



Ge.M.I.C.

Gender, Migration and Intercultural Interactions in the Mediterranean and South-East Europe

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- International Centre for Minority Studies & Intercultural Relations (IMIR), Bulgaria
 - University of Cyprus (UCY), Cyprus
 - University of Bologna (UNIBO), Italy
 - "Dunarea de Jos" University of Galati (UDJG), Romania
 - Institute of Childhood and Urban World (CIIMU), Spain
 - "Euro-Balkan" Institute (EU-BAL), FYROM
 - Bilkent University (BILKENT-U), Turkey

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Gender, Migration and intercultural Interaction
in South-East Europe
(www.gemic.eu)

Ge.M.I.C.



Thematic Workshops Report on "Intercultural Education"(WP5)

Cyprus, Greece, FYROM

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Grant Agreement no. 216065

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Introduction

WP5 focuses on the intersections between gender and migration in the context of intercultural education. Intercultural education presents a considerably controversial area of socio-cultural development in multicultural societies and migrant integration policy applications insofar as it is understood as one of the main apparatuses and sites through which gendered national (cultural, religious, linguistic, ethnic) identities and histories are constructed and reproduced. In this sense, education is a highly political and politicized field, both for natives and migrants alike.

WP5 aims to:

- undertake research on the intersections between gender and migration in the field of education, with particular reference to formal and informal practices of intercultural education
- outline the ways in which educational institutions and practices manage cultural diversity and promote policies of “cultural integration” and “multiculturalism” while assessing their impact on gender relations and gender identity construction in specific national settings
- develop an alternative framework for understanding education as a social space of intercultural interaction and identifying examples of best practices in particular at the grassroots level
- explore policy and theoretical perspectives through which education can promote intercultural dialogue and enable natives and migrants to respect cultural diversity and gender equality
- provide a theoretical discussion of the literature on gender, migration and intercultural education which conceives education beyond the instrumental «employability» paradigm and would allow for the promotion of hospitality, tolerance, dialogue and respect for cultural diversity.

Thematic Workshop 1: March 4-7 2009, Nicosia Cyprus

1.1. Purpose of the workshop

The purpose of the workshop was to identify major discourses, politics and policies of intercultural education in the national contexts of the three partners, to discuss a preliminary draft of the research design, to examine how research methodologies would be deployed in national contexts and to decide on common axes regarding research questions and research approaches.

1.2. Activities

The workshop was hosted by the Department of Education, University of Cyprus (coordinator of WP5) and took place at the Conference Room of Centrum Hotel, Nicosia, 4-7 March 2009. National partners we represented as follows: Macedonian Team (EU-BAL) by Ana Blazeva, Greek team (UPSPS) by Alexandra Zavos and Cyprus team (UCY) by Zelia Gregoriou, Miranda Christou, Paraskevi Michael, Vera Paschali, Rena Hoplarou, Yiorgos Stoyias and Calipso Charalambous.

Activities conducted fall into three categories

a. Analysis of National Contexts

All three partners explained how the debate on multiculturalism is deployed in their national context, with particular emphasis on the conceptualization and politicization of intercultural education, and presented preliminary findings from informal surveys on multicultural education and multicultural schools. In particular, all three partners reported on factors that influence the meaning of intercultural education, presented short historical reviews of multicultural education in their countries and analyzed the interconnections between national politics and discourses on intercultural education (e.g., in talking about intercultural education, who is framed as the dominant national subject, who is framed as the “other”, what categories of otherness are used, etc.).

Partners reported on preliminary research conducted during the period of January to February 2009. (All three partners conducted surveys of schools with significant numbers of migrant and/or national minority students and decided on the school/s where field work would be carried out.) They presented socio-cultural profiles of the selected schools and outlined challenges, opportunities and restrictions posed by the specificity of these schools for the research methodology design.

b. Research Methodology

WP5 Coordinator presented a proposal for a general methodological framework based on critical ethnography and each partner discussed how this could be deployed in the context of the specific school they had selected as well as in accordance with the basic objectives and guiding theoretical framework of Ge.M.IC (e.g., the conceptualization of gender and cultural identity as interactive and situational, intersectionality, grass-roots methodologies, etc).

c. Workshop on Critical Ethnography

Preliminary presentations were followed by a workshop on critical ethnography given by Dr Spyros Spyrou, associate professor of anthropology at the European University of Cyprus. The workshop included Parts I and II, and was conducted on March 5 and 6 correspondingly. The workshop covered issues of sampling, interviewing techniques and researcher self-reflexivity (What is our own role as researchers in this study? What are our intentions, interests, ways of thinking, attitudes, wishes, biases, and so on? What power and privileges do we have in relation to the people we study? In what ways could we actually harm the people we are trying to help or others who are implicated in our study? How do you plan to address this for your project? What are we going to do with the research results and who will ultimately benefit from this study?)

