

# SECTION I

THEORY



# Intro



## **FYCIC "From Youth Centers to Inter-cultural Centers"**

was born from the need to implement innovative interventions of inclusion, participation and active citizenship of the migrant population in the field of youth work, moving from activities tested in recent years by several European non-profit organizations.

The need arises as a response to the migratory phenomenon that has characterized Europe in the last years. Since the 1990s, when European countries on the Mediterranean were crossed by the transit of migratory flows to north-western Europe, there has been an increasing amount of migrants in the Euro-Mediterranean area.

Italy has played a main role in this important passage, along with other southern European countries such as Spain, Portugal and Greece. Today, this transformation is affecting the countries of Eastern and Central Eu-

rope (some of them have recently joined the EU) which, while still having substantial flows of emigration to Western and Northern Europe, are at the same time increasing their attractiveness to the citizens of many neighbouring countries of the ex Soviet Union, ex Yugoslavia and Central Asia.

The project FYCIC, given these features, linked to the new flows of permanent immigration, has involved organisations from four countries, three of which are from the Euro-Mediterranean area: Italy, Portugal, Spain and one of them, Slovenia, as a Central European country which is one of the main transit countries for those who move from former Yugoslavia to reach central and western Europe.

The Toolkit "From Youth Centres to Intercultural Centres" aims to theoretically and practically orient youth workers in the evolution in the sense of intercultural youth activities, in particular to facilitate the transition of Youth Centres into Intercultural Centres. The inter-

cultural centres are designed for the empowerment of young people, who live in increasingly multicultural contexts, and they are intended to increase levels of social inclusion in the local communities of the European Union.

The Toolkit contains innovative methods and practices, tools, guidelines, based on non-formal education and intercultural dialogue. It is structured in two sections and 6 chapters:

## Section I – Theory

This chapter presents a framework for intercultural and intercultural youth centres, bringing to a synthesis research in the field, the directives, Union theories and methods, intercultural experiences in Community programmes, in particular Erasmus+.

## Section II – Practices, tools, guidelines

This section contains a series of activities based on non-formal education and intercultural dialogue, in order to orient youth worker in the transition of youth centres into intercultural centres. The activities are divided into three sections: Learning, Exchange and Active Participation, plus a closing section called Box of inspiration

The Toolkit has been tested in the countries implementing the project, directly involving young Europeans and young migrants.

The results of such testing activities helped to further improve the toolkit that, in its final version, has been promoted in dissemination events in different countries. The Toolkit is available for free on the project website in digital format.

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# **CHAPTER I**

## **CULTURE AND INTERCULTURE**

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## What is Culture?

According to one of the most prominent fathers of cultural anthropology, Sir Edward B. Tylor, culture may be defined as «that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society».

**18** However broad, this definition implies many things:

- First and foremost culture includes mental capabilities (thoughts) and behavior (actions).
- Secondly, culture is learned and acquired through a process which varies from society to society.
- Thirdly, culture is shared by people and is social in essence, that is, it exists within groups as an integrated whole.
- Finally, culture is not a biological trait, nor is it trans-

mitted through genes. Therefore, people are not born with a given culture which never changes in time.

Culture is at the core of individual and social identity and is a major component in shaping group identities. It is the very foundation on which all the factors that pattern an individual's ways of thinking, believing, feeling and acting as a member of society are based.

Patterning factors include attitudes towards values, traditions, conflict, cohesion, war and peace.

Therefore, culture is essential in promoting social well-being and peaceful coexistence. At the same time, culture has to do with difference and diversity. Today, the biggest challenge is to deal with some of the inherent tensions that arise in reconciling competing world views with each other. Such tensions reflect the diversity of values which co-exist in a multicultural world such as the one we live in. This challenge affects several aspects of our life.



One of the most important is education.

## What is Education?

Education is «the instrument both of the all-round development of the human person and of that person's participation in social life». It can take place at any age, through the actions of many institutions such as family, the community or the work environment. It can also take place through interaction with the natural environment, especially when such interaction is socially and culturally determined.

From these many influences, school remains the most visible educational institution, and its role is central to the development of society. It aims at developing the potential of learners through the transmission of knowledge and the creation of competencies, attitudes and values that empower them for life in society.

According to the 1996 Delors Report, it is possible to

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establish four pillars of learning. Formal education tends to emphasize certain types of knowledge to the detriment of others that are essential to sustaining human development. They are:

- Learning to know: a broad general knowledge with the opportunity to work in depth on a small number of subjects.
- Learning to do: to acquire not only occupational skills but also the competence to deal with many

situations and to work in teams.

- Learning to be: to develop one's personality and to be able to act with growing autonomy, judgment and personal responsibility.
- Learning to live together: by developing an understanding of other people and an appreciation of interdependence.

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Key words in the document are: tolerance, respect, friendship, understanding, respect for human rights and fundamental freedoms. They refer both to relations between nations (international relations) and to relations between groups of different religious, cultural and ethnic backgrounds within states (intra-national, intercultural relations).

## Intercultural education

The internationalization of education through globalization processes has direct effects on pedagogy and its theories, an intercultural curriculum, among others.

The term intercultural applies to the type of education that ensures the right to be different, promotes equal opportunities and prepares all people for coexistence in a democratic society.

Intercultural education is an indispensable agent in the process of getting to know and understand other cultures. It is necessary when it comes to establishing positive relations, but it also springs from the need to organize multicultural societies according to the principles of cultural pluralism (which encompasses mutual understanding, tolerance, and dialogue, as well as experiencing different cultures and combining them with one's own), universalism (refers to common interests, beliefs and customs) and social dialogue (combining

cultural uniqueness with common connecting elements).

The joint development of an intercultural education is based on the experience people have: their knowledge, skills, values and attitudes which help them understand first themselves and then others, discover similarities and differences, question prejudice and develop cooperation with a view to attaining common goals.

The aim of intercultural education is not knowledge as such but a relation and an attitude to it, a new construction and level of knowledge about an intercultural educational (school) community.

The challenge for Intercultural Education is to establish and maintain the balance between conformity with its general guiding principles and the requirements of specific cultural contexts.

As Gianna Pasquale points out:

The main aim of an intercultural educational model is to promote a real interaction between different cultures, that is a connection between cultures, expressed by the word 'interculturalism'.

The main idea of this educational model is the dynamic relation enclosed in the prefix 'inter': that means an equal connection between reciprocally acknowledged cultures. In other words, intercultural education intends to guide students to the awareness of the variety of identities and cultures, in order to put into effect consciousness and respect behaviors and dialogic openness to otherness.

This new educational model implies that the whole concept of 'identity' must be redefined, deconstructing the idea that personal and cultural identity is strict, static and determinable, whereas identity is unstable, complex and multiple (it is composed by various belongings which have roots in history and that improve in everyday experience).

