять свои первые автографы на панно.

Португальские мастера становились всё смелее и оригинальнее в своём ремесле и экспериментировали, иронически интерпретируя исторические события. Как? Например, изображая людей обезьянами. Под влиянием восточной керамики, азулежуш окрасились в жёлтый, зелёный, каштановый, фиолетовый цвета. А сочетание насыщенного голубого цвета на белом фоне возникло под влиянием голландской плитки.

После землетрясения 1755 года, процесс реконструкции Лиссабона заложил новые тенденции в архитектурном убранстве города. Это затронуло и азулежуш. Теперь они украшали стены новоотстроенных зданий извне, а не изнутри, как это было раньше. Другим новшеством стало фабричное производство плитки. Самые крупные фабрики располагались в Лиссабоне, Порту и Авейру. Начиная с XX века стали отстраиваться первые станции метро, что стали подспорьем для артистов, адаптировавших азулежу для украшения стен подземного городского пространства. В настоящее время азулежуш широко используются для облицовки кухонь и ванных комнат домов и квартир. Эволюция применения этого декоративного материала поистине бесконечна!

Знакомство с творчеством Бордало Пинеиро

Добро пожаловать в Jardim de Bordalo Pinheiro (Сад Бордало Пинеиро), расположившийся перед центральным входом в Museu da Cidade! Алиса точно почувствовала бы себя в Стране Чудес, оказавшись здесь: среди клумб и фонтанов живут оромных размеров змеи, лягушки, обезьяны, омары, выполненные из керамики. В начале XX века и в других парках можно было полюбоваться творениями известного керамиста, как например, в парке Jardim Da Estrela, но с течением времени они все куда-то исчезли.

Рафаэль Бордало Пинеиро, родившийся в Лиссабоне в 1846 году, известен не только как мастер керамики, но и как журналист, критик, художник и прежде всего как карикатурист.

Его тонкое понимание окружающей действительности, приправленное острым критичным взглядом, отразилось в каждом созданном им произведении. Главным персонажем, вышедшим из-под рук Бордало, является Zé Povinho, персонаж, характеризующий португальский народ.

Zé означает «простачок», выходец из деревни, а Povinho можно перевести как «народишко». С помощью фигуры Zé Povinho, Бордало не только сатирически комментирует социальный климат Португалии того времени, но и знакомит нас с двойственностью португальской натуры. С одной стороны, мы привыкли ассоциировать португальцев с великими путешественниками, храбрецами, смело покорявшими моря и океаны. Теперь же перед нам простой выходец из народа, ленивец, привязанный к своему дому и земле, не желающий и более того боящийся покинуть её.

Гуляя по Лиссабону и оказавшись на Praça do Rossio (площадь Россиу), загляните в табачную лавку Mópaso. Взгляните наверх: видите ласточек, сидящих на телефонных проводах? Они были когда-то куплены на фабрике по изготовлению керамики, располагавшейся в Caldas da Rainha, основанной Бордало в 1884 году. Здесь производили строительные материалы (кирпичи и плитку) и посуду. Так же при фабрике была организована школа, где Бордало обучал будущих мастеров керамическому искусству. Среди целого марева различных объектов, выпущенных на фабрике, особо полюбилась среди португальцев гляцевая ласточка. Мигрирующая моногамная птица, что возвращаясь из путешествий,

каждый раз вьёт своё гнездо на том же самом месте, Ласточка стала символом домашнего очага, семьи, любви и верности – одни из основных жизненных ценностей португальского народа. Бордало Пинейро не был единственным артистом, который несмотря на своё дворянское происхождение, любил и знал народ. Но, пожалуй, уникальность его заключать в том, что он умел творить искусство, понятное народу. Ещё одной важной заслугой, отличающей артиста на общем культурном фоне, является введенная им новая концепция для того времени: искусство может быть социально и экономически активным. Благодаря нововведённому понятию серийного производства, Бордало позволил своим произведениям оставаться актуальными и по сей день, изменяющимися в зависимости от новых тенденций в обществе.

Кухня

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, по 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?

