# O1: NATIONAL REPORT

## on the specific features of diverse European cultures and sub-cultures

**Prepared by P6: Associação Nacional Para a Acção Familiar**

**PORTUGAL**

**Portugal, 2016**

**Us&Them: dialog, tolerance, collaborationforgoodcoexistence in a multicultural world!**

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**NATIONAL REPORT**

## I. Introduction

This document pretends to report the results of the field research conducted with the intention of collecting data about the Portuguese context regarding the diversity of cultures and sub-cultures currently existing in Europe.

ANJAF carried out the research about Portuguese context in December 2015 and in January 2016. According to what was previously established, we have applied the following methodological approach: bibliography survey, a focus group and a questionnaire (online and face to face).

- <u>Bibliography survey</u>:

It was our responsibility to research the literature carried out in Portugal, Luxembourg, Belgium and the Netherlands on integration of immigrants, considering the dimensions of education and religion. We consulted universities database and institutions database whose area of operation is related to studies of immigrants and their integration, including the subject of intercultural education.

- <u>Focus Group</u>:

The Focus group took place in ANJAF's office in Lisbon on the 20th of January. In order to access different views of the phenomenon under study, we tried to compose a diversified group. During more than two hours we had the opportunity to discuss the issues linked to the integration of immigrants in Portuguese society and also issues linked to the needs in terms of intercultural education. The activity was conducted by Sofia Silva and Sofia Castro Pereira and we had 7 participants (two men and five women) aged between 24 and 70 years. Apart from one case (12th grade currently attending university), all participants had higher qualifications (four bachelor degrees, a master's degree and a PhD). All the participants had experience in multicultural contexts. Four of them had born in a foreign country and had became to Portugal either to study either to work, two of them are immigrants' descendant and one of them is simultaneously a university teacher, a trainer and an expert in the field of multiculturalism and interculturalism.

Thus, all participants have experience in the field despite having acquired this experience in different contexts. Although the contacts we had made, it was not possible to have a representative of public services working in migration issues and a representative of at least one religious congregation.

- Questionnaire:

The strategy to collect the questionnaires combined the online approach with the face to face approach. The dissemination process was based on our previous contacts, i.e., we send emails to our contacts asking them to answer the questionnaire. At the same time we put the questionnaire on ANJAF Facebook and Web page. We also asked to friends of us to share the questionnaire on their Facebook murals. In about a month and a half we managed to collect 55 questionnaires (38 female and 17 male respondents). The large majority of respondents was born in Portugal (43), six of them was born in Angola, one in Mozambique and two respondents was born in Brazil. 38 persons which answered the questionnaire have higher qualifications, 15 have secondary education and two of them have basic level of education.

## II. Situation in the area

Portugal lies along the Atlantic coast of the Iberian Peninsula in south Western Europe. It shares a border with Spain in the east and north, while the Atlantic dominates the coastline in the west and south. Occupying about 16 percent of the Iberian Peninsula, Portugal (including Madeira and Azores) has a population of over 10 million people.

Despite its relatively small size, the country boasts a great diversity of geographical features, from golden plains to mountainous zones. Moreover, its location allows quick access not only to several European countries, but also to the east coast of the American and African continents.

In terms of population, according to 2014 demographic statistics collected by National Institute of Statistics, Portugal have 10.374. 822 persons (4.923.666 men and 5.451.156 women).

From the official point of view, in Portugal there is no ethnic minorities. Therefore, Roma remain as a group not recognized in Portugal. They are recognized not as a national minority or as an ethnic minority, assuming then, the Roma as national citizens without rights, guarantees or special character protection. According to

various studies, it is estimated that the Roma community in Portugal currently has between 40 and 60 thousand individuals.

With regard to religion, the Catholic is predominant, followed by Orthodox and Protestant religion. Judaism and Islam have low numerical representation in Portugal.