It is necessary also to carefully think about the meaning of the word 'otherness'. In order to exist and improve, identity needs constitutively the recognition and comparison with the other (person or culture). This comparison, proceeding through communication, must be fulfilled as intercultural relation. The multiple identity (personal or cultural) opens up to equal dialogue with the other, recognizing and accepting its diversity (also multiple) as an element to be appreciated since it enriches its identity. These are the fundamentals on which intercultural pedagogy is based, to build and to offer a 'global education' model, which is an education model for all people worldwide that must lead to human and society conscious changing. This is the educational and political task of intercultural pedagogic reflection, which coincides with the school role – and hence legitimizes its resort to intercultural pedagogy –. After giving some educational concepts in support of the educational model the school should promote and put into effect, there is the need to define some fea-

tures that contribute to better portray this model.

Educating students with the intercultural model means to realize a 'Copernican Revolution', a modification in their way of being and thinking. It is necessary to admit humans' existential complexity and complication, because with his many dimensions (physical, emotional, cognitive, ethnic and cultural) their lives in an equally complex world, with its contradictions. After being aware of this, it becomes essential to change the way in which people think and live. It is required to teach students how to develop a *forma mentis* that can make them able to catch dynamic connections in the world and to accept and manage contradictions and existence paradoxes. This is the only way in which people, though living the contradictory existence, succeed in making life plans and in taking crucial decisions for his projects.

In other words, it means to educate and think in a complex way. On this aspect, it is necessary to develop a

'migrant thought' in response to the multiculturalism and a stronger and stronger 'physic, intellectual and cultural nomadism', a thought that must be dynamic and erratic, capable of overcoming its point of view to know and meet the one of the others, and then coming back into itself enriched by the confrontation experience and the exchange with divergent thoughts and points of view.

For this purpose it is first necessary to deconstruct and break down thoughts structured by a long ethnocentric tradition. Only after having 'desettled one's mind' it is possible to implement an 'intercultural mind', a mind capable of transitivity, able to switch from a knowledge mode to another, from a point of view to another, a mind that can 'decentralize'. Decentralization is a cognitive and affective-relational process that allows to overcome one's way to look at and interpret the world. It makes possible understanding and listening, openness and solidarity and makes truly operative respect

and communication, confrontation and exchange with otherness, equally.

It must be underlined that what has been stated does not lead to cultural assimilation risk because in intercultural experience a cognitive disorientation in regard to a divergent thought can occur, so far from one's thought that it becomes difficult to understand it. When we get this divergence in other's thoughts, we have reached the 'core of interculturalism', hence intercultural experience is alike only if every person's ego moves towards the one of the 'other', that means it create room for the other's world. Definitely one's disposition to open to the other is essential for intercultural education.

It must be added that this openness behavior does not concern only the cognitive field, but also the 'emotional intelligence' field. Relating to others necessitates without any doubt an emotional investment. Though, this investment must not be limited to a mere peculiar curiosity towards people with different cultural origins,

instead it must be done an empathic experience of the other. Empathy is an 'essential educational habitus' which allows gathering 'life experience of the others' as 'one's native life experience'. In this way empathic experience seems to be of great relevance in order to build up deeper relations with otherness. Going beyond theoretical knowledge, these relations are based upon human and existential comprehension.

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It is now clear that educating people to 'common feeling' represents a purpose for intercultural education. Globalized world has resulted in 'interdependence' between humans, so it is now necessary to recognize and give value to this interdependence. Educating to 'mutual dependence' (economic, emotional, cultural, environmental, etc.) means educate to recognize oneself not as an isolated entity, nor as part of a limited group of people, but as humankind.

## The vision of intercultural education

Intercultural education has its foundation in a vision of a world where human rights are respected and where democratic participation and the rule of law is guaranteed to all.

The practical outcome of this global vision is a more caring society that shows more solidarity, capable of abating the negative effects of individualism, marginalisation and social exclusion. It is a society characterised by a high level of social capital, solidarity and co-operation. In this society, democracy is not just a political organisation or a form of governance. It is seen as a way of life, or as Dewey put it "an associative living" based on community, communication and interdependence (Council of Europe 2003, p. 18).

For democracies to work and be sustainable, education is paramount. Economic sustainability needs a work

force with continuously expanding competences and skills; environmental sustainability needs awareness and knowledge about the interconnectedness of nature and human action as well as constant innovation; societal sustainability needs democratic structures and institutions as well as, and above all, individuals who are empowered to act democratically (Huber, 2008).

In multicultural societies one of the central aspects of education for democratic citizenship with its emphasis on “learning and living together democratically” must be education for intercultural competence if our vision of sustainable democratic societies is to come true.

Considering the dramatic changes outlined above, intercultural education can no longer be regarded as a mere add-on to the curriculum in occasional projects, but it must extend, and eventually replace, the monocultural, monolingual setting of our schools and lead to a change of mindset in traditional education. In order for this to take place, intercultural education must make

significant advances in the ability of education professionals to work creatively and co-operatively towards change by focusing on school practices, whether in the classroom or within the school as a whole. Intercultural education is geared towards long-term changes in schools and curriculum development, and it serves as a framework for the development of new methods and practices of teaching and learning in the classroom.

## The role and dimensions of intercultural education

Intercultural education has its foundation in a vision of a world where human rights are respected and where democratic participation and the rule of law is guaranteed to all.

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Under the recent socio-political developments “education has made a spectacular comeback to the centre of attention” (Council of Europe 2003, p. 53) and has gained new perspectives: “In a world experiencing rapid change, and where cultural, political, economic and social upheaval challenges traditional ways of life, education has a major role to play in promoting social cohesion and peaceful coexistence” (UNESCO 2007, p. 8).

It is self-evident that relationships between people who a generation ago might have had very little contact, are now commonplace. In the reduced spatial and temporal dimensions of the contemporary world, they

need to interact and understand each other on a basis of mutual respect, on a basis of intercultural competence (Byram 2003, p.13).

If at the level of society social cohesion and peaceful coexistence are desirable, a philosophy of intercultural education must be formulated as a vision of desirable future social developments and an educational framework must be derived which helps us to achieve these ends (Council of Europe 2003, p. 19).

During the six decades of its existence, the Council of Europe has elaborated and applied a specific “model of education for learning democracy” (Council of Europe 2003) according to a number of principles, among which the most prominent are:

- values-oriented education;
- citizenship competencies for all;
- the direct practice of democracy.



Since these principles are fundamental to intercultural education, it is convenient to quote them in full (Council of Europe 2003):

### **Values-oriented education**

The policy goals defined by the Council are value-driven. They stem from the three fundamental values of the Council of Europe, namely respect of human rights, pluralist democracy and the rule of law. As a result, education policies promoted by the Council explicitly sustain these democratic values. This leads to specific policy goals such as education for democratic citizenship, multilingual and intercultural education, critical understanding of history, confidence-building and democratic security, etc.

Against this background, the explicit values incorporated in education policy statements become the criteria and purpose for action.