1.3. National Case Studies

Department of Education, University of Cyprus

In the case of Cyprus, access to public schools for research can be secured only through official permit by the Ministry of Education and Culture. While the granting of a formal permit was pending, the research team secured informal access to some schools, on the provision that researchers would conduct only naturalist inquiry (no interactions or interviews with students; observation only). Informal observation was conducted in a number of schools. Different faces and phases of intercultural education were witnessed across different schools. Researchers reported on differences across schools with regard to ethnicity, class and age and gender dynamics, but also with regards to policy implementation (top-down enforcement of Ministry directives, school based initiatives, etc) are concretized in particular schools. Once the official permit was issued by the Ministry, systematic participatory observation was conducted in the following schools: two gymnasiums with large numbers of refugee students of Arab origin in Larnaka, two gymnasiums with large numbers of ethnic Greek Pontians and increasing numbers of British and Syrians in Paphos, one Elementary School with large numbers of Eastern European migrants in Limassol, one Gymnasium and one Elementary school (located at the same site) downgraded center of Nicosia

and, finally, one Technical School in Nicosia (Elementary School age 6-12, Gymnasium age 13-16, Technical School age 16-18).

Center for Gender Studies, Panteion University

Research by the Greek partner focused on an Elementary school in Athens (the 49th Elementary School). The school is located in a downgraded inner city area of Athens where mostly poor Greeks, migrants and refugees reside. The student population comprises approximately 100 students. About one fifth of the student population is Greek, and the rest are Albanians, Afghanis and Chinese (with the majority being Albanian). preliminary field work was conducted for two months with particular focus in the Sixth Grade Classroom (the researcher had a very close partnership with the classroom teacher). Fieldwork will be conducted from March until June 2009, with particular focus in the Sixth Grade Classroom (the researcher had a very close partnership with the classroom teacher). Research will include observation, interviews with 6th grade students and interviews with teachers.

In order to encourage the students to talk about their lives, the researcher will use drawing eliciting. The students will be asked to make drawings about themselves and their ideal place and later asked to talk about them. Interviews with the Afghani students will be conducted through the help of a translator whereas interviews with Albanian students will be conducted in Greek since all Albanians are fluent in Greek.

Research Center in Gender Studies, "Euro-Balkan" Institute (EU-BAL)

Fieldwork so far has included the following activities:

- a. Participant observation of the school life and social interactions in the school yard, entrance hall and other hallways.
- b. One workshop with 3rd year class
- c. Two focus groups with 3rd year students and one interview with their class teacher.

As in the case of Cyprus, the Macedonian research team had to obtain permission for research from the School Principal as well as from the Ministry of Education. The research team decided to focus on one multicultural school in Skopje. The particular school was the first mixed secondary school in Skopje for girls and boys (though now there are more boys than girls in the specific school) and is located in the ethnically mixed neighborhood of Skopje, with ethnic Albanians being the dominant group. The "multicultural" outset of this school is quite different from those encountered in the Greek and Cypriot context. Whereas in the case of Greece and Cyprus multicultural schools adopt the same (i.e., national) curriculum and implement it in mixed classrooms (with migrant students offered separate supplementary courses in Greek as a second/foreign language), in the case of the specific school in Skopje, Albanian and Macedonian classes operate separately in morning and afternoon shifts, within the premises of the same school (the school works in two shifts based on the language of teaching – Macedonian and Albanian), with Albanian students being taught Macedonian language but not the other way around. Within the same shift there are two different tracks of education, gymnasium and economic courses.