**Main religions in Portugal**
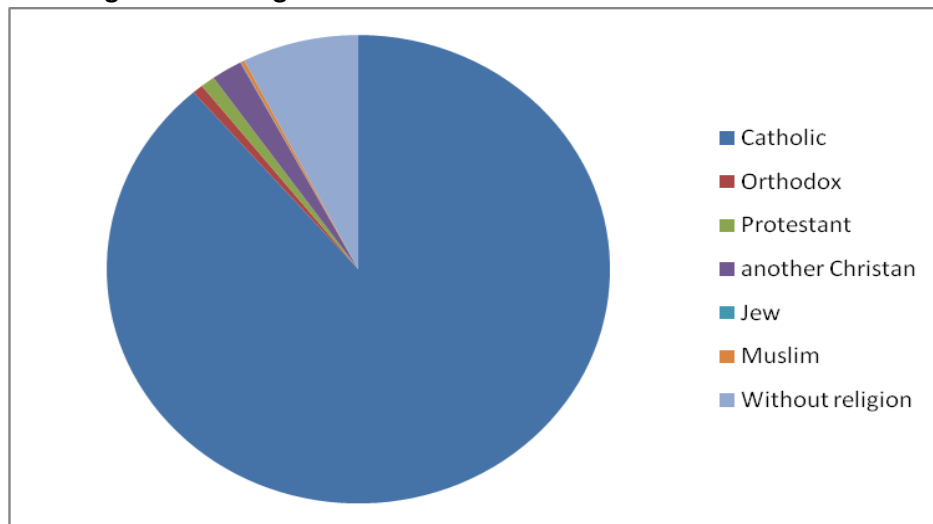


Source: INE, 2011

The unequal development of economic activities is reflected in the unequal geographical distribution in Portugal. The primary sector predominates in the interior regions; the secondary sector is important in the north and the center, where there are still industries that require intensive and low-skilled labour force and the tertiary sector dominates in Lisbon and Algarve.
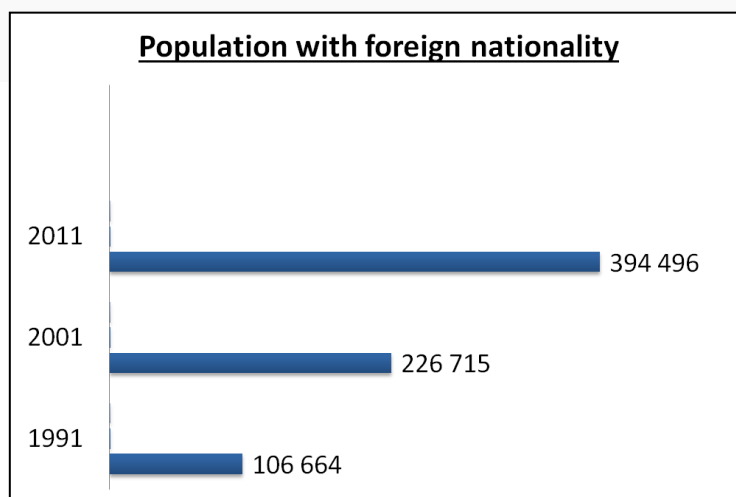
For many decades, Portugal was a country of emigration. With the April Revolution of 1974, the country has also become an immigration country. Portugal has for long been a country of departures and arrivals.

It is possible to identify the main causes for the transformation of migration flows in Portugal, namely:

- The process of decolonization in the 70s;
- The entry into the European Community in 1986;

- The migration from PALOP (Angola, Cape Verde, Guinea Bissau, Mozambique and Sao Tome and Principe) and Brazil become more intense over the 80s and 90s;
- The increasing of immigrants from Eastern Europe since the late 90s.

According to official data, the foreign population in Portugal increased in last three decades. In 1991, 1,1% of the population was foreign, in 2001 it corresponded to 2,2% of the total of the resident population. But in 2011, foreigners were 3,7% of the population living on Portugal.

**Population with foreign nationality**

| Year | Value |
|------|-------|
| 2011 | 394 496 |
| 2001 | 226 715 |
| 1991 | 106 664 |

Source: INE, Census 1991, 2001, 2011

With regard to gender, between 2001 and 2011 there was a change in the profile of immigrants in Portugal. In 2001, men constituted the majority of immigrants but in 2011, women became the largest group in terms of foreign population.

**Foreign Population**

| População Residente | 2001 | 2011 |
|---------------------|---------|---------|
| Total | 226 715 | 394 496 |
| Men | 123 098 | 188 086 |
| Women | 103 617 | 206 410 |

Source: INE, 2012

Within a decade, Brazil has become the largest foreign community living in Portugal. Cape Verde became the second largest community, but this does not mean that Cape Verdeans have left Portugal, it was found that many of them are no longer included in the figures for foreigners because they have acquired Portuguese nationality, and they have been included in the statistics as Portuguese citizens. Ukrania become the third most representative nationality replacing Angola. The picture show us different profiles of migration whose destination is Portugal. We can identify a migration flow from the former Portuguese colonies in Africa and from Brazil (lusophone countries), a more recent flow from Eastern Europe, a flow in constant growth coming from China and the so-called lifestyle migration.

**Most representative nationalities, in 2001 and 2011**

|  | 2011 | 2001 |
|---|---|---|
| Brazil | 109 787 | 31 869 |
| Cape Verde | 38 895 | 33 145 |
| Ukrania | 33 790 | 10 793 |
| Angola | 26 954 | 37 014 |
| Romania | 24 356 | 2 666 |
| Guinea-Bissau | 16 360 | 15 824 |
| United Kingdom | 15 774 | 8 227 |
| France | 14 360 | 15 359 |
| China | 11 458 | 2 176 |
| Spain | 10 486 | 9 047 |
| Moldova | 10 475 | 2 984 |
| São Tomé and Príncipe | 10 408 | 8 517 |

Source: INE, 2012

In terms of geographical localization, the chart show us that migrants are concentrated in the great Lisbon area municipalities, and only one municipality (Loulé) is located in southern Portugal.

**Main Municipalities in 2011**

|  | Nº |
|---|---|
| **Total** | **394 496** |
| Sintra | 34 994 |
| Lisboa | 34 492 |

| | |
|---|---|
| Amadora | 18 883 |
| Cascais | 18 661 |
| Loures | 17 638 |
| Odivelas | 12 925 |
| Almada | 11 399 |
| Seixal | 10 649 |
| Loulé | 10 303 |
| Oeiras | 10 187 |

Source: INE, 2012

The remarks made in the context of focus groups realize that everyday perception validates the official statistics. Participants in the activity found that immigrants from PALOP, Brazil, China and Pakistan are the most visible in everyday life of Lisbon city, which is related to the fact that these communities devote themselves mainly to the commerce - restaurants, grocery stores and other customer service activities. With regard to immigrants from Eastern Europe, participants in the focus group felt that these were integrated quickly and were diluted in Portuguese society, they go unnoticed.

