





ACADEMIA DE STUDII ECONOMICE DIN BUCUREȘTI
DEPARTAMENTUL PENTRU PREGĂTIREA PERSONALULUI DIDACTIC



Design Intercultural Education at Community Level DIECL

Corina CACE
(coord.)



 Education and culture
Socrates
 Grundtvig
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INTRODUCTION

...As educators, our responsibility amplifies because we are whom that sets cultural values that form attitudes to the new generation...

Nowadays the world is more and more multicultural. The ways that the education system responds to this need of society is it is a worm subject. In the same time it is a domain in which the real initiatives, usable and efficient ones, are almost inexistent. In this context intercultural education is a “new education”, meant to give answers to the imperative need of the contemporary world.

This is the reason for what intercultural education is adaptable to every dimension of formal education, depending on the social premises and specifics of every educational system. More than that, we can use intercultural education and apply it to all forms of education, being formal, informal and nonformal education, regarding all aspects: intellectual, ethic, aesthetic, technological etc. Intercultural education stimulates the development from specific, particular cases, to global views, inter and transdisciplinarity making possible to reach important social problems that request visible and applicable solutions: world peace, democracy, justice, ecology, child protection, minority problems etc.

Intercultural education is a special way for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. Intercultural education should be based on social justice, education equity and socialization. Intercultural education, in fact, is able to show it's essential role in the process of society transformation in sense of injustice and discrepancies elimination.

This book, “Design Intercultural Education at Community Level” is the result of a two-year Socrates Grundtvig 2 “DIECL” Project. The document is divided into five chapters.

In the first chapter “*Community development and building community capacity*”) we explain the concepts, we show the difference between “community development” and “community capacity” These are necessary because both, community development and building community capacity, are fundamental elements of any community. Most communities build a balanced relation between community development and community capacity and it is therefore useful and practical to approach them together as a complementary process.

The second chapter is named “Diversity” because the modern society is a dynamic one characterized by diversity and change. The word *diversity* is often used in terms of multi-cultural and ethnic diversity. This delivers an imagination of different cultures that exist in parallel. However, we understand the society as a transcultural

society. There is neither a consistent national culture nor other pure cultures of ethnic groups.

In the third chapter “Intercultural education” is referring to the universe of intercultural education. Why intercultural education? Sure, because, intercultural education is a learning process. Intercultural education is on the one side a description of reality and on the other side a desirable state of facts. It presumes its achievement within a diverse social environment in which the diverse cultural manifestations meet. Intercultural education is characterized by interaction, exchange, communication, and cooperation, overcoming the cultural barriers, solidarity, and trust and mutual respect.

Chapter four about “Best Practices” will show how different the necessity of intercultural education in different cases could be approach.

Final chapter offer a short presentation of the project and, in the same time, partner’s presentation. Our organisations (from Romania, Spain, Germany, Poland and Lithuania) really profits from the exchange experience made. The partner institutions trying to improve some of the results achieved in their teaching program, new learning / training programs, so the use of our results first will have influence in the institutions participating in the school planning in future. But, there is no doubt about the fact that the results from this project influencing the participating partners.

Corina Cace,
Project coordinator

June, 2007

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Corina Cace,
Project coordinator

June, 2007

Chapter I COMMUNITY DEVELOPMENT AND BUILDING COMMUNITY CAPACITY

Community development and building community capacity are tightly linked but they are not the same thing. In principle, one cannot be conceived without the other because community development is, in terms of long-term approach, the result of building community capacity. Both community development and building community capacity are fundamental elements of any community.

Most communities build a balanced relation between community development and community capacity and it is therefore useful and practical to approach them together as a complementary process.

1.1 What is community development?

Community development is a planned evolution of community welfare aspects (economic, social, cultural and environmental). This is a process by which community members join to start a collective action and to generate solutions for common problems. The purpose of community development may vary from small initiatives of a small group to major initiatives involving the whole community.

Irrespective of the purpose of the activity, the efficient community development is:

- A long-term effort with results visible over time;
- Well planned;
- Comprehensive and equitable;
- Holistic and integrated within a comprehensive image;
- Initiated and supported by community members;
- To the benefit of the community;
- Based on the experience that yielded the best practices.

The main result of community development is quality of life improvement. Efficient community development derives from mutual benefit and from responsibility shared between community members, and it can be recognised by:

- Intercorrelation of the social, cultural, economic and environmental problems;
- Diversity of interests within a community;
- Relation in capacity building.

Community development requires and helps to build community capacity to identify the problems and to assume the advantages and opportunities by finding common

grounds and by balancing the concurrent interests. If not achieved, a conscious and careful effort is required to do something (or several things) to improve the community.

1.2 What does community development contribute to?

This is a process through which the communities:

- Become more responsible;
- Organise and plan together;
- Develop optionally healthy life styles;
- Empower themselves;
- Alleviate poverty and suffering;
- Build economic and employment opportunities;
- Achieve social, economic, cultural and environmental goals.

Community

Every time we think of the term of community we use geographical terms. Community is the locality (i.e. town, commune and village). When community is defined by physical location, it can be delimited by clear boundaries already understood and accepted by the others.