The original informant was a 3rd grade who functioned as a contact person with other teachers, administration, students etc. The researchers explored sites of gathering and connection as well as the spacialization of ethnic borders and conflict. They had informal interviews with students on the topics of friendship and romance and collected some stories for mixed relationships between young people from different ethnic and religious backgrounds as well as some stories on conflicts between students (some of these stories will be used at a later stage as "codifications" and researchers will prompt students to offer "thick descriptions" of the events taking place in these stories). For the next phase of the research, the researchers are planning to take more interviews and organize focus groups in order to explore in more depth power relations among students, both in relation to teachers and in relation to school hierarchies and authorities.

1.4. Proposed further steps

Questions that came up in the context of the workshop and follow-up discussions and illustrations helped the participants address the limits, challenges and opportunities of ethnographic research. It was also stressed that, sometimes, what appears to be a methodological problem could actually be the case of an aporetic experience which hails us to reckon with the disciplinary limits of ethnography, presuppositions about the meaning and location of culture, and the identity and qualifications of the ethnographer. For example, traditional ethnographers understand culture as a set of norms, codes, meanings etc. which are shared by a community of people (presumably a homogeneous community localized at one site). Departing from these presuppositions, our research focuses on intercultural interfaces rather than cultural communities and takes for granted that intercultural interaction is mediated through translation, performativity and transformation and not just through 'sharing'. Furthermore, departing from anthropology's traditional understanding of ethnography as 'one man's [sic] writing of one people's culture', the theoretical framing of our research, grounded on theories of intersectionality, critical race theory and postcolonial theory) explores continuities and discontinuities in the location of culture but also the locality of the researcher/s. With regards to the latter point, it was stressed that the singularity of ethnographic authorship is debated today within the academic community of anthropologists since it is acknowledged that the multilingual and multi-sited character of cultural interactions, particularly within the transnational and multicultural contexts that emerge because and through migration, often require that two or three researchers work together.

Finally, it was agreed that within the broad theoretical and methodological guidelines of Critical Ethnography, each partner could combine participatory ethnography with a variety of research tools (observation, reflective journals and field notes (combined or separate), informal interviews, semi-structured interviews, focus group discussions, photo/video eliciting, multi-sited field work, ~~etc~~) that by the end of May we would exchange samples of field notes and codifications as well as short reflective reports on the progress of the work done, methodological problems encountered and suggestions for modification of the draft research design.

1.5. Conclusions-Results

All partners agreed that the research diagram included in the Methodology Design would serve as a configuration of possible research possibilities and multiple levels of deliberate critical interaction and that it would not serve as a blueprint of research stages to be followed by all researchers. It was also agreed that the range and intensity of research would be modified by each partner, taking into consideration structural and institutional constraints (e.g., whether access to school/s or classroom/s was granted through formal procedures or secured through informal networks) but also opportunities for action research and access to new networks of informants that would occur on-site.

Thematic Workshop 2: November 25 2009, Athens Greece

1.6. Purpose of the workshop

The purpose of the workshop was to report on research findings, to assess the theoretical and methodological soundness of the work done, to reflect critically on the outcomes and the need to modify or expand selection of research tools in order to include new areas of interest that emerged during our field work, to compare our findings and agree on common codes and axes of analysis, to decide on the structure of the national reports and to set up deadlines for interim and final drafts of national reports as well as of the Thematic Report (D6).

1.7. Activities

The second thematic workshop for Work Package 5 was organized as part of a series of three workshops related to three thematic work packages of Ge.M.IC. (i.e., WP5, WP8 and WP4, in order of the dates when they took place – November 25, 26 and 27 2009). The workshop was hosted by Panteion University in Athens and took place at the premises of the Gender Studies Lab. National partners of WP5 were represented in the thematic workshop as follows: Macedonian Team (EU-BAL) by Ana Blazeva, Greek team (UPSPS) by Alexandra Zavos and Cyprus team (UCY) by Zelia Gregoriou, Emily Christodoulou, Costas Stylianou and Georgios Zoitsas.