According to the questionnaires we collected, for those who answered the most visible communities are Roma people, Angolan, Brazilian and Cape Verdean immigrants.

**Different cultures existing in the area**
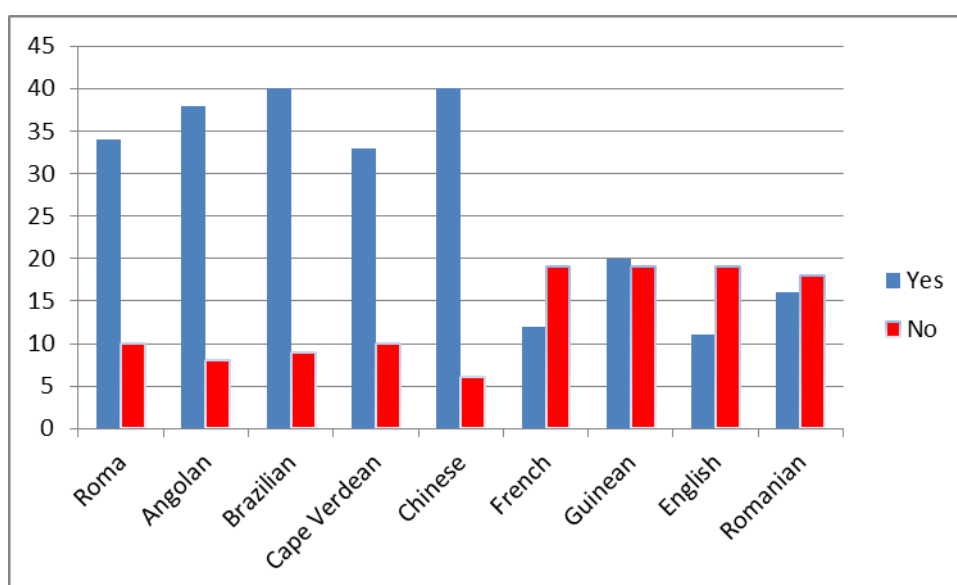
With regard to religion, the questionnaires show that the Catholic religion is in fact majority. But a significant proportion of respondents consider that Muslims and Protestants also have some visibility in their area.

**Different religions existing in the area**
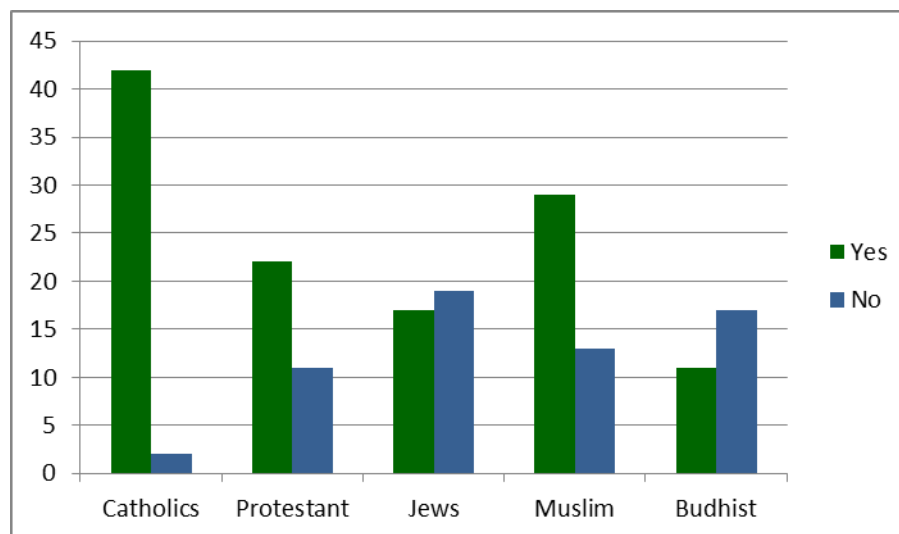


Participants in the Focus group unanimously considered that in general Media reproduce stereotypes and prejudices about migrants and ethnic minorities, contributing to the deepening of negative perception of the Others' culture and way of being.

In terms of the role of the Media linked to the different cultures existing in Portugal, as we can observe in the graphic, the results from the questionnaires the majority of respondents considered that Media do not give a right image of different cultures living in their area. But when we asked if news about other cultures are mainly connected with negative aspects, the majority of respondents answered in a neutral way, i.e., in the middle of the scale. However, the majority of the respondents measured that Media do not inform under equal conditions about any culture in terms of activities, traditions, celebrations, etc.