Quegria uma *bica* por favor (кирия ума 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 Com Açúcar”», что дословно на русский можно перевести как: «Выпей это с сахаром».

Идём дальше!

Um *galão*, por favor (ум *галау* пур фавор)

Это кофе с молоком, который пьют незадолго до полудня; подается обычно в стеклянном стакане 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*)

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* (*гароту*, что дословно означает «маленький ребёнок»), по вкусу напоминает *бика*, только с лёгкой молочной пенкой на макушке.

Португальская кулинария, зародившаяся в женских монастырях

В португальской кухне особое место занимает кулинария, зародившаяся в женских монастырях. В XV веке женщины становились монахинями зачастую не по своему желанию, следуя духовному предназначению, 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 миндаль. И это неспроста. Сахар заменил мёд на кухне в XV веке, когда на Мадейре стали выращивать тростниковый сахар. Из смешанного с желтками сахара получался отличный крем. Но почему именно желтки? Португалия всегда была страной лидером в куропроизводстве и снабжала остальные страны Европы огромным количеством белков, которые служили для очистки белого вина, а также были прекрасными пятновыводителями. Вот только желтки в огромных количествах либо скормливали курам, либо просто выбрасывались. Сложившиеся обстоятельства вкупе с изобретательностью монахинь породили наивкуснейшие сласти, которые с 1834 года, в связи с отменой монашеских орденов, стали появляться на витринах кулинарных лавок Португалии. Оказавшись в одной из них, выбирайте чем себя побаловать в этой бесконечности сладостей : barrigas de freira, fatias dos anjos, queijinhos do céu, rapos de anjo..

Несколько рецептов

Португальская кухня базируется на таких основных ингредиентах как хлеб, картофель, рис, рыба (королевой является, конечно, треска) и морепродукты, мясо и овощи. Простые ингредиенты, приправленные разнообразными специями, завезёнными сюда великими мореплавателями много веков назад.

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

Caldo verde. Овощной суп

2 кг картофеля, накрошенного кубиками
1 луковица (для приготовления картофеля)
3 зубчика чеснока (для приготовления картофеля)
3 бульонных кубика
3ст.л. маргарина
5 ст.л. оливкового масла
2 луковицы для поджарки
3 зубчика раздавленного чеснока для поджарки
300 гр нарезанного шурису (колбаса)
200 нарезанного бекона
мелко накрошенная 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, накройте крышкой и спустя несколько минут добавьте мелко накрошенную зелень.

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

отварная говядина;
половина отварной курицы;
отварные свиные рёбрышки и рулька
бекон;
свиные уши;
капуста;
морковь, картофель, nabos;
соль и оливковое масло.

Отварить в глубокой кастрюле разные виды мяса. Затем, в приготовленном мясном бульоне отварить 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 грамм разделанной трески;
3 ст.л. оливкового масла;
500 грамм картофеля;
6 яиц;
3 луковицы;
1 зубчик чеснока;
петрушка;
соль-перец;
подсолнечное масло;
чёрные оливки;

Нарежьте картофель тонкими пластинками и морковь колёсиками. Мелко крошите ченок. Обжарьте картофель в подсолнечном 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 сбрызнув их оливковым маслом. Когда лук будет готов, добавьте разделанную 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.

Arroz doce. 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 сырыми. Перед подачей посыпьте корицей.

Приятного аппетита!

Bolo do Caco (болу ду каку)

Традиционный картофельный хлеб Мадейры. Может быть подан закуска, а так же 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 слепайте 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 João César Monteiro *Comédia de Deus*. «Никогда раньше не видела ничего подобного. Я влюбилась в город, в его свет». Так родилась идея создать тур по городу глазами кино: «Улочки Лиссабона становятся съёмочной площадкой, они рассказывают нам истории, что живут в фильмах». The Lisbon Movie Tour предусматривает 4 тура: *According to Pereira* (реж. Роберто Фаенца, 1995, с Марчелло Мастройяни), *Film of Disquiet* (реж. Жуау Бутелью, снятый по книге Фернандо Пессоа «Book of Disquiet»), *Апрельские капитаны* (реж. Мария де Медейруш, 2000, рассказывает о событиях Революции гвоздик в Португалии) и *Ночной поезд до Лиссабона* (реж. Билле Аугуст).