Activities conducted during the workshop fall into the following three categories

a. Research Reflexivity: 'on seeing'

Landscape Writing: exoticization and banalization

Alexandra Zavos presented slides from two works by contemporary travel photographers, Klavdij Sluban's *Transsibériades* (2009)¹ and Wim Wenders' *Journey to Onomichi* (2010)², and introduced

the problematic of representation and otherness: How does the ethnographer insulate herself from habits of vision or from the ethnographic desire for the extraordinary when she or he writes about/represents other places and other people? Is a realistic depiction possible or even desirable? The audience watched a slide presentation on Sluban's *Transsibériades* and commented on the sense of emptiness, bleak and overuse that emanate from these photographs. As commented by one participant, "these photos fit my idea of East Europe ... empty, foggy, ecologically destroyed place people want to leave from, an inhospitable place."



idea

of East Europe ... empty, foggy, ecologically destroyed place people want to leave from, an inhospitable place." Klavdij Sluban, *Transsibériades*, 2009a

"Who would like to remain in these places," commented another participant, commenting on how Sluban's representations are essentializing the "bleakness of Balkan 'ordinary' (but nevertheless problematic) assumptions about the nature of East-to-West immigration

¹ *Transsibériades* (2009), photographs by Klavdij Sluban and text by Erri de Luca, published by Editions Actes Sud, appeared simultaneously in five European countries in October 2009. The book won the European Publishers Award for Photography 2009.

² *Wim Wenders: Journey to Onomichi (2010), photographs* by Heiner Bastian and Wim Wenders, published by Schirmer/Mosel.

in Europe.⁴ The bleak emptiness of Sluban's *Transsibériades* was compared with the ordinary emptiness of Wenders' *Onomichi*. The latter's depiction of the "banal", the "empty", the "ordinary" has almost the opposite, i.e., a de-essentializing, effect as there is nothing "Japanese" to his depictions of ordinary scenes and landscapes of the Japanese village. Two points were made with reference to the ethnographic gaze:

- Photography doesn't have to be a photo of the monumental. Likewise, ethnographic accounts and interviewing do not have to be driven by a desire to discover the extraordinary and "thick descriptions" not always have to be descriptions of thick, i.e., extraordinary, scenarios (some of the codifications that our informants will be asked to analyze visual probes that will be used for the purpose of eliciting narrative could be 'ordinary').
- What impact do assumptions of difference have on the ways we study multicultural schools? There is always risk of an elision from descriptive ("thick") accounts to conclusions on causal relations between of ethnicity, gender and school interactions.



Wim Wenders, *Journey to Onomichi* 2010

Portraying People: thick descriptions of the ordinary

Renaissance painter Rogier van der Weyden's portraits provided a different departure point for reflecting on the ethnographic gaze and legacies and possibilities of ethnographic writing. Introducing van der Weyden's portraits as lessons on "retrieving the detail", Alexander Zavos noted that the depiction of faces is so realistic that the portrayed look almost unnatural.

Rogier van der Weyden, *Portrait of a Man* 1455



Points on ethnographic reflexivity to be drawn from the discussion on van der Weyden's portraits:

- a. ethnography is never a depiction of reality, albeit its commitment to realism

³ In de Luca's Preface for the book *Balkanism* is recast as neo-orientalism, with a slight difference: The other of the West is now within Europe, looking rather than being looked. In this kind of neo-orientalism it is the East rather than the West who is framed as the object of desire, with the desiring subject's look, however, emptied of power:

One of the recent photographs amounts to a portrait of our time, the face of a woman with lips parted as if to kiss nothingness, inverted in a reflection. She addresses herself to a point irredeemably separate from her. This is the East, looking to the West. It's the most silent look of the whole series, offering and demanding salvation, and creating a silence in those who look at it (cited from online magazine *lens culture* [www.lensculture.com]).

⁴ The tropisms of the "empty landscape", the animalization of the natives and their (animalizing or backgrounding against the foregrounding of a heroic, penetrating traveler, reminiscent of 19th century colonial travel narratives, are replicated by de Luca in his Preface:

Klavdij Sluban crosses abandoned Far Eastern towns on foot — what happened to their inhabitants? A few are still here, wrapped up in the fog, like fleeing animals or with their backs to the wall. Searching for people, the photographer travelled outside Europe, penetrating into Asia, Russia, Mongolia, China, on the Trans-Siberian railway, yet he never encountered a density of population. Everywhere, the physicality of the land has taken over and rendered negligible the human species (ibid).