**The Role of Media**
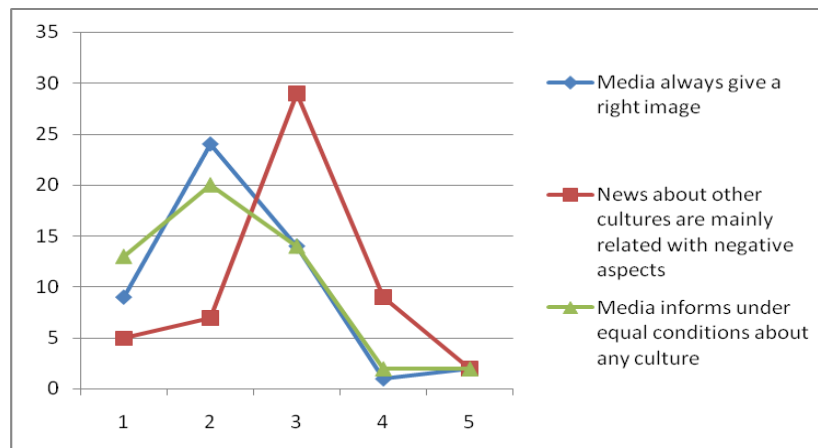


About three decades ago, Portugal started to receive a considerable number of immigrants which contributed to a transformation of society and the country became clearly multicultural. This transformation led to the emergence of public and private entities whose work has focused on the integration of immigrants into Portuguese society. In terms of migrants' integration it is possible to identify different types of intervention: the public intervention and the projects developed by private entities: NGOs, non-profit and charitable associations have an important role because they develop work in a local level, directly in contact with the migrant communities. this dual mode of action has produced results and managed to get a huge public visibility. When we requested the participants in the focus group to indicate projects where the issues of interculturalism were worked, they just mentioned this double way of acting, referring to projects developed under the tutelage of the Portuguese State and the projects carried out by different types of associations, locally.

Actions carried out at public level:

- The High Commission for Migration (ACM), Public Institution, directly dependent of the Presidency of the Ministers Council, has the mission of collaborating on determining, executing and assessing the public, transversal and sectorial policies concerning migrations that are relevant for the integration of migrants in the national, international and Portuguese-speaking contexts, for the integration of the immigrants and ethnic groups – in particular, the Roma communities – and for managing and valuing of the

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diversity between cultures, ethnics and religions. The action developed by ACM covers the following areas:

- **Training offer** - The High Commission for Migrations (ACM.P.I.) makes available several resources and training offer to citizens, professionals and entities that, directly or indirectly, are linked to the questions of Intercultural and Migrations. These training materials were created in the scope of the ACM, P.I. mission, which is based upon the promotion of a positive and enriching management of the cultural diversity, through intercultural and inter religious dialogue, based on the respect of the Constitution and legislation in place, giving value to the cultural diversity in a frame of mutual development and respect.

- **The Intercultural Kit** aims to make available to schools, and other professionals of the education sector, a set of materials around the subject interculturality, that were conceived and released by the Office Inter Cultures and by the High Commission for the Migrations P.I. (ACM), in strict cooperation with other partners.

- **The Program PPT – Portuguese for Al**l aims to make available to the immigrant population with no costs to the participants certified Portuguese courses, that will allow the access to nationality, permanent residence and/ or status of long run resident (level A2) and also courses of technical Portuguese for the sectors of retail, hospitality, beauty care, civil construction, that will boost a better access and integration in the work market.

- **"Choices" (Programa Escolhas)** which central mission is to promote social inclusion for children and youngsters from vulnerable social economical contexts, aiming  equal opportunities and social cohesion reinforcement.

- **The Intercultural School Seal** aims to distinguish the Schools that stand out in the promotion of projects aiming at the acknowledgement and the valuing of diversity as an opportunity and learning source for everyone. The Intercultural School Seal brings some challenges and tips to schools, allowing them to open horizons, adopt new perspectives, question practices, facilitating a critical assessment of the intervention in a multicultural context.

- **The Immigration Observatory**, an entity formally set up in 2002, adopts the motto "to know better in order to act better".

- **The Roma Communities Observatory** was created, under the National Roma Communities Integration Strategy, with the main purpose of making and editing of studies about the Roma communities. This Observatory contributes not only to the achievement of some of the measures provided in the Strategy, but also for the design, implementation and evaluation of public policies in this area, presenting itself as an engine for the creation of cooperation networks, academic, scientific and institutional, as well as the dialogue between academia and policy makers. Another objective is to contribute to the deconstruction of myths, prejudice and stereotypes about roman people.

Participants in the Focus Group spoke about several projects undertaken by civil society which aims to promote real integration of immigrants and their descendants. So, it is possible to identify some actions carried out by NGOs and non-profit organizations:

- **Conexão lusófona** - It is a movement in favor of interculturality committed in the construction of Lusophone cultural identity as well as the development and community projection of Portuguese-Speaking Countries and the Lusophone in its broadest sense. At the heart of the project is a social network across borders that promotes several initiatives to promote the exchange of experiences and knowledge between speakers of Portuguese, trying to develop a sense of identification and belonging to a community, which is built by special integration of all its members while preserving the diversity that characterizes and highlighting the similarities that link their countries and regions.

- **Centro Interculturacidade** - is a non-profit association which aims at cultural activities and local development, popular education and development cooperation while improving factors of living conditions of the population and rehabilitation of the urban and rural habitats. Giving special attention to migrant communities in Portugal and their countries of origin, it is proposed act preferentially at the most vulnerable sectors of these communities, with a view to encouraging civic participation, social entrepreneurship, inter-association and the valuation of identities and diversity as a positive factor for local development. This association is active at local, national and international

levels, in the areas of research, informal and non-formal, ongoing training, professional or vocational, animation and socio-cultural diffusion and intercultural citizenship. It promotes also theme nights on the countries of origin of immigrant communities established in Portugal.