### **Citizen competencies for all**

Democracy is not limited to a set of values included in the common heritage of European societies. These values must be understood and assumed by each generation of citizens. This is why regardless of the goals and specific contents (languages, history or citizenship education), the Council's education activities have always had in view the competencies that make the active participation of citizens possible. These competencies are indispensable in consolidating and improving democracy as a historical project. They are part of the civic culture of each person and are acquired throughout life in a lifelong learning process.

### **Direct practice of democracy**

Democracy cannot be mass delivered to the classroom, through transmission similar to that of classic school subjects. On the contrary, democracy emerges from personal experience, direct practice in daily life.

In this sense, the top-down compulsory curriculum (e.g.

through civic education or similar subjects) has a limited influence on the democratic behaviour of pupils. Democratic education has few chances of occurring in a standardised, strongly formalised learning environment. To discover and reinvent democracy, students need to participate in collective decision-making, to organise themselves in self-governing bodies, to negotiate and communicate, bring arguments and consider other people's arguments, exercise their own rights and freedoms without impairing other people's freedoms and liberties in the process. What this means is a direct practice of democracy in educational institutions through experiential learning, active participation, membership, collective negotiating, critical thinking, role-playing, problem solving and community involvement.

In this perspective it has to be encouraged participative democracy in educational institutions, by promoting human rights frameworks in the school environment,

developing a democratic organizational culture, encouraging equity (including gender equity), promoting a whole school approach to democratic education, etc.

## Intercultural education and education today

The idea of “education for all” – that is, education tailored to the needs of each student – asks the teacher the ability to adapt to a diversity of students, to support its acquisitions, the motivation to achieve higher performance and develop the capacity of continuous education.

Differences in relation to the other relate to several areas: culture, language, religion, traditions, social practices of communication, networking, etc. Depending on these, individual in interaction with the stranger, may have a complex set of reactions such as cognitive, emotional, behavioural. These effects may be of acceptance

or denial of the other. The problem of cohabitation “together”, in this diversity, is approached more and more in contemporary society.

Cultural diversity is not an drawback, but a reality to be seized at school. Cultural plurality embraces not only the problem of differences, but cultural dialogue, which recognizes that everyone must contribute to enriching the human experience and each of them constitutes an effort of universality of a particular experience.

According to C. Bennett (1998, p.121), “intercultural education is an approach of the teaching learning system based on democratic values and beliefs which tries to promote cultural pluralism in the context of a diverse society and an interdependent world”.

an intercultural perspective when designing education can lead to conflict mitigation and eradication of violence in school, through the formation of behaviour such as: the ability to communicate, cooperation, the

establishment of trust within a group, respect for self and others, tolerance of different opinions, making decisions democratically, acceptance of responsibility to others and to oneself, interpersonal problem solving, mastery of primary emotions, ability to avoid physical altercations.

According to C. Cucos (2000, p.56), in this context, in general, and in terms of intercultural education, in particular, the renewal of teacher's role focuses on issues such as:

- the practice of human rights in school, giving priority to cooperative pedagogy and building confidence in the classroom;
- addressing issues from the perspective of the student;
- referral and acceptance of similarities and differences between student himself and the others and between students themselves;

- respect for students rights and expression of attitudes of sensitivity to the needs and interests;
- solving problems and complex, ambiguous situations in class or school;
- ability to see themselves as students, as active members of the local community, national and global;
- ability to integrate its own priorities within a common framework of issues and values and to act on account of the students decisions;
- considering social and global context, fostering common approaches between teachers in order to manage issues;
- promotion of tolerant attitudes, openness, accepting and understanding the natural relationship me-other and the idea of stranger;
- recognition and respect for cultural differences by

building positive relations of equality and not by applying polarity superior / inferior;

- capitalization of school policies that promote equal opportunity in education;
- strategies for recovery of cultural differences to transform them in teaching resources.

Synthesizing the new roles of teacher, in the context of intercultural education, it intends to develop in each of us balanced attitudes to diversity, to strengthen our confidence in our cultural background and openness to others. Such attitudes and skills appropriate to specific diversity are often called intercultural competences or capacity of interculturality. Intercultural competence incubates three dimensions (Cucos C., 2000, p.73):

- a) cognitive competence (ability to know the culture and language of the people they come into contact with, history, institutions, conceptions of the world, beliefs, customs, rules of networking ...);

- b) emotional competence (availability of intercultural adaptation by proving emotional and motivational abilities and empathize);
- c) operational competence (the ability to behave in a certain way to experiment intercultural positive behaviours to combine verbal and non-verbal behaviour etc.).

Basically, communication skills and intercultural interaction are formed / developed by an approach focused on (Nedelcu, A., 2004, p. 64):

- Knowledge. First of all, we must get informed about the culture of others. It takes an inside knowledge, customized by empathic projection.
- Acceptance. Even if codes, linguistic or symbolic records, do not coincide, we need to know to listen to the other, to feel his presence, and to know his motives, demands, dreams.

- Non-verbal communication. The ability to communicate derives from the science of decoding supra-segmental features of verbal language, reporting to the context of issuing the message itself.
- Contact with the environment. Movements in the context of physical, socio-cultural values are a great learning in communication between cultures.
- Report to the time of the other. Discovering the universe of the other is an approach that tries to get closer to another dimension of temporality, lived by the other. Intercultural competences promotes the establishment and development of intercultural relations. Intercultural relationship concerns the relationship between representatives of two or more cultures and consists in using the knowledge, capabilities, skills, attitudes of those involved, to facilitate communication, understanding, transfer of information between them.

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***Intercultural education is, in fact, an education of interpersonal relations which involves members from different cultures***

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Intercultural education desires for a pedagogical approach of cultural differences, strategy that takes into consideration general or spiritual specifications, trying to avoid, as much as possible, the risks that appear from the unequal changes among cultures, or, even worse, the tendency to be the same. Thus, intercultural education wants to develop an education for all in the spirit of acknowledging the differences that are inside the same culture.

Intercultural education is, in fact, an education of interpersonal relations which involves members from different cultures. Despite of the many definitions, multicultural education has the following aims:

- increasing the efficiency of intercultural relations, increasing the degree of openness, of tolerance, of acceptance of a different person;
- preparing the human being to live diversity as a daily fact, and to find and explain it;
- educating the attitude towards diversity in order not to perceive it as a threat or shock, but as a source of interest and development.

## From Compensatory Pedagogy to Intercultural Pedagogy in Europe

Historically, in many European countries, the first measures concerning students' academic under-achievement were essentially compensatory in nature. The educational proposal, the so-called pedagogy for foreigners, was based on a deficit perspective that attributed the children's school failure to perceived deficits within the children, their families and cultures. This approach, however, proved to be totally inadequate and unable to solve, or at least to reduce, the inevitable disadvantages resulting from the socio-cultural migration experience. This was not insignificant in encouraging the pedagogical science to rethink its educational categories and training paradigms within a new hermeneutical logic aimed at overcoming "an assimilation model", which until then had "deliberately ignored the differences of less prestigious social groups, considering them as negative elements, or signs of inferiority to obliterate".