- b. possible subversions of the quest for the exotic: from thick descriptions of the extraordinary (in order to understand the other) to thick descriptions of the ordinary (in order to understand interactions).

From lessons 'on seeing' to critical reflexivity on school-based field work

Applying insight from lessons 'on seeing' towards a reflective analysis of the ethnographic gaze, Zelia Gregoriou shared the following excerpt from filed notes:

I am sitting in the teacher's smoking room which is like a pre-hall for the non smoking teacher's room which is literally a glass room. A student passes by, which is very unusual since access to teacher's 'quarters' is a restricted area. He wears his hood, like most boys in school. His passage stirs up my attention. I am trying to get a good look at him, but he moves fast, opens up the door and makes his way to the glass room. My eyes are stuck on him as he walks away and his backpack becomes an evanescent point for my desire. There I can focus, in search of anything that could tell me something of him, perhaps the logo of his soccer team, the extruding pocket of the back of his backpack becomes the ultimate screen for me to see, and there, I read what he has handwritten: "I fuck the curious" (From Technical School Field Notes).

What if our subjects do not want to be read? Do we record this as a statement, a voice, a sign of resistance or a symptom of teen age subculture? Are we bound by this sign as if it were a "warning" to stay back, since we are positioned with the regime of adult/teacher authority or are we hailed by this, as if it were a confession of his having been already the victim of intrusion, to record this intrusion? Are there ways to record violence in schools without becoming complicitous with processes of subjectification and subjection which produce these forms of violence?

Ana Blazeva, transferring the problematic of "dealing with the ordinary" into her field work in the school in Skopje, shared the following experience:

She is in a classroom when she hears gunshots outside ... Some kids point out that "it's just fire-crackers!" and that "this" is very usual to happen. "Are you not scared?" she asks, to hear from students again that "this" is "ordinary" for them. She has found out that students carry guns in schools and that they feel safe in schools. "If they feel safe," she reflects, "why they have to carry guns?" "Do they feel safe because they carry guns?" "We are used to it," the students say. "It should not be usual," Blazeva exclaims.

1.8. National Case Studies

Research Center in Gender Studies, "Euro-Balkan" Institute (EU-BAL)

For the period September to November Ana Blazeva carried on her field work in the Skopje school and organized focus group discussions. One of the topics explored was how un-school like qualities and states of being become naturalized as part of school for some categories of students. In particular, she recorded how shooting, silence and absenteeism are "becoming ordinary". The data she presented triggered a fruitful discussion on processes of marginalization. Other researchers shared similar accounts from different national contexts of students whose presence matters/ doesn't matter. It was suggested that in "writing the culture of marginality" researchers could focus on processes as such rather than focusing on the ethnicity of the marginal students (i.e., how process of absenteeism becoming naturalized as ordinary within school cultures).

Center for Gender Studies, Panteion University

Carrying on Blazeveva's discussion, Alexandra Zavos pointed out that in her school (Keramikos) she observed similar cases of un-school-like states of being "becoming ordinary", such as Afghan refugees falling asleep in the classroom, or getting into fight during break while claiming the right to fight as "a right to defend themselves". Zavos presented some of the new tools she used such as a sociogram (mapping social relations between pupils), student drawings, use of these drawings to elicit narratives of self, and the use of SCI (Synallactic Collective Image Technique) to elicit collective reactions from students. Contrasting her findings on students' experience of violence and feelings of anger to dominant political discourses on school violence she observed that campaigns of the kind "Keep violence out of schools" can have the opposite effect as they lead teachers to 'contain' rather than 'deal with' violence. Other researchers also commented on similar cases of 'containment' of problems by school teachers and school administration, pointing out how this 'containment' is rationalized as a way to 'protect the good spirit of the school'. It was agreed among partners that 'containment' could be one of the main codes in our analysis.