- **Imigrarte** - is a Intercultural Festival that was born in 2007 within the Immigrant Solidarity Association. This association for Immigrant Rights Defense is one of Europe's largest immigrant associations with 25,000 members of 97 different nationalities. The main aim is to highlight the cultural potential of immigrant, through the most varied forms, which make people feel full citizens recognized in their dignity, where the complicities are always present in its most global struggle for a better life.

- **Academia Ubuntu** - is a non-formal education project that aims to train young people with high leadership potential, coming from contexts of social exclusion. The main objective of the project is to empower participants leadership to foster the creation and development of an innovative project responding to social needs of their community. Being a non-formal education project, Academia Ubuntu program may vary from: Seminars with guest speakers, Conferences about leadership and social entrepreneurship, Workshops, Residential weekends, Special initiatives and Final trip (South Africa). Academia Ubuntu project is funded by Calouste Gulbenkian Foundation.

- **Renovar a Mouraria** (Renew Mouraria) - This is a community organization established in 2008 for the revitalization of the Mouraria district (downtown Lisbon). Over the years it has developed numerous activities with the local population with objectives to streamline the Mouraria to cultural, social, economic and tourist levels, contributing to the effective improvement of local living conditions. About 25% of the population in Mouraria are immigrants and there are at least 51 different nationalities residing in the neighborhood.

## III. Main features of cultures in your area

Both the focus group and the questionnaire show that religion is not a source of conflict and tension in Portugal. Despite the large majority of the population profess the Catholic religion, in fact, on a daily basis it does not emerge problems related to religious differences. The Aga Khan Foundation in partnership with the High Commission for Migration has developed an important work in order to make known

the different religions present in Portuguese territory, contributing to the promotion of interreligious dialogue.

When we asked respondents to the questionnaire to fill in the grid or the participants in the Focus Group to speak about cultures / religions based on the grill, they did not feel comfortable and we just obtained more general answers, which we believe to be related to the fact that the majority noted that does not have many contacts with people from other cultures / religions, and the contacts established are mainly superficial.

Consequently, we decided to briefly present the four cultures more often approached by our sample (Roma people, Angolan and Brazilian), even if they have just been pointed out aspects of a generic nature.

Regarding **the Roma people**, the prevailing image is that it is a closed community on itself and very little permeable to the contact with other cultures. This is a particularly trade-related community, investing little in education. Nevertheless, it was noted that there are different types of Roma people profiles. Overall, this is a group whose perception is largely negative.

According to the respondents to the questionnaire and to the participants in the focus group, the **Brazilians** are mainly related to trade and restoration. They are very outgoing and keep alive their culture of origin. however, they seek to integrate into Portuguese society. It was also noted that there are different groups of Brazilians established in Portugal.

In what concerns **Angolans**, the prevalent image is that they are concerned with the image they project and seek to adapt to the Portuguese context. Despite the differences between Angolans, there is a strong sense of community and a desire to spread features of their culture, such as its music and gastronomy.

Related to the tables presented in the questionnaire, the answer, from the results, were not representative, so we made new specific interviews (to migrant people from the communities presented) and research, for the 3 more representatives groups of migrants in Portugal (based on statistics numbers):

| Culture/Religion1 – Brazilian | |
|---|---|
| **Principles and Values** | Religion; respect for cultural diversity diversidade |
| **Practices** | music, cuisine, folklore, crafts |
| **Ideas** | |
| **Patterns in human behavior** | Ease relationship; optimism |
| **Thoughts and feelings** | Hope, Joy |
| **Human activities** | Music, dance and work |
| **Social standards** | Respect for others |

| Culture/Religion 2: Cape Verdean | |
|---|---|
| **Principles and Values** | Religion; language "criolo" |
| **Practices** | |
| **Ideas** | music is understood as a communicative interaction, |
| **Patterns in human behavior** | Organization based in the neighborhood |
| **Thoughts and feelings** | Hope in the future; They are more likely to think in the day to day |
| **Human activities** | Music and gastronomy, work |
| **Social standards** | Respect for the Other |

| Culture/Religion 3: Ukrainian | |
|---|---|
| **Principles and Values** | Workers, very religious |
| **Practices** | "Like all others" |
| **Ideas** | educated to fight for a better life; |
| **Patterns in human behavior** | They are educated and with great sense of citizenchip |
| **Thoughts and feelings** | spirit of helpfulness. |
| **Human activities** | Celebrate with family and friends; develop popular traditions like folklore and Decorative arts; They don't live in community. Isolated in Family; Education |
| **Social standards** | Respect for others freedom |