Defining communities in geographical terms is just a manner to approach them. Communities can also be identified by their common cultural inheritance, by language, by shared faith and interests. Many times they are named “*communities of interests*”.

Even when communities refer to the geographical location, they do not always include everybody in the area. In large human settlements, communities are most often defined in terms of districts.

Most people belong to more than one community, even though we may be or not be aware of this fact. For instance, a district, of a religious community and of a community sharing common interests, can at the same time part of a community represent a person.

Development

The term “development” refers most often to hypotheses of growth and expansion. During the industrial period growth was tightly linked to speed, volume and size increase. Many people are currently concerned with the concept of growth due to several reasons. It was shown that *much* does not always mean *good*. Additionally, care is displayed concerning the reduction of external dependencies and concerning the reduction of the consumption levels. However, the term *development* does not always mean *growth*, but it always involves change.

The process of community development also considers the factors that influence a community and that change the quality of life of its members. Community development is an instrument to organize the change, and yet it is not:

- A remedy or a long-term response to a specific problem of the community
- A process that tries to exclude community members from participation
- An initiative that singles out by isolation from other related activities.

Similar to community building, community development is important by result analysis. A primordial challenge to community development is to balance the need for long-term solutions with the quotidian realities, which requires rapid decision-taking and short-term action.

1.3 Community development resources

The term “*resources*” is used within several contexts. Most often it means funds, but within the context of community development it may mean more than that. Community development includes natural, human, financial and infrastructure resources.

1. *Natural resources* are all the things given by nature. Most often, community development focuses on the industry of natural resources, it creates activities and welfare, but if these resources are not properly managed they cannot be sustainable. A good manager is required in order to achieve an efficient community development, which to maintain a healthy balance between the economic, social and ecological activities of the community.

Natural resources include resources such as:

- Land, water and air;
- Minerals and metals both above and under ground;
- Oil and natural gases;
- Forests and plants;
- Wildlife.

2. *Human resources* refer to people. People are to core of all community problems and, therefore, they are important to achieve success. However, it is not enough to have people involved. For community development it is important to have the right person for the right activity, the person with the best abilities and knowledge. This is not an easy matter more so as we do not know what should be done, what abilities are required and what should be done if they lack. Putting people in the jobs that fir them best and building human abilities is called *human resources development*. Occasionally, it also refers to building or increasing the social capital. Irrespective of the approach, people value and talent are acknowledged, accepting that this type of development is important to natural resources development.

Human resources include issues such as:

- Healthy families and life styles
- Ability to build, educate and train
- Career planning
- Legislation in the areas of human rights and labours right.

3. The term *financial resources* are very well defined. We know it means funds and most often it implies the ability to get them. Which makes things more complicated is the manner to successfully locate and draw the type and amount of financial resources to develop community initiatives. Similar to the phrase “the right man at the right place”, it is important to have the right funds at the right moment. Traditionally, community development relied (partially or totally) on the development of the economic channels, tax and government subsidies collection. These methods leave little power or control on the agenda of the government or of the private sector. Fund raising and grant identification became permanent activities for many organisations and groups involved in the development and supply of community services.

Financial resources include such things as:

- Fund raising and grant identification;
- Banks and other financial institutions;
- Community loan funds and aid circles;
- Access to capital and investment funds;
- Governmental loans and financed programs;
- Cooperatives and other forms of investment;
- Policies and principles on loan financing.

4. *Infrastructure* is part of the resources required by an efficient community development and it includes items such as:

- Physical structures and constructions
- Transportation
- Communication systems
- Electrical, hydropower, sewage, heating and cleaning systems.

However, infrastructure refers both to the political and governance structures required to support a community and to the community policies, standards and laws. Without infrastructure we cannot speak of a community in its physical meaning.

When the resources required, for an initiative of community development, are evaluated it is important to analyse:

- What infrastructure is required;
- What relations exist;

- Whether there are policies or supporting systems to achieve the proposed goals.

An activity of community development most often has its own infrastructure such as governance or a building, but they have to coexist in a balanced relation with what exists.

Important to remind!

- There are many ways to define a community;
- We belong to more than just one community;
- Community development follows a long-term integrated planned process;
- Community development is not a rapid remedy for the quotidian relations of the community;
- Resources planning for community development include all types of considered resources – human, financial, infrastructure and environment;
- Community development is a manner to strengthen the resources of a community and it most often focuses on sustainability and increasing the quality of life;
- The development of understanding and acquiring access to resources is most often difficult and requires specific abilities.

1.4 What does building community capacity mean?

A specific dimension defines all the people and all the communities: *community capacity*. Nobody can say that he/she has a fulfilled capacity, but most often we want to develop it. It is important to notice that people are the core of community capacity. Healthy communities are built on healthy families. The development of healthy environments will encourage the development of healthy economies with sustainable development. The capacity to achieve all these things is given by good governance, a viable plan, motivation and support from the community. Fundamentally, the capacity is built and achieved throughout an ample process that is initiated both by capacity building and by a sustainable community development.