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

<https://www.youtube.com/watch?v=HgkowHa2jZ4>

Конспираторы (Os conspiradores)

Жанр: мелодрама

Год выпуска: 1944

Режиссёр: Жан Негулеско

Главные роли: Хеди Ламарр и Пол Хенрейд

<http://qoovideo.com/view/the-conspirators-1944-2166958>

Попращайся с летним светом

Жанр: драма

Год выпуска: 1968

Режиссёр: Ёсисигэ Ёсида

Главные роли: Марико Окада и Тадаса Ёкоучи

Русский отдел

Жанр: драма, триллер

Год выпуска: 1990

Режиссёр: Фред Скеписи

Главные роли: Шон Коннери, Мишель Пфайффер, Рой Шайдер

<https://www.youtube.com/watch?v=cEyX7lhBG9E>

Только представь!

Жанр: драма

Год выпуска: 2012

Режиссёр: Анджеей Якимовский

Главные роли: Эдвард Хогг, Александра Мария Лара, Франсис Фраппа и др.

https://www.youtube.com/watch?v=rR1KU5lpd_c

Португальская монахиня

Жанр: драма

Год выпуска: 2009

Режиссёр: Эжен Грин

Главные роли: Леонор Балдаки, Франсиску Мозуш, Диогу Дориа, Ана Мореира и др.

<https://www.youtube.com/watch?v=7Xwh3tCknkE>

Жозе и Пилар (José e Pilar)

Жозе Сарамого, известный португальский писатель, лауреат Нобелевской премии по литературе (1998), выступил в роли актёра в документальном фильме режиссёра Мигеля Гонсальвеша Мендеша, вышедшего на экраны в 2010

<https://www.youtube.com/watch?v=TkxyTc9BbkU>

Лиссабонская история

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

Фильмы, снятые по книгам Жозе Сарамаго:

Враг (2013) психологический детектив режиссёра Дени Вильнёва, в котором двойную главную роль исполнил Джейк Джилленхол. Фильм является экранизацией романа *Двойник*.

https://www.youtube.com/watch?v=9QCb_v5ZtWU

Слепота (2008) психологический триллер, снятый режиссёром Фернанду Мейреллиш по роману *Слепота* (Ensaio sobre a cegueira) и вышедший на экраны в 2008 году. Главные роли исполнили Джулианна Мур, Марк Руффало, Гаэль Гарсия Берналь, Дэнни Гловер, Джейсон Бермингем.

<https://www.youtube.com/watch?v=wJTVBBDTRbA>

Трещина (2002), фильм снятый Джорджем Слейзером по мотивам одноименного романа Жозе Сарамаго. В фильме снимались: Федерико Луппи, Антонио Де Ла Фуэнте, Габино Диего, Саймон Чэндлер, Антония Сан Хуан, Исиар Бальян

<https://www.youtube.com/watch?v=BuxMnLm34uo>

Совет читателям

Книга *Португалия: «Здесь русский дух...» Лиссабон* не просто классический туристический гид по португальской столице, городу Эшторил и мысу Кабо да Рока. Идея автора книги, Жузе Мильтяша, - показать русским читателям, что культура Португалии не столь далека от нашей, как может показаться на первый взгляд.

Какие мысли и чувства вызывали Лиссабон и Тежу у русских художников, писателей, политиков, философов XIX века, когда они впервые оказывались в Португалии? Какое впечатление произвёл Атлантический океан на Ивана Айвазовского? Как интерпретировали такие русские мыслители, как Михаил Ломоносов, Фёдор Достоевский, Алесандр Блок, Лев Толстой такие важные события в истории Португалии, как землетрясение 1755 года, царевичество 1908 года или провозглашение Республики в 1910 году? Какие воспоминания оставил Марк Шагал о своей эвакуации в Лиссабоне?

Ответы на эти и многие другие вопросы вас ждут в книге *Португалия: «Здесь русский дух...» Лиссабон*. Приятного чтения!