## IV. Native people and other cultures / religions / etniticities / civilisations

The vast majority of respondents referred to feel comfortable to live in an environment with different cultures and religions. But in terms of contact with people from others cultures and religions in the graphic we can observe a greater dispersion of responses, while indicating that they establish multicultural contacts. When we asked about the improvement or not to increase of cultural diversity in their area, we can see that there is a significant number of respondents that considered that the raise of such kind of mixture society does not correspond to an improvement.
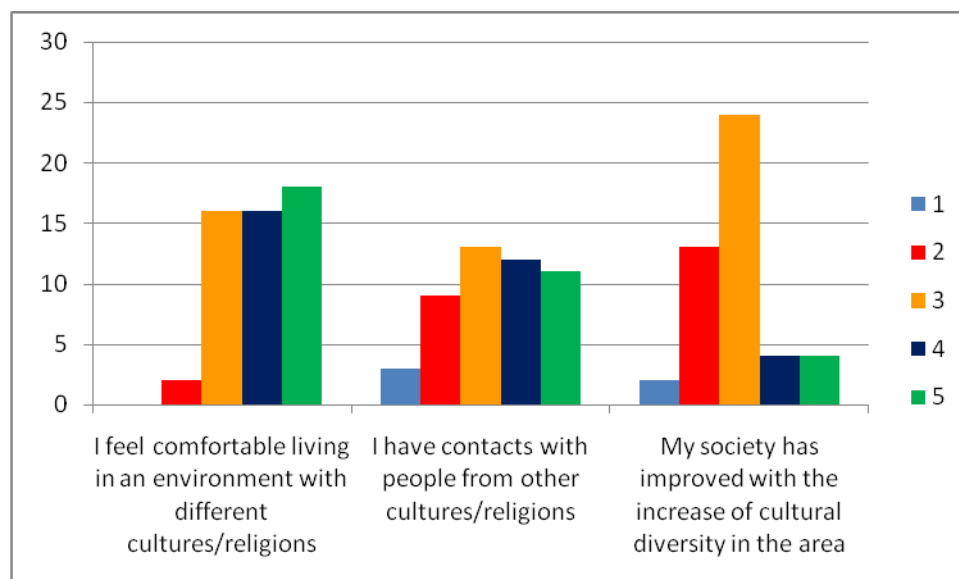


In what concerns the effort made by minorities to integrate in society. the majority of respondents choose to give a neutral answer (in the middle of the scale). Yet, some respondents considered that minorities could eventually make a bigger effort  in order to integrate themselves in society. The idea that cultures/religions could keep their traditions and language while they are living in Portugal is consensual as the answers are concentrated in the level 3 to 5 of the scale. Going in the same direction, the majority of respondents do not consider that people from other cultures / religions are problematic. When we asked if Public Adminstration should support the traditions and lnguages from other cultures, in general, respondents do not have a clear oppinion, as the majority of the responses are concentrated in the middles of the scale.
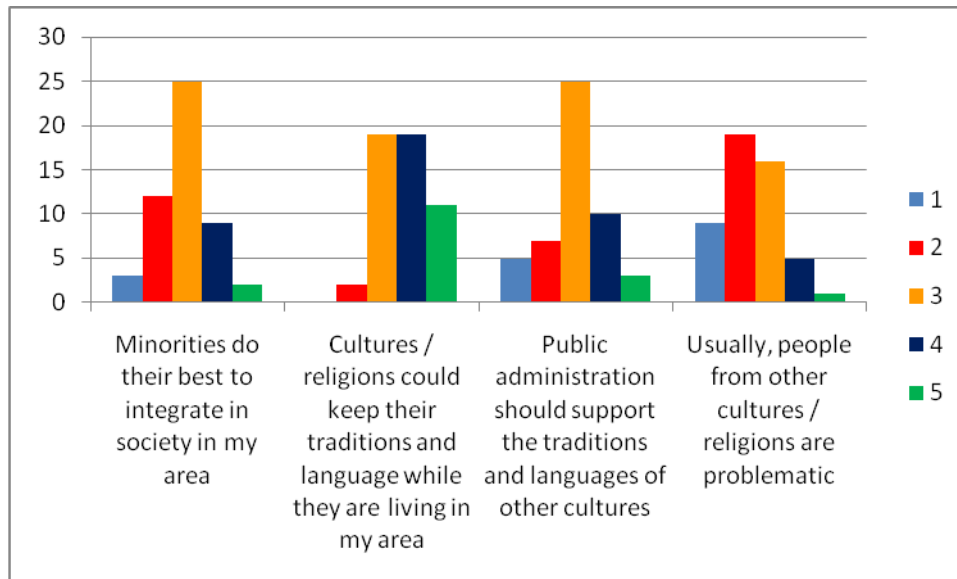
As we can see in the graphic, the contact with person from others cultures/ religions highly variable, focusing mainly on the answers frequently and sometimes. Some respondents sayed that they rarely have any contact with persons from another culture/religion and others stated that they usually have contact.

**How often do you have contacts with them?**
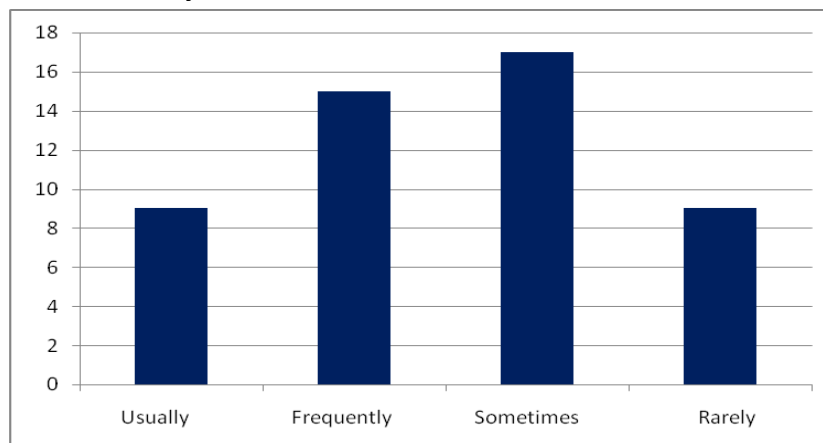


Regarding the contact reason with people from other cultures / religions, work, friendship and neighborhood have the highest number of responses. Only a small number of respondents reported having contact with people from other cultures /

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religions in local commerce stores, resulting from family ties or to have contact in the school of their children.