The *capacity* represents the modalities and means required to do what has to be done. It is more than just simple skills, plans or people. It includes devotion, resources and all that it takes to make the project a success. Most often capacity refers to the following components:

- People that want to be involved;
- Skills, knowledge and abilities;
- Healthy, wealthy community;
- Ability to identify and make use of opportunities;
- Motivation and financing to accomplish the initiatives;
- Infrastructure, support institutions and physical resources;

- Governance and the structures required for participation;
- Economic and financial resources;
- Adequate systems and policies.

Building community capacity relies on the premises that community sustainability can be achieved after a time. The capacity or its lack is reflected in community people, economy, environment, culture, attitude and aspect.

1.4.1 Community goods and community evaluation

The following items are regarded as community goods, which should be evaluated:

- Human goods and resources;
- Environmental resources;
- Economic opportunities and limitations;
- Buildings, cultural and leisure programs and services;
- Financial, political and security systems;
- Existing and desired infrastructure;
- Communication processes.

1.4.2 The impact of community building

When communities build their capacity there is a significant impact on many aspects of the community life. Capacity building underlines the existing positive drives without focusing on problems or feelings of powerlessness. An indicator showing the development of community capacity refers to the interest displayed by the people towards the program and their frequent and active participation.

The results become obvious and the capacities, energies and resources of many communities improve as the capacity increases.

Building community capacity takes time, effort and requires governance. It also takes the support of people with expertise and/or funds for training. Increasing community capacity is the direct result of an efficient process of community development and it is very important that anybody, whether aware or not of the process of community development, gets involved in the activities.

Important to remind!

Results of capacity building:

- Stronger community relations;
- Healthier people, safer and socially secure families, welcoming communities;
- Increased number of community-based opportunities;
- Strengthened capacity of the community members to share ideas during the action;
- Increased competency to design and achieve joint purposes;
- Broaden intuition to know what has to be done and how it has to be done and what has to be quitted;
- Strengthened respect for limited resources, people included, so as replication and waste be eliminated;
- Increased awareness on the importance of protection, support and improvement of the conditions for vulnerable people, distinct cultures, fluctuating economies and environments;
- Skilled governance;
- Increased interest of the youth to become prospective leaders;
- Increased capacity to deal with disagreements, threats and facts to the benefit of community.

1.5 Dimensions of the community

All cultures and social organisations (communities) have different sizes. A total of *six dimensions* are frequently referred to. These dimensions of the community are inherited through symbols and they join learned systems of ideas and behaviour.

The dimensions of the community are:

- Technological;
- Economic;
- Politic;
- Institutional or social;
- Of aesthetic value;
- Of creeds - perceptions.

All these dimensions are joined within a system, they rely on learned behaviours that transcend from one individual to the other and they are learned.

The technological dimension of the community

It refers to capital, to the instruments, abilities and ways outlining the interface between humanity and nature.

The economic dimension of the community

It joins the different ways, means of production and allocation of goods, services and welfare.

The political dimension of the community

It includes the different ways and means to allocate the power, to influence and to make decisions. It also comprises, but is not limited to, the governing system and to the management systems. It also refers to the manner in which the people, organised in small groups, take decisions. A community specialist should be able to identify the different types of community leaders. Part of them have traditional or bureaucratic authority, other can have charisma. When working within the community the specialist must be able to help the acting powers to develop and take decisions. He must also promote community unity and the decision-making groups to the benefit of the entire community.

The institutional dimension of the community

The social or institutional dimension of the community consists of the ways by which people interact and react, what they expect from each other in action and interaction. It includes different institutions such as the family, marriage and friendship. A successful specialist should know the local institutions and the part each of them play. He should also know the parts played by men and women and which are the main forms of social interaction.

The value dimension of the community

This is the structure of ideas, many times paradoxical, inconsistent, most times contradictory, which the people have on good and bad, nice and ugly, right and wrong. They justify people action when they take a particular course.

The dimension related to perceptions and creeds of the community

This is yet another structure of ideas, often contradictory, which the people have on nature, universe, the world and their role within it. Also included are the ideas on causes and their effects, on the nature of time. To be a catalyst of social change, the specialist must make suggestions and promote actions that are not in contradiction with the creeds, which are very close to them according to each single community

All these six dimensions of the culture/humanity are important. An aspect worth reminding is that in each society, community or institution, these elements of culture blend by the interaction between individuals. Some of the elements are learned starting from birth throughout the entire life, others are inherited from generation to generation.

1.6 The functions that the community components fulfil

They are:

The function of production-distribution-consumption is a major function by which the community produces goods and services and by which it develops mechanisms of distribution for consumption by community members. This means that the community offers job opportunities for the community families, that it is viable economically to a certain extent. This covers the economic units and the community services, the relations between them and the relations on the vertical with extra-community economic systems or services.

We must have information on the economic resources of the community on what economic units and services are located within the community and to what extent they fulfil the function to produce for the community members.

The function of socialisation is very important for the community context of interventions focusing on family and child protection. The children interiorise knowledge, values and socially acceptable behaviour patterns through the multiple socialisation outlets acting mainly within the community. Where the community does not support this process, breaks appear within the system of social participation meaning that the individual can no longer be involved in the economic and social activities. Socialisation involves the family and other social groups within the community and outside it. The education system fulfils most of this function next to the family, church, informal groups, etc.