Let's take a look at how the transition from Compensatory Pedagogy to Intercultural Pedagogy took place in three European countries.

With regard to the social and educational policies adopted by the various Member States, it is worth noting that the different approaches to migration find a valid explanation in the political and social events that have marked the history of the individual countries.

In France, where, as it is well known, the government's policy on migration has always been characterized by the assimilationist approach, the process of integration and the provision of so-called naturalization (i.e., the allocation of citizenship) have always been subject to the immigrants' abandonment of their ethnic and cultural identity leading consequently to the assimilation of culture, language, and national customs.

In particular, here, the assimilationist model has represented "a response - which far from being occasional,

was due to the national prevailing political culture - used in migration policy since the last century to address not only temporary labor shortages, but a chronic demographic crisis”.

Moreover, as concerns the education policy regarding the presence of migrant pupils, one must keep in mind that until the 1970s, “assimilation seemed a legitimate aim of the institutional policy and the school made a big effort to level differences, to deny the originality of different cultures, and even sometimes to denigrate them”.

Since the 1960s, the attention has been attracted exclusively to language deficiencies and the possibility to fill these gaps in the so-called classes d'initiation where “non-francophone pupils were enrolled on a preparatory course in order to implement and speed their learning of the French language in an appropriate context and thus be integrated as fast as possible into the host educational system”.

The establishment of special classes has, however, showed a number of limitations. These were due, on the one hand, to an inevitable marginalization that sharpened the differences between native and foreign pupils even more radically, and on the other hand to a wide scope of problems, whether caused by a lack of peer interaction or absence of all the aspects needed for the global education of pupils of immigrant origin (Perotti, 2003: 35-36)

A new way of thinking about cultural diversity became apparent only in the 1970s. The cultural capital and experiences that immigrant children brought into the classrooms started to be seen more positively. This change was due not only to the 'democratization process' within the country and the post-colonial transition to national and cultural independence. Activities of both the Council of Europe and UNESCO in the education field also played an important role in breaking down many stereotypes and prejudices in the curricula



of the Member States school systems (Portera, 2003: 3-23).

Recently, thanks to the many initiatives and demands of the Council of Europe and in view of the persistent discomfort and academic difficulties manifested by immigrant pupils – interculturality has been regarded by the French school administration system as a teaching tool for developing the understanding of French culture. In this regard, the first project of intercultural education for pupils of all nationalities and of all school levels was originally started in 1978 at the moment when the Centres de Formation et d'Information pour la Scolarisation des Enfants de Migrants (CEFISEM) were urged to develop culture-oriented teaching and educational methods. During this period, “the concept of elite, abstract culture ('the other culture') is still widespread”. However, since the 1980s “the experience of interculturality is reality-based” (Campani, 2008: 46-49).

In the early 1980s, we witnessed the creation of the Priority Education Zones (ZEP) and the promotion of their Educational Action Projects (PAE) informed by a “pedagogy of the project” which aimed to focus on the social and cultural differences as well as to implement a community-based education.

In particular, the aim of the Priority Education Zones and of the Educational Action projects is to “correct inequalities through a targeted strengthening of the educational action. Pedagogy must be centered on the needs of the student taking into account the social and cultural realities in which the student is located”(Campani, 2008: 46-49).

In the 1990s, the gradual rethinking of the French education system has laid new emphasis on the centrality of French culture and language, as evidenced by the new primary school programs (1995).

Currently, the discussion is further polarized by a de-

bate between scholars who identify weaknesses and threats related to intercultural education and those who stress the importance of the intercultural approach.

As for Britain, similarly than in France and other European countries, the school policy on migrant children was characterized by a period of “ignorance and neglect” during which the British government preferred to ignore the significant presence of migrant children coming mostly from the former colonies.

Since the 1960s, the idea that immigration represents a problem which necessarily requires a solution, moved the authorities to adopt educational policies clearly assimilative and compensatory in nature. In particular, some compensatory measures were promoted to persuade pupils belonging to ethnic minorities to abandon their original culture to be assimilated to the British one. In this regard, a wide range of initiatives were launched to promote the learning of English as a

second language. Hence, the language and culture of origin were completely ignored.

Occasionally they made an attempt to teach the languages of origin with the unique aim of enhancing English language learning again.

Moreover, intensive English as a Second Language programs are provided for migrant pupils with limited English “in order to improve their integration”. In 1966, according to the Home Secretary, Roy Jenkins, the integration must take place not through a flattening process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance.

Since the 1970s, the UK had been in advance of other European countries in developing multicultural curricula aiming at promoting the integration of autochthons and immigrants. This is clearly evidenced by the publication in 1973 of the School Council's Working Paper

entitled *Multicultural Education: Need and Innovation* which had the aim to support the adoption of the multicultural model in education.

However - in Britain, as in France -, the multicultural model adopted in this early stage introduced students to the more superficial and folkloric aspects of culture by giving precedence to the so called 3Ss version of multiculturalism (saris, samosas and steel bands), in other words focusing the attention on stereotyped and superficial cultural aspects such as clothes, Indian cuisine, and the Caribbean percussion instruments. To confirm this, it is enough to remember that the study of the habits and customs of minorities was introduced in the curriculum leading to an accentuation of cultural differences.

In the 1980s, it began to become obvious that this type of educational approach not only did not favor a constructive confrontation between autochthons and immigrants, but often served to emphasize the cultural

differences among them. In particular, the multicultural approach has been criticised for being too focused on cultural differences, leading to a problem of hidden social and political discrimination. For this reason, some scholars suggested to integrate anti-racist principles throughout the multicultural program.

Margaret Thatcher's conservative education reform culminated in 1988, with the Education Reform Act. It introduced a whole series of changes, not the least of which was the imposition of a National Curriculum from 5 to 16 as well as a further contraction of multicultural contents: diversity is mentioned only in a footnote, minority languages are further discouraged and funding of projects curtailed.

Since the late 1980s, the debate over multiculturalism has been scripted as a two-sided confrontation: the proponents of multicultural education, and the radical, supporters of the 'anti-racist education' who were able to overcome the divisions to work together against the

dangers of ethnocentrism found in the National Curriculum that was imposed by the Conservative governments.

Consequently to the spread of racial unrest and the 7 July 2005 London bombings, the need of rethinking the notion of a 'multicultural society' and building new models of integration became of primary importance.

**38** Like in Britain and France, at the basis of the German migration plan, one may identify a specific political perspective, which in this case is closely linked to the fact that Germany has been the last major European country to become a nation-state and the formation of the nation (as in the case of Italy) has remarkably preceded that of the State. This delay led to the emergence of a concept aimed at "protecting as a fundamental value the asserted ethnic-cultural homogeneity of the Germans and counteracting in any possible way its dissolution.