**Reason of contact with people from other cultures/ religions**
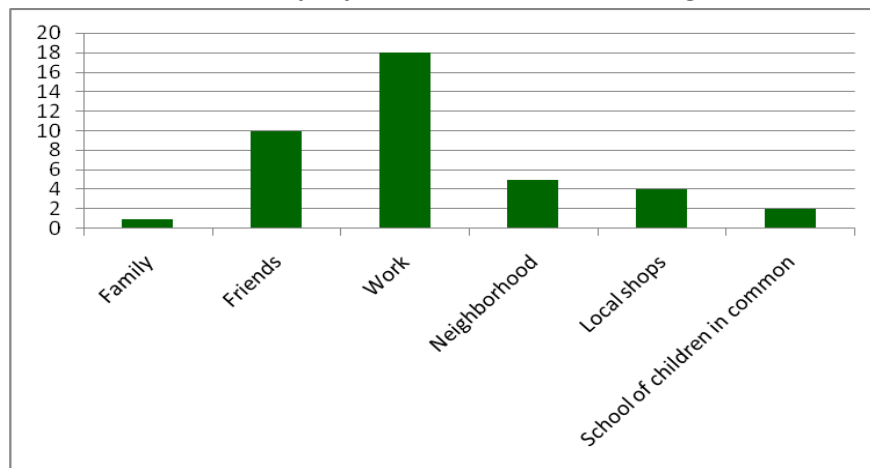


The vast majority of respondents consider that the stereotypes linked to different cultures and religions are usually not true, there is a significant number of respondents who comes to believe that they are rarely true. Only a small number of respondents said that often these stereotypes exist for a reason.

**Do you think that the stereotypes linked to different cultures are true?**
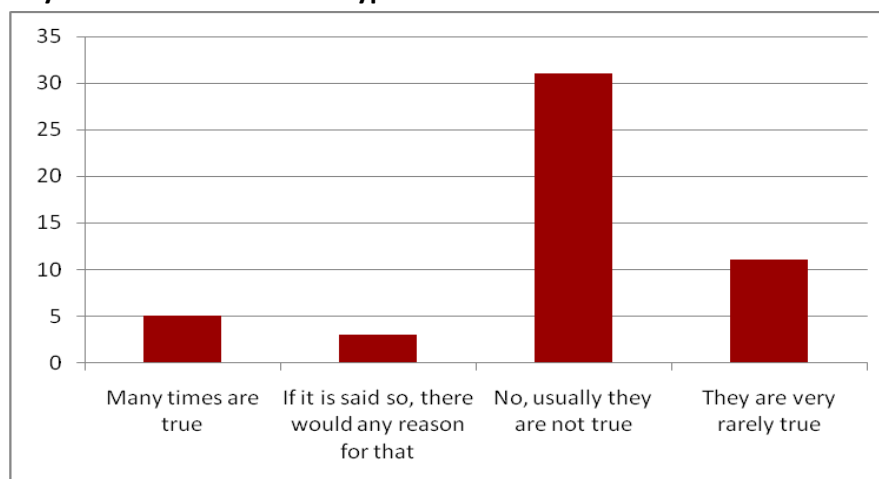


## V. Conflicts/tensions between cultures

When we asked if from their point of view culture and religion mean the same, the majority of respondents answered that it doesn't mean the same, but they considered that it exists a interconnection and a reciprocal influence between culture and religion. Only a person said that religion and culture mean the same. In most of the answers comes the idea that culture correspond to social norms and accompanies a person throughout his life, but religion although initially be determined by cultural reasons, involves an individual choice. Some respondents said that people from the same culture may have different religions.

When we asked to evaluate the cultures taking into account the conflict they might have in the area, as we can observe in the graphic, respondents considered that Chinese are the ones with less conflict and Roma people are the ones with more conflicts.