Between the institutions acting in socialization there are relations bearing significance for socialization concomitantly with the relations developed on the vertical by each social unit. It is important to know to what extent the socialization outlets fulfil their function in an optimal manner.

The function of social control is given by the process through which a group influences the behaviour of its components towards compliance with the community norms.

The local administration is the prototype unit at community level relevant to this function. Also important are the relations whom the community has with the central governance, with other child protection organisations external to the community, as well as the relations developing within the community with the organisations of social control (police, school, etc.).

The function of social participation refers to the degree of involvement of the local human resources to solve community problems, mainly those related to the family and child protection.

The identification of all the formal organisations that offer the opportunity for social participation, associations, unions, clubs, parties, religious organisations, resource centres, volunteer organisations and the monitoring of the manner in which they promote participation may explain the mechanisms of participation at the local level.

The function of mutual support requires the potential formal and informal aid existing within the community and which the families and children can count on. We refer both to the already existing services targeting the family and children and to the informal support of the networks of friends, relatives, colleagues, neighbours, which is named social capital.

1.7 Types of community capacities:

- **Primary:** resources and capacities located within the community and under its control. The most important resources of this type are the human resources. Usually the people are regarded as clients, recipients of external measures. However, most times they have knowledge, skills, interests that can be used for development (the ability to start a business, to get involved in managing and achieving social services, knowledge on child rising, special personal gifts, etc.). The local, individual or family businesses, which usually centre of community life, can also be integrated within the process of development.
- **Secondary:** capacities located within the community but controlled from the outside: schools, private organisations, non-profit organisations, public institutions, services, and physical resources.
- **Potential:** resources outside the community controlled from the outside that can be involved in the process of development: potential investments, income from social benefits, information.

The goal of the programs of community development is to contribute to local community development by encouraging their developmental potential.

There are *three main directions of community intervention*:

- **Community development through economic interventions** – job creation and implicitly income generation, investments in the development of small and medium size enterprises;

- **Community development through increased participation of the community members** in identifying and solving their own problems – developing the capacity of association, human capital development;
- **Perspective of community development through the supply of services:** social, educational, and cultural, for different groups or persons.

Without underestimating the importance of the economic problems of the local communities the programs focused on the social area leaving from the idea that local development stagnation is due not just to the lack of economic resources, but also due to the lack of competencies to identify and use economic resources.

Social development is a priority for community development to the extent to which the human resources allow the enrichment of the other types of resources through their effort of their identification, valorisation and maintenance. The general principle is not to solve a punctual problem, rather to support the development initiatives already outlined within the local communities towards sustainable local community development. The purpose of the interventions is to encourage the development initiatives within the communities displaying development potential through organizations engaged in community development that can prove their competency in achieving a project in this field. Community actions must be subordinated, however, to the principles of community support to solve own problems relying on a community infrastructure able to allow this, rather than to finance free community services. The building of abilities to identify and draw development resources within the community is more important than financing individual projects that solve punctual problems.

The following aspects resulted from running community development programs:

- The identification of community needs must be done in a coherent and articulate manner;
- The main targets in project design and initiation are:
 - **Infrastructure and economics** (access, communication, local facilities, finding markets for the local goods);
 - **Social** (supply services, relations between the local social actors, increased social cohesion);
 - **Cultural** (increased culture on community development).
- There are several approaches and types of projects (communication, preparation and holding of meetings, support for the community institutions – education, health, social, economic – targeting poverty control and alleviation);
- There are several factors contributing to the development of success projects:
 - Good knowledge of community specificity;
 - Positive previous experiences;
 - Capacities of the involved social actors;
 - Openness and participation of the local authorities;

- Increased interest of the potential beneficiaries for the programs of community development;
- Focusing on fundamental problems of community development; human resources training, identification of the local needs and of the development potential, development of viable partnerships, increased involvement of the community members, identification of the successful practices and elaboration of documents on community intervention.

Chapter II DIVERSITY

The word *diversity* is often used in terms of multi-cultural and ethnic diversity. This delivers an imagination of different cultures that exist in parallel. However, we understand the society as a transcultural society. There is neither a consistent national culture nor other pure cultures of ethnic groups. Taking into consideration the nowadays mobility, cross boarding and globalisation, the static concept of a cultural identity of the national majority does not make sense. It is dynamic, fluent and constantly influenced by a variety of changes. And also within one ethnic community there are existing differences concerning, for instance, the social background and the access to education, work or social system.

Furthermore, cultural identity cannot be equated with national identity. Historically national identities were developed and structured when the European states were built up. The imagination of a consistent homogeneous national culture was intimately connected with the formation of a common nation identity. The main debate about integration delivers mostly the message that people with another ethnic background should give up parts of their own culture in favour of the national culture. The demands on integration are often equated with assimilation and adoption of destination country values and the dominating norms.

This perception got worse after 9/11 due to the debates about interior security and the fight on international terrorism. For example, it has increased prejudice and discrimination against Muslim people.

However, the linguistic, cultural and ethnic diversity that already existed for centuries was ignored in this debate. The alleged consistent national culture has been changed inevitably because of migration.