With regard to the development of intercultural pedagogy in this country, three important stages can be taken into consideration: a first phase starting in the 1970s, in which - as it has been mentioned for the other two countries previously discussed - a pedagogical approach emerges essentially related to a form of assimilative and compensatory education that on one hand aimed at recovering the language deficits as well as transmitting the cultural content of the host country and on the other hand to leave open the possibility of returning to the country of emigration (which required the teaching of the language and culture of origin with the help of native instructors).

In this view, considering that the permanent Conference of Ministers of Education (Kultusministerkonferenz) favored the achievement of these objectives by giving "official recommendations aiming at a Doppelstrategie, meaning that it both favors the integration in Germany and the 'maintenance of 'cultural identity'

or Rückkefähigkeit (possibility to return). For this reason a large number of training courses for teachers have been started. The so called Ausländerpädagogik was included in both general and specialized curricula for teachers and educators.

During the second phase which began in the late 1970s, the political and intellectual world became aware of the “direct relationship between economic problems (recession, oil crisis) and the increase in difficulty and discrimination of foreign nationals and their families”. Moreover, the awareness of the scientific world that Germany had become - even if not legally - a country of immigration also contributed to a deeper understanding of the contemporary context. Therefore it was no longer possible to speak of Gastarbeiter (guest workers): it was necessary to consider immigration and immigrants as something permanent.

In the early 1980s, during the third stage of the development of intercultural pedagogy in Germany, the sci-

entific debate focused on the “ongoing processuality of cultures,” stating that “there is no need to learn about immigrants’ cultural differences. Conversely, it is very important to keep in mind that cultures are the result of dynamic and evolving processes. The emphasis is no longer placed on unilateral assimilation, but rather on a two-way process that allows equality and dialogue between cultures” (Portera, 2003: 15-16).

Currently, German intercultural pedagogy benefits from high levels of institutionalization, however, for what concerns the educational practice, one has to bear in mind that the German educational system is not fully homogenous, since the organization is state (Länder) specific. In fact, each Länder can set its own training priorities and decide what programs to implement. This means that there is a significant discrepancy between the different intercultural approaches adopted by the individual schools. They may vary from traditional forms to more innovative and proactive varieties.

Since the new millennium, one can state that Germany is making a greater effort to promote immigrant integration. This becomes rather apparent when one considers the many significant projects carried out between 2005 and 2007. In particular, it is worthwhile to remember a series of important measures such as the institution of the Adjunct Ministry of Immigration and Integration, at the Federal Chancellery; the final issue of a new Immigration Act which, for the first time has provided standards for integration and, from the economic point of view, has established a decisive support to immigrant integration, and finally the approval of the National Plan for Integration which proves the commitment to change with a series of initiatives to be carried out in various social sectors.

## Intercultural education in Italy

Intercultural education has been an issue in Italian educational policies and in educational sciences since about 1989. A substantial increase of migration into Italy was the initial motivation to start discussing different approaches in education, in order to face the important social changes brought into Italian society, institutions, and economy by migration. Intercultural education is also discussed in connection with regional linguistic and cultural minorities and related policy issues, namely in Trentino-Alto Adige (Südtirol), where Italian, German, and Ladino are spoken and taught in schools. The intercultural potential of student mobility in European programmes gradually came into focus as well. But migration is definitely referred to as the main challenge for an education system that is facing many forms of diversity. The Constitution of the Republic of Italy explicitly mentions minorities (linguistic, religious, cultural, and others) and the commitment of institutions to respect diversity.

From the start, in official documents of the Italian government (Italy has a centralised education system) the concept of intercultural education was described as one that should be aimed at all students, not only at migrant pupils.

The Italian school system is inclusive; diversity is a central concept in policy documents and in pedagogy, a concept that encompasses cultural, linguistic, religious, and individual features like ability or disability.

On a national level the Ministry of Instruction, University and Research (Ministero dell'Istruzione, dell'Università e della Ricerca) and the Ministry of Education (Ministero della Pubblica Istruzione) have published official documents dealing with diversity as a social phenomenon, and intercultural education as a pedagogical consequence, including guidelines. In this framework, the presence of migrant pupils in daily school life is not only recognised as reality, but also seen as an opportunity for changes for the whole school.

However, most probably due to the fact that in the first attempts to conceptualise intercultural education the underlying concept of culture was not reflected enough, as it was often referred to as something static, in the reality of schools the idea of an intercultural education has not always been implemented in the way that was proclaimed by policy documents. For example, many teachers misunderstood (and still misunderstand) intercultural education as a special pedagogy concerning migrant children only. Currently the realization of intercultural education varies from city to city, from school to school and even from class to class. There is little or no control or supervision. To put it simply: if a teacher does not want to provide intercultural education, he or she does not have to, and no authority will object.

To summarise, there is a clear gap between policy on the one hand and practice on the other. The guidelines and strategies offered on a national level as to how the

Italian intercultural approach should be realised often do not correspond to what actually happens at the micro-level. The reasons might be traced back to the absence of adequate quality management that would imply supervision and evaluation, as well as shortcomings in initial and in-service teacher education.

**42** In terms of the curriculum, the Italian education system is in a transitional period, as the Indicazioni Nazionali (guidelines for a national curriculum) were revised in 2007. The new Indicazioni Nazionali have been valid since the beginning of school year 2007-2008. Thus, it is too early to comment on their effectiveness with regard to intercultural education. In the previous Indicazioni Nazionali, global diversity was very much underestimated. In scholarly discussion, intercultural education is seen as a transversal dimension involving all disciplines and subject matters. In school practice, however, there was (and is) a tendency to merely initiate special measures to integrate migrant pupils in-

stead of teaching intercultural education in a transversal way. The recent revision of the curriculum offers the possibility of introducing an intercultural approach. Its effectiveness can be evaluated only when and if it is finally implemented.

On one hand, intercultural education in Italy involves language provision in migrant or community languages. However, it is neither structured nor coordinated on a national level. Its organisation is left to the individual school and is very much dependent on the commitment of the communities, of private and religious organisations and the Catholic Church.

On the other hand, there is a much greater focus on second language teaching (Italian) than on community languages. This is not due to a lack of awareness about the importance of mother tongue teaching, but rather to the emergency derived from the rapidly rising number of migrant pupils, the amount of different languages spoken resulting from this phenomenon and diffi-



culties in terms of organisation. Courses in Italian as a second language are partly financed by the educational authorities (Ministry, Province) on a quantitative basis, which means that funding is only given to schools with a substantial number of migrants. Other second language measures are financed by local authorities. As a consequence, the funding varies from city to city. Second language teaching is always organised as part of an inclusive approach. Pupils with a migration background are included in a regular classroom (not in separated classrooms) and receive additional instruction in Italian if necessary and if possible.