Воссоздать атмосферу Лиссабона, читая

Часто случается так, что вдохновившись красотой и неповторимой атмосферой города, по возвращению нам неумолимо хочется воссоздать её. Или же мы уже готовимся вновь встретиться с очаровавшим нас местом и нам хочется получше узнать историю его жителей, зданий, улиц. На помощь к нам приходят книги! Португальская литература во многом отражает историю и социальные тенденции страны. Так великий поэт Камозэнс воспевал храбрость и решительность португальских мореплавателей, отправившихся в XV веке по ту сторону океана; романисты XIX века, такие как, например, Эса ди Кейрош и Камилу Каштелу Бранку стремились расширить круг читателей, найдя ту форму португальского языка, которая была бы понятна не только элите; труды писателей XX века отражают такие крупные события в истории Португалии как: режим Салазара, революция Гвоздик, колониальные войны и их последствия. Попробуем хоть немного приоткрыть завесу и познакомиться с некоторыми именами писателей и поэтов.

Эса ди Кейрош (порт. *Eça de Queiroz*, Повуа-ди-Варзин, 25 ноября 1845 — Париж, 16 августа 1900) — португальский писатель, журналист и дипломат.

В связи с карьерой дипломата совершил многочисленные путешествия. Жил в Египте, в Гаване, в Великобритании и Франции, благодаря чему со временем он стал всё более объективно и критично оценивать социальную ситуацию своей страны.

Именно социальная критика современности стала для писателя основной темой его романов, среди которых самыми известными являются: «Преступление падре Амару» (*O crime de padre Amaro* (1874)), «Кузен Базилио» (*O primo Basílio* (1879)) и «Семейство Майя» (*Os Maias* (1879)).

Мне бы хотелось обратить особое внимание на произведение «Семейство Майя», ведь прочтение этого романа даёт уникальную возможность перенести в Лиссабон XIX века. Натуралистический роман, опубликованный в 1888 году, одно из самых значимых произведений португальской прозы. Рассказывая историю жизни трёх поколений, автор подробно рисует картину португальского общества

XIX века. Под колким сатирическим языком, критикующим деградирующее высокое общество, скрывается горькая трагедия: упадническое экономическое и культурное состояние страны того периода. Камилу Каштелу Бранку (порт. *Camilo Catelo Branco*, 16 марта 1825, Лиссабон — 1 июня 1890, Сан-Мигель-де-Сейде)- португальский романист, критик, драматург, поэт и переводчик, автор многочисленных романов, среди которых отметим «Лиссабонские тайны».

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

Camilo Castelo Branco, *Misteries of Lisbon*

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 Рауля Руиса. История, случившаяся в XIX веке, полна приключений, интриг и секретов. Как впрочем и жизнь самого писателя, служившая источником идей и вдохновения для написания романа. Главный герой — четырнадцатилетний мальчик-сирота, отправляющийся на поиски самого себя. Закружиться в вихре событий на страницах книги или же довериться перенесённой на экран истории решать Вам.

София де Мелло Брейнер (порт. *Sophia de Mello Breyner*, 6 ноября 1919, Порту — 2 июля 2004, Лиссабон) - поэтесса и писательница рассказов, первая женщина, получившая премию Камозэнса — крупнейшую награду в области литературы среди португалоязычных стран.

К разным темам обращалась София де Мелло Брейнер в своем творчестве. Это **Дома** со своей историей и предметами, которые как верные свидетели хранят её в себе. **Природа**, главным героем которой выступает **Море**. Не зря на стенах Лиссабонского Океанариума живут стихи Софии, через которые удаётся ощутить необъятность океанской глубины. Родившись в Порту, и проводя время между фермой- которая в дальнейшем стала ботаническим городским садом- и пляжами Гранжа (Granja), София выстраивала свои крепкие связи с миром природы. Почётное место на страницах её творений занимает также **Время**, измеряемое или абсолютное. Первое приводит к одиночеству, страху и обману, в то время как абсолютное являет собой вечность, единство жизни и моральные ценности. Гуляя по городу, вы можете прочесть её поэму «Лиссабон» на входе в Замок Святого Георгия.