2.1 Migration across the countries taking part in the project

2.1.1 Germany

Migration isn't a new phenomenon in Germany even though the main debate has given the expression that Germany has been no immigration country until now.

In fact, Germany has been a country with immigration, transmigration and emigration for centuries. The reasons for migration and immigration to and out of Germany are manifold: personal and/or political reasons, social and economic poorness, search for work and a better perspective in the future.

These have been important reasons for emigrants from Germany and other European countries (e.g. Ireland, Poland, Italy) when they emigrated to the USA or

Australia in the 19th century. And these are exactly the same reasons why most people from Middle and East Europe, Africa, Asia or Latin America are migrating to the EU today.

There are different stages of immigration and debates around migration in the history of Germany. Directly after World War II, 1945, 12 million, mostly German-speaking refugees, who were expelled or fled after Germany had lost the war, immigrated from formerly Germany occupied regions in Eastern Europe and Russia.

The next phase began in 1955 when the German state and the free enterprise recruited so-called guest workers („Gastarbeiter“) from Italy, Greece, Portugal, Turkey, Yugoslavia etc. At the beginning there arrived mostly young men, who should carry out simple tasks in the booming post-war economy and who should go back to their home-countries after a couple of years, sometimes only after months. Then the female workers arrived in the 60's, mainly working in the textile industry and in the hospitals. The guest workers stayed on for longer and called for their families, increasingly since 1973. In this year the state stopped the recruitments and drastically reduced the possibilities for labour-migration to Germany. Only family members could immigrate. 11 Mio guest workers re-emigrated, from a total of 14 Mio, the rest of them remained. The guest workers became immigrants, without acceptance of the German majority for a long time. Their children, the second generation of these immigrants, were also treated like foreigners, despite the fact that they were born and grew up in Germany.

In the same way the German Democratic Republic recruited workers from Vietnam, Angola and Cuba. At first they educated them, but step-by-step they assigned them more unqualified tasks. The workers weren't given big chances to integrate. After 1990 the Federal Government tried to send them back to their home countries. Only a few found a way to acquire a title for a residence permit status.

Since the 1960s, ethnic Germans from the Soviet Union came to Germany, especially from Kazakhstan, Russia, and Ukraine. During the time of Perestroika, and after the dissolution of the Soviet Union, the number of immigrants increased. About 4 Mio resettler, the so-called „Aussiedler“ came between 1950 and 2002 to West Germany respectively the united Germany since 1990, 2,9 Mio of them only in the time after 1987. Meanwhile, the immigration declined because of institutional restrictions since the midst of the 90's, for example quotas and language tests. Since 2005 the called family members must also demonstrate their German language skills.

The resettles are German subjects and have better legal conditions than other immigrants. On the other hand, they experience the same social marginalisation due to the lack of German language abilities and different backgrounds. And they were much more forced to assimilate because they inhabit the German citizenship.

The bilingual competences obtain mostly no acceptance and the use of the Russian language for example raises hackles in the German society. As a result, the

immigrants back out of public social life and spend their time mostly in their own communities.

In the 80's and at the beginning of the 90's an increasing number of refugees applied for asylum, although only few of worldwide fleeing refugees came to Europe or least of all Germany. The heated, sometimes hysterical, debate about the asylum seekers, which are excluded from the labour market, resulted in the drastic restriction of the asylum law in 1993. The consequences were decreasing numbers of asylum applies and asylum grants. At the same time the number of undocumented people with irregular residence rises. They must live in fear of getting arrested or deported all the time. So they live a shadowy existence in a society which doesn't want to have them in their country, even though a vast majority benefit from the invisible work done by undocumented people.

There are four other sizable groups of people that have lived in Germany for centuries. They are referred to as "national minorities" (nationale Minderheiten): Danes, Frisians, Roma and Sinti, and Sorbs. The Roma people for example have been in Germany since the Middle Ages. The Nazis persecuted them, and thousands of Roma living in Germany were killed by the Nazi regime. Nowadays, they are spreaded all over Germany, mostly living in major cities. It is difficult to estimate their exact number but a vague figure given by the German Department of the Interior is about 70.000. In the 1990s, many Roma moved to Germany from former Yugoslavia. In contrast to the old-established Roma population, the majority of them do not have German citizenship; they are classified as immigrants or refugees.

2.1.2 Lithuania

The current ethnic composition of Lithuania has suffered great changes due to historical development. The main role in the process of formation of ethnic groups and communities in Lithuania is ascribed to migration. Considerable changes in the number of population began in 1940 and were related to the losses of the population due to the World War II. Also, this period covered the Holocaust, emigration of the Polish intelligentsia and Soviet deportations. Overall, in 1940-1958 Lithuania lost about one million people. The relative population losses in the Baltics in the 1940s were among the highest in the world.

The migration of labour force of other nationalities formed an ethnic group of the immigrants of the first generation. Large numbers of workers moved from the neighbouring Soviet republics to Lithuania. After the territorial annexation of Lithuania by the USSR, the industrialisation has caused migration of workers from Ukraine, Belarus, Russia and Trans-Caucasia.