Pre-school education (*scuola materna*) is available usually from the age of three to six (with some regional differences in actual availability and quality) and functions on an all-day schedule and free of charge. The participation rate is fairly high, but it could not be verified in the framework of this study whether there are significant differences between migrant pupils and na-

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***The Italian school system is inclusive; diversity is a central concept in policy documents and in pedagogy, a concept that encompasses cultural, linguistic, religious, and individual features like ability or disability.***

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tives in terms of attending pre-school. The importance of this segment of education for early support in L 2 (Italian) and for social integration is obvious.

In initial teacher education, it is up to the individual university whether intercultural education is part of

the curricula of the different disciplines involved. In addition, the issues dealt with in lectures and seminars depend on the individual lecturer or professor. Accordingly, there are courses dealing more with the different approaches in the field of intercultural education and others putting more emphasis on aspects like prejudice and stereotypes or the role of migrant pupils in class.

**44** At present, intercultural education (or related approaches) is taught in many departments and universities all over Italy. This is the case, for example, at the Università Statale di Milano and at the Università del Sacro Cuore di Milano. Another example of best intercultural practice at the tertiary level is the University of Verona, which has a Centre for Intercultural Studies. This shows that the perspectives of educating a generation of teachers and other professionals, who are more aware than the generation that is currently in service, are fairly encouraging, albeit limited to a certain number of universities. However, this is a quite new

development, so the teachers that were educated in previous decades are not sufficiently prepared. In the present situation, according to the experts, the fact that intercultural education has not been present enough in teacher education generates confusion among teachers about what the concept of intercultural education really involves. It is often restricted to discovering other cultures or appreciating different customs and food, especially if they are exotic. This, of course, is not sufficient, as intercultural education should involve more activities and aspects and above all, is meant to be an overall approach that should permeate all or most subject in the curriculum. During in-service training, on the other hand, there are initiatives covering national and local projects on intercultural education. In short, intercultural education is not broadly diffused yet among teachers, which is closely linked to an insufficient connection between national policies (which actually claim to promote intercultural education and the appreciation of diversity, and have been doing so for

the last two decades), and the content of teacher education in universities and in-service training institutions.

As in many other immigration countries, migrant pupils belong mostly to less privileged social groups and families. In Italy, most migrants come from non-European countries, so they are usually called extra-comunitari. Pupils with a migration background very often speak languages that are perceived as extremely distant from the Italian language and from other European languages: Mandarin and other Chinese languages are among the most present.

Generally speaking, migrant pupils tend to achieve less well than native Italian pupils. However, the Italian school system is organised according to the principle of inclusion. Compulsory school lasts until the age of fourteen, and only after lower secondary education are pupils divided into different types of secondary school. This is the result of reform achieved in 1962. Special education was reduced to an absolute minimum (only

for severest handicaps) with a reform in 1977. Accordingly, there is no risk of declaring migrant or minority pupils mentally retarded or socially disturbed, as is the case in Germany and in Hungary or other countries which have separated classes for special education. However, the problem of social exclusion exists even in an inclusive school system, and migrant pupils may suffer from social exclusion more than native Italians, because of their skin colour or their religion. Racism and ethnic prejudice unfortunately characterize segments of the Italian society and individuals as in every other country.

Examples of best practice in Italy can be subsumed under two main lines of action. On one hand, specific projects exist to integrate migrant pupils. This field includes, for example, Italian as a second language, qualified cultural linguistic mediators providing language assistance, the provision of simplified texts as well as the involvement of parents. Concerning the latter there

are two types of intervention. The first is about promoting access to and delivery of information for the parents, and the second is about providing cultural linguistic mediators. On the other hand, there is the sphere of action concerned with intercultural education for all pupils - in other words, a pedagogical approach applied in a transversal manner covering nearly all subjects and aimed at increasing intercultural openness as well as improving understanding between different cultures and ethnic or religious groups.

This discourse inside the curriculum, however, is still far from being implemented all over Italy except for some particular projects. This still requires time, more qualified and extended teacher education, the revision of textbooks and, above all, the willingness to increase an awareness of cultural changes in a society that is plural, not only in terms of immigration. An example of a school with a clear profile orientated towards intercultural education and the integration of migrants

is the Istituto Comprensivo Thouar-Gonzaga in Milan, a primary and secondary level school. This school was included in a comparative inquiry in the mid 1990s. At that time, the focus was on “children who come from far away”. The initial intercultural project gradually expanded and now includes intercultural education for all pupils, integration of migrant pupils, openness to diversity, citizenship education and ecological awareness.

## Intercultural education in Portugal

Portugal, due to its history, is a migration country, with many people coming and also many people leaving the country and later returning with their families started outside Portugal. This brings a lot of foreign students in schools and creates new challenges for the teachers and for the community itself.

To tackle this issue different policies, techniques and approaches have been taken by the government, the schools and the communities.

In 1991 the Ministry of Education created the first political answer for the management of diversity on the educational system. The “Secretariado Coordenador dos Programas de Educação Multicultural” (Coordinating Secretariat for Multicultural Education Programs) was born as an answer to the cultural and linguistic diversity in the educational environment and coordinates, incentives and promotes programs and actions

to educate the values of sharing, tolerance, dialogue and solidarity between people, ethnicities and cultures. They also collected data about the presence of migrant children on the Portuguese educational system. Later it was named “Secretariado Entreculturas” (Between Cultures Secretariat), it promoted “Projeto de Educação Intercultural” (Intercultural Education Project) that created and implemented educational and intercultural programs in different schools and with clear improvements in school results of foreign students in primary school. It was also created the “Associação de Professores para a Educação Intercultural” (Association of Teachers for Intercultural Education), the project “A escola na dimensão intercultural” (The school in the intercultural dimension), the initiative “Pelos Minorias” (For the Minorities), the institutionalization of the religious diversity in public schools and the creation of the work group of cultural mediators.

In 2001 the “Secretariado Entreculturas” became part

of the minister of education and in 2004 it was also made part of the Alto Comissário para as Migrações-ACM (High Commissary for Immigration and Ethnical Minorities, nowadays called the High Commissary for Migrations) and the intervention was centred on the training in intercultural learning for teachers and other educational agents and in the production, publish and promotion of pedagogical instruments.

**48** Aventura Marão Clube – AMC (project partner from Portugal, ed.) created different initiatives over the following years, one of them was the “Kit Intercultural Escolas” (Intercultural School Toolkit) that gathers a number of materials related with interculturality and were conceived by “Entrescolas” and is available for all professionals in the education sector. They created also “Bolsa de Formadores” (Trainers Scholarship) that offers trainings and resources for citizens, professionals and entities, public or private, that are somehow connected to interculturality or migration. Those materials are based on

a promotion of a positive and enriching management of cultural diversity, through intercultural and inter-religious dialogue. They have sessions to inform and raise awareness as well as seminars with the goals of promoting a better understanding of the cultural diversity, the awareness for hosting and integrating immigrants in Portugal and the training for interculturality. In 2012 it was introduced the “Selo Escola Intercultural” (Intercultural School Seal) to award the schools for their promotion of intercultural projects that recognize and valorise diversity as an opportunity and source of learning for everybody. There is an award named “Prémio Comunicação Pela Diversidade Cultural” (Award for the Communication of Cultural Diversity) that recognizes the work, published in the traditional and digital means of communication, with relevant contribution for the promotion of cultural diversity, the fight against discrimination based on nationality, ethnicity, religion or documental situation, and specifically for the integration of migrant and roma communities in Portugal.