Department of Education, University of Cyprus

The Cyprus team conducts multi-sited field work for two reasons: (a) An official permission for conducting research on intercultural interactions in schools was granted from the Ministry of Education (this is very difficult to get for bureaucratic but also for political reasons). Several graduate students who take courses on intercultural education were enthusiastic to participate in this project. (b) This is the first time multi-sited research on multicultural schools is conducted across different school districts and this provides an opportunity for questioning assumptions about the paradigmatic "Russian Pontian"/ ethnic "Greek Pontian" example of "foreign" students in Greek Cypriot schools. Research carried out so far illustrates different kinds of intersectionality as well as different faces and phases of auto-or hetero- ethnicization in schools. Different axes of identity come to form the nets of intersectionality in different schools (class-masculinity-nationalism in the Technical School, religion-ethnicity-gender in the Gymnasium of Phaneromeni in Larnaka, national origin-language in the Limassol elementary school, etc.). One common finding across different schools is that very often, the "special spaces", "special arrangements" and "special authorities" which are established for the purposes of "providing for the other students" evolve into "states of exemption" where power is exercised in the name of "respect for cultural otherness". These "states of exemption" often eliminate or even prevent cultural interactions for migrant students (particularly migrant girls) with the justification that they are culturally sensitive and that the bridges between migrant parents and schools must be protected. Deeming research (and discourse) on "gender" among migrant teenagers as "troubling for class climate" or "protecting" Muslim girls from seeing and commenting on contemporary art by Arab artists because male and female posed together in the same picture are some cases where school intercultural mediators intervened to prevent cultural reflectivity among migrant students in the name of "exhibiting cultural sensitivity" to "others". Data collected so far: field-work journals for 5 months in 5 schools and interviews with students and teachers.

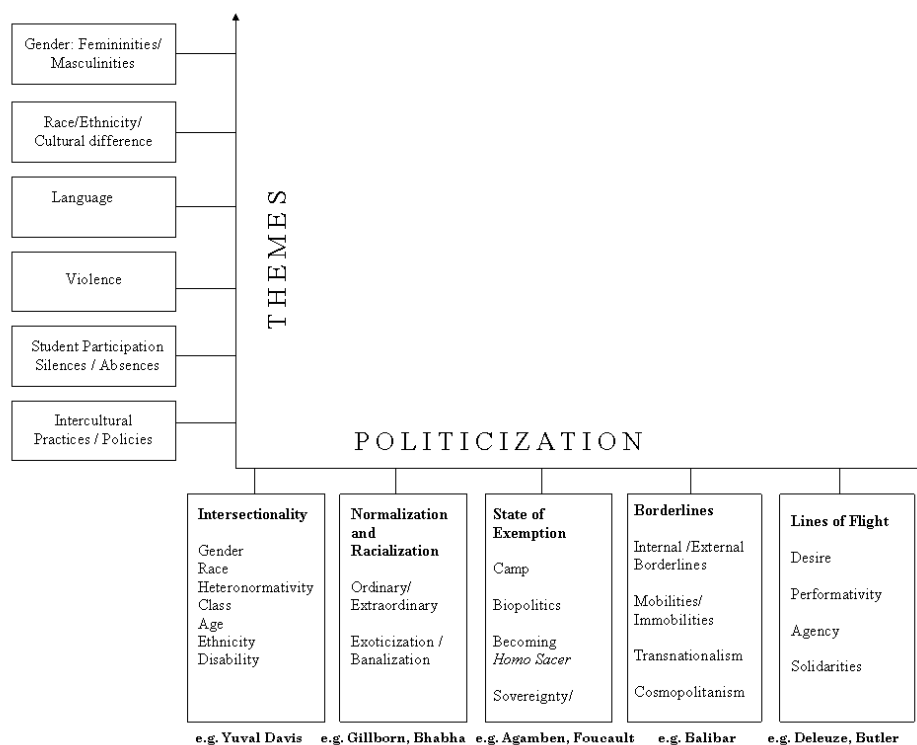
1.9. Proposed further steps

Based on research questions and preliminary coding of data the partners decided on the major axes and codes to be used for analysis of data. Two major axes of analysis were decided, a thematic axis (vertical) and an axis of politicization (horizontal). The major axes and codes of analysis can be seen in the following diagram (page 11):

Partners also agreed on the following structure of National Reports:

National Report on "Intercultural Education" (length: 30,000 words)

- *Introduction: National Context, mainstream ideas and dominant discourses, controversies, silences (2-3 pages)*
- *Policies (2-3 pages)*
- *Reflexive Methodologies (2-3 pages)*
- *Data Analysis*
- *Conclusions*



Proposed Deadlines:

- Beginning of February: Agreement of basic theoretical texts to serve as common reference points for the definition of codes on Politicizations Axis
- Mid-February: Rough draft of data organization and data analysis (based on axes and codes). Assessment of codes and axes and possible modification
- March 10: Draft of National Report

1.10. Conclusions-Results

Kick-off activity 'lessons on seeing' served as an exercise in research reflexivity. The comparative analysis of travel photographers' works brought to our attention the legacies of orientalism and helped open up a discussion on our implication as researchers in the quest for the exotic but also the risk of becoming too familiar with the naturalization of violence that we observe in the research field. Discussion on the risks and possibilities of ethnography from a postcolonial perspective and national reports on data collected helped define the major axes of analysis.

Appendix A: First Thematic Workshop Agenda

METHODOLOGY WORKSHOP IN THE THEMATIC AREA OF 'INTERCULTURAL EDUCATION' (WP5)

Workshop on Discourse Analysis and Classroom Ethnography
4-7 March, 2009

Venue: Centrum Hotel, Nicosia

March 4, 2009:

Arrival of Partners

Dinner

March 5, 2009:

Morning Session: 9.00 am-1.00 pm

- Presentation and Discussion of the Methodology Outline
- Clarification of Theoretical Framework: interactions, performativity, grassroots approach
- Brief Discussion of EU and National discourses on Intercultural Education
- (Each Partner will take about 15 minutes to give a short overview on national context, policies, discourse)

10.30 am-11.00 am Coffee Break

- Presentation by partners of the framing of the research field (schools, teachers, administrators/policy makers)
- Suggestions for modifications of the methodology design
- Discussion of problems related to the theory and research methodology of WP5

Lunch Break

Afternoon Session: 2.30 pm-7.30 pm

- WORKSHOP on classroom ethnography by Dr Spyros Spyrou (Part I)

4.00 pm-4.30 pm Coffee Break

March 6, 2009

Morning Session: 9.00 am-12.00 pm

- Summary of Day One

- Discussion of specific research questions:
- -Reflective Diary/ Auto-ethnography
- -Bridging GEMIC researchers' theoretical framework with teachers' insight (collection and circulation of practices used by school teachers; ways to engage teachers; how far do we go with action research?)
- From naturalistic inquiry to Critical Ethnography: How do I introduce the critical terms?

Afternoon Session: 1.00 pm-6.00 pm

- WORKSHOP on classroom ethnography by Dr Spyros Spyrou (Part II)

3.30 -3.45 pm Coffee Break

- WORKSHOP (continued)

7.00 pm-8.00 pm

- Logistics and timeframes
- Scheduling of next meeting

Dinner at Loxantra Restaurant

March 7, 2009

Trip to Troodos (optional)

Departure of partners

Participants

Center for Gender Studies Panteion University of Social and Political Sciences

- Alexandra Zavos

Research Center in Gender Studies, Euro-Balkan Institute,

- Ana Blazeva

Department of Education University of Cyprus

- Zelia Gregoriou
- Miranda Christou
- Paraskevi Michael
- Vera Paschali
- Rena Hoplarou
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- Calipso Charalambous

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Appendix B: Second Thematic Workshop Agenda

THEMATIC WORKSHOP IN THE AREA OF 'INTERCULTURAL EDUCATION' (WP5)

Workshop on Data Analysis
November 25 2009

Venue: Gender Studies Laboratory, Panteion University, Athens

November 24 2009:

Arrival of Partners

Dinner

November 24 2009

Morning Session: 9.00 am-1.30 pm

- Ethnographic Research Reflexivity
 - Lessons 'on seeing'
 - Discussion of relevant examples from Fieldwork
- Presentation of data collected by three partners
- Discussion on research tools used in various contexts

1.30 -3.00 pm Lunch Break

- Suggestions on codes (thematic and critical)
- Organization of codes across two axes: Thematic and Politicization
- Discussion of problems related to the theory and research methodology of WP5
- Planning next steps and setting up deadlines

Participants

Center for Gender Studies Panteion University of Social and Political Sciences

- Alexandra Zavos

Research Center in Gender Studies, Euro-Balkan Institute,

- Ana Blazeva

Department of Education University of Cyprus

- Zelia Gregoriou
- Emily Christodoulou
- Costas Stylianou
- Georgios Zoitsas