The implementation of two mega-projects in the late 70s in Lithuania resulted in a significant extension of the network of settlement, with the accompanying mass

migration to certain regions: the Mažeikiai oil refinery, and the Ignalina nuclear plant, what resulted in Russian majority in the new town of Visaginas. The immigrants who arrived to Lithuania during the Soviet period are currently naturalized and consider them Lithuanian citizens.

However, since 1989, as a result of political, social and economic changes in Lithuania, the migration situation started to change, with some migration flows even reversing their direction. The process of restoration of independent states has stimulated emigration of the population of non-titular nationalities from the Baltic States. As the official statistical data reveal the flows of emigrants in 1990-1993 were mostly directed to Russia, Belarus and other CIS countries (Commonwealth of Independent States) while since 1994 most emigrants have left for Western Europe and the United States. The level of emigration reached its peak in 1992, when emigration to the CIS countries was 27 thousand people.

Up to now, Lithuania has a negative migration balance with the number of emigrants exceeding the number of immigrants. This trend has been prevailing in Lithuania for several years and especially after Lithuania's membership into the European Union in 2004 when a free movement of persons was legalized in Lithuania and the three EU member states – the Great Britain, Ireland and Sweden – were the first to open their labour market for Lithuanian citizens.

Although immigration is not a new phenomenon in Lithuania the scope of it is quite low. A new tendency is taking shape in immigration – Lithuanian citizens are coming back to Lithuania. Among 6.8 thousand immigrants in 2005 there were more than 4 thousand citizens of Lithuania. Because of this the number of foreigners residing in the Republic of Lithuania is rather small as compared to other European countries.

The current flows of immigrants to Lithuania mainly consist of the following three categories of the arriving persons: returning citizens, reunion of family members and migration on business. The majority of immigrants come from Russia and the CIS countries.

The international migration is far from being a homogeneous process and the migration flows that affect Lithuania are undergoing different transformations.

2.1.3 Poland

During most of its history, Poland was a multiethnic society. This ethnic diversity was reduced sharply by the World War II and the migrations that followed it. The Jewish population, which in the interwar period was over 10 percent of Poland's total and over 30 percent of Warsaw's, was reduced by about 3 million in the Holocaust. Postwar resettlement and adjustment of borders sent about 2 million Germans from Polish territory westward and awarded the Polish territory inhabited by 500,000 Ukrainians, Belarusians, and Lithuanians to the Soviet Union. An estimated 3 million ethnic Poles repatriated from the Soviet Union and by thousands of others who returned from emigration or combat in the West replaced these multiethnic émigrés. Poland's communist governments, which consistently emphasized ethnic homogeneity, had not differentiated ethnic groups in official census statistics.¹

Poland has been one of the most important countries on the migratory map of Europe and Poles have always played a vital part in the economic migrations to the Western European countries and to the United States. Since the 1980s, when the intensification of the migratory moves took place, the amount of migrants have affirmed on the very high level and international mobility of people has become one of the most important components of the socio-economic reality in Poland. These tendencies have been strengthened by the institutional change which took place after joining the European Union and when the EU labour market was (partially) opened for Polish workers. Since the beginning of the 1990s, when the liberalization of the border movements occurred, the scope of the immigration to Poland has also gradually increased. For the reason that large amount of people illegally undertaking the employment in Poland usually report themselves as tourists or visitors, the quantitative evaluation of the immigration to Poland is exceptionally intricate. However, the data concerning the dynamics of the border movements and the estimations of irregular migration indicate that the role played by foreigners is becoming progressively important on the Polish labour market and on the Polish society².

After joining the EU by Poland a lot of Polish people, especially the youth just after graduating from high schools and universities, emigrated to Western Europe countries. It is said that more than 1 million residents left Poland and it is one of the largest emigration process in Europe after the World War II. The process has not finished yet, as the salaries and economical conditions in Poland are still lower than in the “old EU countries”. In such a situation, just now, the government motivates people from Eastern Europe countries to come to Poland for seasonal jobs. Observing the big demand for the work force in Poland that process of “motivation” will be increased during next years.

¹ http://www.photius.com/countries/poland/society/poland_society_ethnic_groups.html

² <http://www.migracje.uw.edu.pl/index.php/Project/Modul>

Although the number of Polish residents being in productive age is high in proportion to the number of retired people there are market signals, which confirm that the Polish society has to open promptly for people from abroad. In such a case the intercultural learning will be significant in that process. The Polish society is open and tolerant for new cultures. Today public opinion researches say that Poland has the biggest rate of people with positive attitude for EU broadening. The problem is that the Polish society has the smallest experience and knowledge about living and cooperating with other cultures, due to the fact the Polish society is one the most homogeneous in today's Europe. The proper plan of implementing the intercultural education to the Polish educational system would be very advisable.

2.1.4 Romania

Romania was not confronted with a wave of immigration during the past 15 years, but rather with population that emigrated to the western countries seeking jobs and a better life, better payments than in Romania. Those who migrated belong to the following social categories: professionals in various fields (particularly IT and constructions), unskilled workers for agriculture, etc. Even though many of the emigrants integrated professionally, the links with the communities of origin are maintained, most of the earnings in the countries where they work are invested in Romania; many plan to return to Romania in the future. In some countries (Spain, Italy, France, Canada) there are quite large communities of Romanians.