There was also a policy created by the government for the schools, it was called “Programa Escolhas” (Program Choices) and was created in 2001 to act in the area of social inclusion. The aim of this program is to promote social inclusion of children and teens that come from a vulnerable context, mainly the ones descendant from migrant parents and roma kids. It promotes equality, non-discrimination and reinforcement on social cohesion through the promotion of education, training, qualification employment and entrepreneurship as well as community dynamization, participation and citizenship. This makes the program an instrument to eliminate stereotypes and fight all forms of discrimination related to ethnicity, nationality, colour, race and ascendancy as well as sexual orientation, gender identity and expression and handicaps. This program follows the objectives and strategies in the national area of citizenship, equality and education as well as the international agreements for the 2030 agenda for sustainable development.

### **Links:**

[www.om.acm.gov.pt/-/575233](http://www.om.acm.gov.pt/-/575233)

[www.cidadania.dge.mec.pt/projectos-e-iniciativas/interculturalidade](http://www.cidadania.dge.mec.pt/projectos-e-iniciativas/interculturalidade)

In July 2020, the ACM with the Directorate-General for Education (DGE) and the Aga Khan Foundation (AKF) Portugal launched the program “Rede de Escolas para a Educação Intercultural”, REEI (Program Network of Schools for Intercultural Education) that will last from 2020 to 2023. This is a network between schools, public and private, involved in the transformation, organization and pedagogical approach, using interculturality in connection with other domains working in citizenship and development, with the base of education for citizenship and the strategy for education for

citizenship in school. The network has the objective of promoting the hosting, the inclusion and the school success of all children and teenagers from pre-school to high school as well as developing the respect for the differences and the creation of safe, healthy, pacific and democratic relations of integration and approach between students and other members of the educational community.

## Intercultural education in Slovenia

Interculturality is expressed in many ways, both as an individual as well as collective right, in some articles in the Constitution of the Republic of Slovenia (e.g. article 39, 61, 64, 65). Moreover, interculturality is important in shaping social awareness that every society is multicultural and that this multiculturalism is useful for all. Expressing identity in culture can be a dynamic process in constant development - not just for foreigners - as it is important for the whole population. Its importance reaches both the development of a child within the process of the development of his/her personality, as well as between adults who already want to face interculturality directly or indirectly.

After immigrating to Slovenia, children of the first generation of immigrants, whose mother tongue is not Slovenian, also joined the Slovenian educational system. Teachers face the challenges of teaching a child who,



after enrolling in a Slovene school, does not know Slovene, when the education process mostly works in Slovene. It is only when socialising between people with different background which is set up on the basis of the development of intercultural dialogue, and in the educational process for the development of intercultural education within formal education. However, school is, right after the family, the main driver of socialisation, which not only provides a formal academic education for children, but also teaches them a lot about the cultural code in which they grow up. This cultural code must be open to other cultures, religions and lifestyles. School system plays an important role in this matter.

In Slovenia, ZRC SAZU has developed a model of intercultural education in schools, which is based on the importance of all actors involved in the process and thus developed a holistic view.

(Marijanca Ajša VIŽINTIN: Model medkulturne vzgoje in izobraževanja: Z a usp ešnejše vk ljučevanje otrok

priseljencev, ZRC SAZU, page 71-89)

Apart from intercultural education within the school system, where the process seems to be well-organised and where the intercultural education is effectively incorporated in curriculum, we need to rather focus on the adult education of interculturality. Young adults and adults are generally of certain systems, where it is not possible to find space or possibility to take mandatory courses on intercultural education. This type of population is thus rather much affected by media and stereotypes, literature and thoughts, which does not always provide the real information and it does not necessarily promote a good side of multiculturalism. Intercultural education is part of the process of social education. Hence, the main goal of intercultural education must be to strengthen relations, both between different societies and between different majority and minority cultural groups.

Many NGOs in Slovenia are addressing intercultural

importance and work to promote interculturality as a good thing, its purpose and offer programs and courses based on understanding, acceptance, active citizenship, how to combat inequality and discrimination and also offer opportunities for organized structures to be involved in this process. Furthermore, often they implement projects where people from different background or culture are involved in, for instance, project 'Čazakcija' (Accessible at: <http://mc-bit.si/wp-content/uploads/2015/05/%C5%BDepni-slovar%C4%8Dek-belokranjske-rom%C5%A1%C4%8Dine.pdf> (on 30th July 2020) which outcome is a suggestive Bela Krajina-Roma language dictionary. In order to involve as many people as possible in intercultural promotion, there are some events, such as "Teden Kultur" (Week of culture) which is organised each year in June by DRD-PDNM (project partner from Slovenia). The event lasts one week, and it consists of various activities (music, food, dance, outdoor movies, workshops, concerts) involving the different nationalities and minorities which

live in Novo Mesto. Each year, the event is very successful by reaching a significant number of people.

### Links:

<http://mc-bit.si/wp-content/uploads/2015/05/%C5%BDepni-slovar%C4%8Dek-belokranjske-rom%C5%A1%C4%8Dine.pdf>

# Appendix



## UNESCO Guidelines on intercultural education

Unesco has recommended guidelines on intercultural education. A set of recurrent principles have been identified that may guide international action in the field of intercultural education.

### Principle I

**Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.**

This principle can be achieved through:

The use of curricula and teaching and learning materials that:

- build upon the diverse systems of knowledge and experiences of the learners;

- incorporate their histories, knowledge and technologies, value systems and further social, economic and cultural aspirations;
- introduce the learners to an understanding and an appreciation of their cultural heritage;
- aim at developing respect for the learners' cultural identity, language and values;
- make use of local resources.

The development of teaching methods that:

- are culturally appropriate, for example through the integration of traditional pedagogies and the use of traditional forms of media, such as story-telling, drama, poetry and song;
- are based on practical, participatory and contextualized learning techniques that include: activities resulting from collaboration with cultural institu-

tions; study trips and visits to sites and monuments; and productive activities that are linked to the community's social, cultural and economic needs.

The development of culturally appropriate methods of assessment.

The choice of a language of instruction which includes, where possible, the mother tongue of the learners.