Будучи мамой пятерых детей, именно благодаря им она начала писать детские рассказы, среди которых самые известные: “A Menina do Mar” (The Girl from the Sea), “A Fada Oriana” (The Fairy Oriana) и “O Cavaleiro da Dinamarca” (The Knight from Denmark).

Приглашаю Вас посмотреть документальный фильм о поэтессе, снятый великим португальским режиссёром Жуаном Сезару Монтейро, погружающий нас в мир Софии де Мелло Брейнер, сотканный из стихотворений.

Антонио Табукки (итал. *Antonio Tabucchi*, 24 сентября 1943, Пиза — 25 марта 2012, Лиссабон) — итальянский писатель, филолог-португалист и переводчик.

В одном из своих студенческих путешествий Антонио Табукки натолкнулся на поэму португальского поэта Фернандо Пессоа “Табакария”, которое определило его последующую жизнь, во многом связанную с Лиссабоном и Португалией.

Многие произведения Антонио Табукки были экранизированы. Это “Индийский ноктюрн” (*Notturmo indiano*), “Женщина из Порто Пим” (*Donna di Porto Pim*), “Утверждение Перейра. Свидетельские показания” (*Sostiene Pereira. Una testimonianza*), “Реквием” (*Requiem*).

Вот к этому произведению мы и обратимся. Начав читать роман “Реквием”, опубликованный в 1990 году, вы попадёте в мир, в котором стираются границы между реальностью и вымыслом. Главный герой находится в португальской столице в жаркое июльское воскресенье. Вы можете смело следовать за ним на встречу с поэтом Фернандо Пессоа на причале порта Алкантара (Alcântara), встретить загадочную Изабель в Каза ду Алентежу (Casa do Alentejo), на площади Амарела (Praça Amarela) вас будет ждать Продавец Историй и много других встреч и мест, скрытых от неопытного туриста.

« По ночам в Лиссабоне кажется будто живёшь внутри романа Эжена Сю»

Слововья память, А. Л. Антунеш

Антониу Лобу Антунеш (порт. *António Lobo Antunes*, 1 сентября 1942, Лиссабон), признанный одним из самых значимых португальских писателей современности не раз номинированный на Нобелевскую премию. Оценённый сначала читателями, которые узнавали себя на страницах романов, отточив постепенно свою манеру письма, завоевал также признание португальских и зарубежных критиков. Получив образование психиатра и посвятив себя изначально этому ремеслу, резко изменил свою жизнь проведя 26 месяцев (1970-1973) в Анголе во время колониальной войны. Вернувшись в Лиссабон,

было необходимо переосмыслить и осознать жизненный опыт, пережитый в Африке. Литература помогла уразуметь то, что хранила память, позволила более чётко и внимательно рассмотреть окружавшую автора действительность. Так родился роман *Слоновья память* (1979), первый из трилогии, включающей в себя также *Os cus de Judas* (1979) и *Conhecimento do inferno* (1980). Роман автобиографичен и повествует об одном дне из жизни сорокалетнего психиатра, переживающем 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» (*A cidade de Ulisses* (2011)), написанной современной португальской писательницей Теолиндой Жерсау (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

По мнению Городского Совета Лиссабона, можно выделить три формы исполнения Фаду: профессиональное, в специальных домах фаду, где исполнение концерта сопровождается подачей традиционных блюд и закусок; «Fado vadio», 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. Arolónia), 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, Пн-Сб, с 20 до 2

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 2

Faia

Baixa-Chiado - Rua da Barroca, 56, Пн-Вс, с 20 до 2

Pátio de Alfama

Alfama - Rua de São João da Praça (Pátio da Senhora da Murça), 18, профессиональные исполнители фаду, Пн-Сб, с 20 до полуночи

Restaurante Museu do Fado

Alfama - Largo do Chafariz 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 8 утра до 2 часов ночи