Even though Romania was not confronted with a wave of foreign immigrants as many countries did during the past 15 years, we observe the communities of Asian migrants (Chinese) and of Arabian migrants (Jordanians, Lebanese, Iraqi, etc.) particularly in the large towns.

A special situation is the migration of the population from the Republic of Moldova to Romania. The Moldova is the state with Romanian origin, with Romanian as the official language and is less developed than Romania. Waves of immigrants from the Republic of Moldova come to Romania (particularly young people) to study or to work. Their knowledge of Romanian language makes their social and professional integration easier. After 1.01.2007, when Romania joined the EU, a higher pressure of immigrants from the Republic of Moldova to Romania is likely.

Now, after joining the EU, the larger emigration flow to the Western Countries is expected, especially when some of the EU countries will open their labour markets for the new EU members.

2.1.5 Spain

In spite of Spain's migration past, the arrival of economic immigrants in the beginning of 90s was a tendency requiring social as well as legislative response. There were around 200.000 foreigners in 1981, around 800.000 in 1991 (many of them retired Europeans), more than 1.5 million by 2004 and more than 3 million by the year 2006. The numbers stated above are official government data and only include foreigners with a valid visa or residence permit. This is an important fact due to the considerable number of illegal immigrants.

By continents, resident foreigners in Spain are composed by 33.1 % Europeans, 23.7 % Africans, 36.6 % Americans and a 6.48 % Asians.

Foreigners currently constitute 8.5 % of the Spanish population. Moroccans are the largest immigrant population (exceeding 500,000) followed by Ecuadorians.

Areas bordering on the Mediterranean and the Community of Madrid attract the highest share of foreign citizens: 15.9 % are registered in the Balearic Islands, 13.1 % in Madrid, 12.4 % in the Valencia and Murcia and finally 11.4 % in Catalonia.

A total of 2.63 million jobs were created between 2001 and 2005 of which foreigners occupied 1.32 million. Simultaneously, the native Spanish unemployment rate has decreased. Not only has the immigration not created unemployment, but it has reduced it as well.

The average immigrant education level is higher than the natives'; however, the young natives have higher education level than the immigrants (Need for education).

With regards to the economy, immigrants have increased their contribution to the increase in the gross national product (GNP) from 7 % (0.3 of 4.1 points) in 1996-2000 to 40 % (1.2 of 3.1 points) in the last five years. The per capita income (GNP per person) is 3 % higher thanks to immigration.

Immigration has boosted the income per capita with 3 percentage points in the period 1996-2006 and 2 percentage points in the last five years, equivalent to 623 € per person.

Immigrants contribute to the welfare state with 0.5 % of GNP. Their net positive contribution is expected to increase over the next 10 years. Nevertheless, this positive effect will decrease in later decades as immigrants become older and become eligible for retirement pensions.

The above data give an idea of the magnitude and some of the aspects of the immigration phenomenon, but persons arriving to Spain as immigrants experience a number of difficulties and barriers. They are a particularly vulnerable group, especially during the initial part of their stay in our country, as many do not know neither the language nor the culture or customs. Another important factor that affects the well being of immigrants is the lack of the appropriate documentation. Many immigrants enter the country without the required documentation, which exposes them to frauds, labour exploitation, societal rejection, mafias etc.

One of the main objectives of the Spanish foreign policy since the arrival of democracy has been to increase its influence in Latin America. Spain has a special interest in this area due to the historical bows and a common linguistic, cultural and religious inheritance. The economic investments and the diplomatic initiatives have recently added to the most nostalgic connections between Spain and its previous colonies. The relations between Spain and Latin America have experienced a deep transformation from the imperial days of Spain. Resentment of Spain as the imperial power continued for a long time after the colonial period because many Latin Americans blamed Spain for their lack of progress and its problems with democratization. In the years of independence the attitude of most Latin Americans was one of disdain for Spain. This changed after the Spanish-American war in 1898. The devastating effect of defeat by the United States on Spain, combined with increasing interference of the United States in Latin America, led the two Hispanic areas to draw closer to each other, re-emphasizing their common ties. In the 50s, communications and the transports' modernization facilitated contacts between Spain and Latin America. Spanish transition to a democratic form of government was parallel to the establishment of several forms of democratic government in some Latin American countries. Not surprisingly, Spain is receiving nowadays a large number of immigrants from Latin America, accounting for more than one third of the total immigrant population.

It is evident that in the countries like Germany or Spain the migration has been a very important issue for many years because these countries experience a large flow of immigration caused by the economical reasons. On the contrary, Lithuania and Poland experienced a big flow of emigration to "old EU countries" after joining the EU in 2005. The similar process would be observed soon in Romania due to the recent EU accession in 2007.

After a couple of years the new EU members would surely face the immigration caused by the economical reasons, as their economies are getting better and their GDP is rising much faster than in the Western Countries. This fact will attract many immigrants looking for a better life.