**Level of conflict**
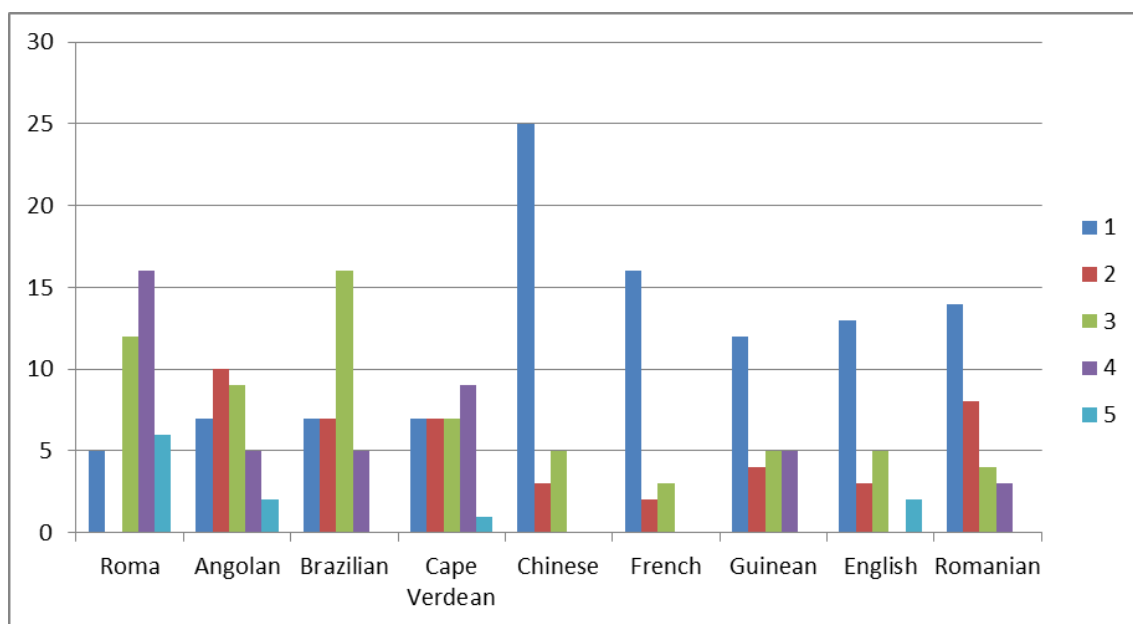


When we requested to evaluate the level of discrimination that the same groups might suffer in the area, Roma people appear as the most discriminated group and Chinese, Guinean and Romanian displayed as the less discriminated groups.

**Level of discrimination**
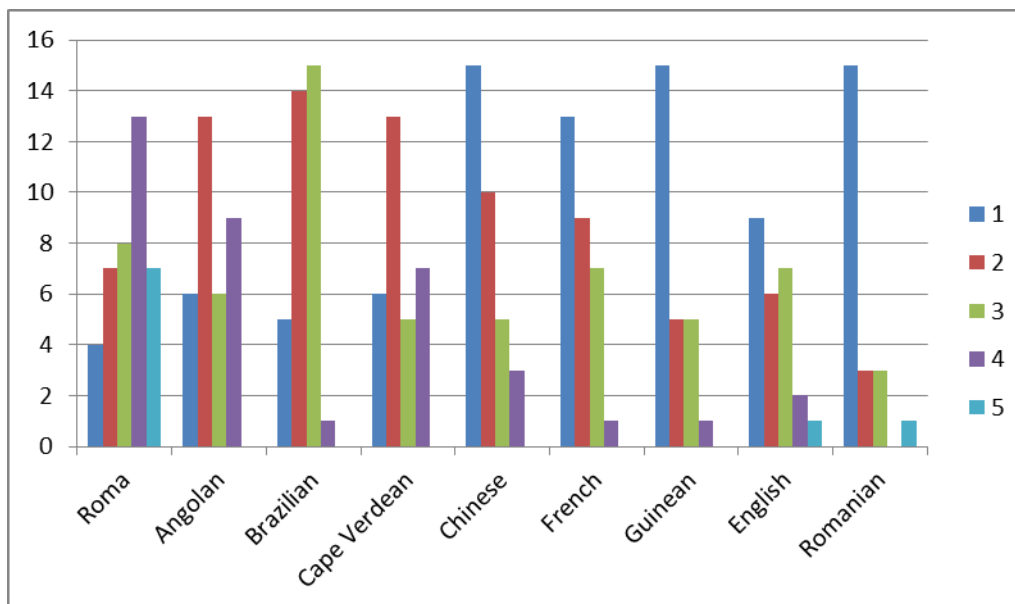


## VI. Training needs for adults educators on intercultural issues

All the participants considered crucial and necessary to train adult educators to intercultural issues. As we asked them to identify the main thematic that should be worked they identify unanimously the following subjects:

- access to each other's culture features;
- identity specificities;
- Social rights and duties - know the rights and duties of cultures / religions / ethnicities / civilizations;
- use literature as a way to access each other's culture
- information about countries of origin and on important dates for each culture / religion / ethnicity / civilization

All the participants considered that when it comes to deconstructing the stereotypes and prejudices, Media have a crucial role. Exchanges between countries was also seen as a way to reduce conflicts among different cultures/religions/ethnicities/civilizations.

## VII.    Conclusions

The data collected in this survey validate what has been evaluated in national and international studies (eg MIPEX) on the integration of immigrants and ethnic and religious minorities in Portugal.

From the 1990s, Portugal was confronted with a profound transformation of society, since the ethnic diversity (and even religious) became part of everyday life, thanks to the arrival in the territory (especially in Lisbon) of many immigrant communities.

Public integration policies and NGOs have developed an important role, since in different way they have contributed to the effective integration of different cultures in Portugal.

In Portugal, the ethnic and religious conflicts are not part of everyday life and has been carrying out important work to deconstruct stereotypes and prejudices against the culture of the "other", often disseminated in the media.

But despite all the work that has been developed over the past three decades, in fact, it turns out that people from different cultures and / or religions especially establish superficial contacts, with no real knowledge about the culture / religion of " others". The fact that it was not possible to fill the grid proposed in this project is an example of this.

Perhaps this is why the participants in the focus group were unanimous in the idea that intercultural education is a key component, since it may contribute to a deeper understanding of culture / religion of the "other". They considered that in the context of intercultural education there are issues that need to be worked towards promoting the effective integration of immigrants and minorities into Portuguese society.