Appropriate teacher training that aims at:

- familiarizing teachers with the cultural heritage of their country;
- familiarizing teachers with practical, participatory and contextualized teaching methods;
- raising awareness of the educational and cultural needs of minority groups;
- imparting the ability to adapt educational contents, methods and materials to the needs of

groups whose cultures diverge from the majority group;

- facilitating the application of diversity as a tool in the classroom to benefit the learner.

The promotion of learning environments that are respectful of cultural diversity through, for example, awareness of dietary requirements; respect for dress codes; and the designation of areas for prayer or meditation.

Interaction between the school and the community and the involvement of the learners and/or their communities in the educational processes through:

- the use of the school as a centre for social and cultural activities, both for educational purposes and for the community;
- the participation of traditional artisans and performers as instructors;

- the recognition of the role of learners as vehicles of culture;
- decentralization for the development of contents and methods to take into account cultural and institutional differences from one region to another;
- and the participation of learners, parents and other community members, teachers and administrators from different cultural backgrounds in school management, supervision and control, decision-making, planning and the implementation of education programmes, and the development of curricula and learning and teaching materials.

## Principle II

**Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.**

This principle can be achieved through:

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The guaranteeing of equal and equitable opportunities in education via:

- the provision of equal access to all forms of education for all cultural groups of the population;
- the elimination of all forms of discrimination in the education system;
- the provision of educational qualifications to ensure equal access to secondary and postsecondary education and vocational training;

- the adoption of measures that facilitate the integration in the education system of groups with special cultural needs, such as the children of migrant workers;
- the provision of equal opportunities for participation in the learning process;
- the provision of learning environments that are non-discriminatory, safe and peaceful;
- the implementation of special measures to address contexts where historical backlogs limit the ability of learners and teachers to participate as equals with everyone else in society.

The use of curricula and teaching and learning materials that:

- impart knowledge about the history, traditions, language and culture of existing minorities to majority groups;

- impart knowledge about society as a whole to minorities;
  - aim at eliminating prejudices about culturally distinct population groups within a country;
  - involve various cultural systems through the presentation of knowledge from different cultural perspectives;
  - create a comprehensive grasp of reading, writing and the spoken word, enabling the citizen to gain access to information, to understand clearly the situation in which he or she is living, to express his or her needs, and to take part in activities in the social environment.
- integrate formal and non-formal, traditional and modern teaching methods;
  - promote an active learning environment, for example through the conduct of concrete projects, in order to demystify book-based knowledge and to give people a sense of confidence and to acquire cultural skills, such as the ability to communicate or to co-operate with others.

A clear definition and accurate assessment of learning outcomes, including knowledge, skills, attitudes and values.

Appropriate language teaching: every learner should acquire the capacity to communicate, express himself or herself, listen and engage in dialogue in his or her mother tongue, the official or national language(s) of his or her country and in one or more foreign languages.

Appropriate teaching methods that:

- promote the learners' active participation in the education process;

Appropriate teacher initial education and permanent professional training that provides teachers with:

- a profound comprehension of the intercultural paradigm in education and its implication for the transformation of everyday practice in classrooms, schools and communities;
- critical awareness of the role education ought to play in the struggle against racism and discrimination;
- rights-based approach to education and learning;
- the competencies to design, implement and evaluate locally determined school curricula based on the needs and aspirations of learners and the communities to which they belong;
- the skills to incorporate pupils from non-dominant cultures into the learning process;

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- the skills to take into account the heterogeneity of the learners;
- a command of methods and techniques of observation, listening and intercultural communication; of more than one working language where appropriate and of some notions of anthropological analysis;
- a command of appropriate assessment procedures and open-mindedness to continual assessment, evaluation and redefinition of methods.



## Principle III

**Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.**

This principle can be achieved through:

The development of curricula that contribute to:

- the discovery of cultural diversity, awareness of the positive value of cultural diversity and respect for cultural heritage;
- critical awareness of the struggle against racism and discrimination;
- knowledge about cultural heritage through the teaching of history, geography, literature, languages, artistic and aesthetic disciplines, scientific and

technological subjects;

- understanding and respect for all peoples, their cultures, civilizations, values and ways of life; including domestic ethnic cultures and cultures of other nations;
- awareness of the increasing global interdependence between peoples and nations;
- awareness not only of rights but also of duties incumbent upon individuals, social groups and nations toward each other;
- understanding of the necessity for international solidarity and co-operation;
- awareness of one's own cultural values that underlie the interpretation of situations and problems as well as the ability to reflect on and review information enriched by the knowledge of different cultural perspectives;

- respect for differing patterns of thinking.
- Adequate teaching and learning methods that:
- treat the heritages, experience, and contributions of different ethnic groups with comparable dignity, integrity, and significance;
- provide for learning in an egalitarian context;
- correspond to the values taught;
- provide for interdisciplinary projects.

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The acquisition of skills to communicate and co-operate beyond cultural barriers and to share and co-operate with others through:

- direct contacts and regular exchanges between pupils, students, teachers and other educators in different countries or cultural environments;
- the implementation of joint projects between es-

tablishments and institutions from different countries, with a view to solving common problems;

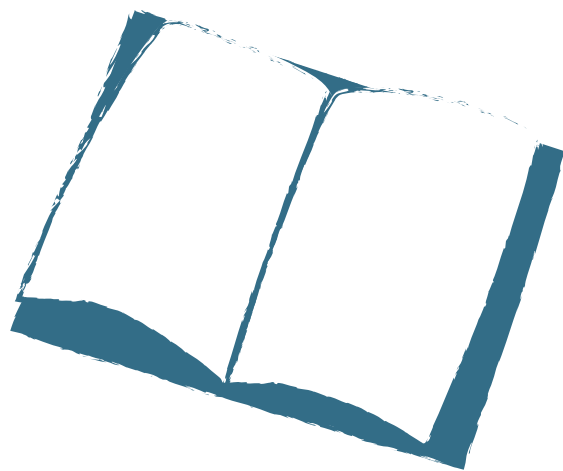
- the setting up of international networks of pupils, students and researchers working towards the same objectives;
- the acquisition of abilities for conflict resolution and mediation.

The teaching and learning of foreign languages and the strengthening of the cultural component in language teaching.

- Adequate teacher initial education and permanent professional development aiming at creating:
- awareness of the positive value of cultural diversity and of the right of the person to be different;
- critical awareness of the role that local communities and local knowledge systems, languages

and social practices play in the learning process and construction of the person in national, regional and global societies;

- knowledge of the history of civilization and anthropology so as to facilitate better understanding and the ability to convey the idea of the plural, dynamic, relative and complementary nature of cultures;
  - the social and political competencies and the open-mindedness conducive to the permanent promotion of active social participation in school management and in the design, implementation and evaluation of school projects and programmes;
  - development of an ability to make the best use of visits to museums and other institutions for effective intercultural teaching;
  - open-mindedness and an ability to interest the student in learning about and understanding others;
- the acquisition of techniques of observation, sympathetic listening and intercultural communication.



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