Mosteiro dos Jerónimos - Музей Жеронимуш

Praça do Império, Вт-Сб, с 10 до 17

Museu Calouste Gulbenkian – Музей современного искусства

Av. de Berna, Ср-Пн, с 10 до 18

Museu da Cidade - Городской музей

Campo Grande, Вт-Вс, с 10 до 13 и с 14 до 18

Museu do Fado- Музей Фаду

Largo do Chafariz de Dentro, Вт-Вс, с 10 до 17:30

Museu Nacional de Arte Antiga - Национальный Музей Античного Искусства

Rua das Janelas Verdes, Вт-Вс, с 10 до 18

Museu Nacional do Azulejo- Национальный Музей Азулежу

Rua da Madre de Deus, Вт-Вс, с 10 до 18

Museu Nacional dos Coches- Национальный Музей Карет

Avenida da Índia nº 136

Padrão dos Descobrimentos- Памятник Первооткрывателям

Av. Brasília, Вт-Вс, с 10 до 17:30

Смотровые площадки Лиссабона

Miradouro da Graça (Мирадуру да Граса)

Largo da Graça

Miradouro Nossa Senhora do Monte (Мирадуру Носса Сеньора ду Монте)

Rua Damasceno Monteiro

Miradouro Portas do Sol (Мирудуру Порташ ду Сол)

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 (Кабу да Рока) (самый западный мыс Европы, находится на полпути между Sintra и Cascais)

Общественный транспорт

Метро: <http://metro.transporteslisboa.pt/eng/>
 Автобусы: <http://carris.transporteslisboa.pt/en/home/>
 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*. Турин: Einaudi, 2007
 Жозе Мильязеш, *Португалия: «Здесь русский дух...»*. Лиссабон: Editora Alethêi, 2012

Веб-сайты

История происхождения Лиссабона, легенды и этимология:
<http://www.egeac.pt/lisboa/ofiusa-a-lenda-de-lisboa/>
<https://ciberduvidas.iscte-iul.pt/consultorio/perguntas/etimologia-de-lisboa-outra-vez/19407>
 Парк Eduardo VII:
<http://lisboacool.com/visitar/estufa-fria-e-estufa-quente-coracao-lisboa-desde-sempre>
 Азулежуш:
<http://ensina.rtp.pt/artigo/uma-breve-historia-da-azulejaria-portuguesa/>
 Бордало Пинейру :
<http://museubordalopinheiro.cm-lisboa.pt/>
 Кофе в Португалии:
<http://www.oguiadeportugal.com/2012/02/como-pedir-cafe-em-portugal-uma.html>
 Португальская гитара:
<http://nfist.pt/sf/sf3/musica/guitarra.htm>
 Русские артисты, писатели и философы о Лиссабоне:
<http://pereulki.com/2015/06/odissej-i-zmeinaya-koroleva-kto-osnoval-lissabon/>
 Фаду:
<http://roteiro.museudofado.pt/>
<http://www.cm-lisboa.pt/en/visit/eating-drinking/fado-houses>
 Искусство в метро:
<http://metro.transporteslisboa.pt/eng/more-metro/art-in-metro/>
 Музей воды:
<https://www.youtube.com/watch?v=E51TtIBkByk>
<http://www.epal.pt/EPAL/menu/museu-da-%C3%A1gua/atividades-e-servi%C3%A7os/visitas-e-passeios-culturais>
 Камилу Каштелу Бранку:
<http://leitordeprofissao.blogspot.it/2010/07/camilo-castelo-branco-os-misterios-de.html>
<https://www.luso-livros.net/Livro/misterios-de-lisboa/>
 София де Мелло Брейнер:
<http://www.cinept.ubi.pt/pt/filme/1552/Sophia+de+Mello+Breyner+Andresen>
<https://thebookswelove.wordpress.com/2013/12/01/sophia-de-mello-breyner-andresen/>
 Антониу Лобу Антунеш:
<http://litkritik.livejournal.com/4424.html>
http://caisdoolhar.blogspot.it/2016/01/postais-sem-selo_12.html

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The image is a full-page background featuring an aerial night view of Lisbon, Portugal. The city's lights are visible, including the illuminated buildings and the suspension bridge in the distance. Overlaid on this image are several large, semi-transparent, colorful geometric shapes in shades of blue, green, yellow, orange, and pink, creating a modern, abstract design. In the bottom left corner, there is a white background area.

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