2.2 Population structure

Apart from the migration, the second most important factor influencing diversity is the population structure.

Country	No. of inhabitants	Population description
Germany	82 005 000 ³	There are more than 15 million people of non-German descent (first, second and third generation), about 7 million of which are foreign

³ data from March 2007

Country	No. of inhabitants	Population description
		<p>residents. Thereof one third has been living in Germany for more than 20 years and nearly two thirds for more than 8 years. The largest single nationality group are the Turkish with 2.4 % of the population. Other 6.1% (made up largely of Greek, Italian, Polish, Russian, Serbo-Croatian, Spanish).</p> <p>But the official population statistic is only of limited value. Some are considered as foreign residents which have not been immigrated. From about 6,7 Mio foreign residents 1,4 Mio (21%) were born in Germany, among two thirds of children and youth without a German passport. On the other side, there are German citizens with a migration background (naturalized citizens, resettles or with another first language).</p> <p>In 2004 only 10 % of the foreign residents had a residence permit status. Although a lot of them have been living and working in Germany for a long time, they often possess an insecure status and are excluded from political participation, from a lot of social rights and are not allowed to work. This is deeply rooted in the German political tradition concerning foreigners: to create the German citizenship only by descent (jus sanguineous) for a long time, the denial of acceptance being an immigration country and to make a difference between interior people and foreigners.</p>
Lithuania	3 385 000 ⁴	<p>Lithuania is a multi-ethnic state, in which one ethnic group, Lithuanians, accounts for an overwhelming majority of the population. During the last year ethnic composition of Lithuania underwent similar minor changes. In 2006 Lithuanian citizens made up 83.5% of all population and only 16.5% were ethnic minorities: Polish 6.7%, Russian 6.3%, Byelorussian 1.2%, Ukrainians 0.7%, others - Jews, Germans, Tartars, Latvian, Roma - 0.7% while 0.9% of the population did not indicate their nationality at all. Russians, the biggest and socially heterogeneous minority in the past, has yielded its position to the Poles and become the second biggest minority in Lithuania. Jews, described as a non-territorial minority, present a Diaspora. The Roma minority (currently there are about 3000 of them in Lithuania) is also a non-territorial minority, which keeps a prominent cultural distance and is characterized by limited social mobility.</p> <p>The official language is Lithuanian, but ethnic minorities have the right to use their language where they form a substantial part of the population. Russian speakers comprise 8% of the population of Lithuania and Polish - 5.6%. The ethnic specificity is characteristic to certain regions of Lithuania. Lithuanians comprise a minority in the regions of Šalčininkai, Vilnius, Švenčionys and the town of</p>

⁴ data from January 2007

Country	No. of inhabitants	Population description
		<p>Visaginas. The country hosts people of yet 115 different ethnic backgrounds. Predominant religion is Roman Catholic (79% of Lithuania's population), Russian Orthodox accounts for 4.1% and Protestants 1.9%. Also there are Evangelical Lutherans, Evangelical Reformers, Old Believers, Jews, Sunni Muslims, Karaims.</p>
Poland	38 122 000 ⁵	<p>In Poland 96.74 % of the population considers itself Polish, 1.23% declares another nationality. 2.03% don't declare any nationality. Nowadays in Poland there is a dispute: what is the difference between national minority and ethnic group. There is still no clear definition of any of these terms in the Polish legal system. According to Interior Ministry in Poland the country is inhabited by 9 national groups (Germans, Belarusians, Ukrainians, Lithuanians, Slovaks, Russians, Jews, Czech and Armenians) and 4 ethnic groups (Roma, Lemkos, Tartars and Karaites).</p> <p>The official language is Polish, but ethnic minorities have the right to use their language where they form a substantial part of the population. Predominant religion is Roman Catholic (94.8% of Poland's population). The rest of the population consists mainly of Eastern Orthodox (about 509 500), Jehovah's Witnesses (about 123 034) and various Protestants.</p>
Romania	21 155 000 ⁶	<p>In Romania everybody is free to declare his/her ethnic belongings. The population structure by ethnicity can be presented as follows: Romanians - 89, 5%, Hungarians - 6, 6%, Roma people - 2, 5%, Germans - 0,3%, others (Slovaks, Russians, Turkish, Serbs, Bulgarians) - 3,1%.</p> <p>The 2002 Census results show that 91% from whole population declared Romanian language as a mother tongue.</p> <p>From the whole population 99,8% declared the affiliation to a religion. The main religion is Orthodox (86,7%), Roman-catholic (4,7%), Greek-catholic (0,9%), Reformats (3,2%), Pentecostal (1,5%), Baptists (0,6%), Adventists (day 7) (0,4%), Christians by Evangeline (0,2%).</p>
Spain	44 708 964 ⁷	<p>The Spanish Constitution in its second article recognizes historic entities ("nationalities", a carefully chosen word in order to avoid the more politically loaded "nations") and regions inside the unity of the Spanish nation. The Spanish identity is for some people more an overlap of different regional identities than a sole Spanish identity. Indeed, some of the regional identities may be even in conflict with the Spanish one.</p> <p>In particular, a large proportion of Catalans, Basques and Galicians,</p>

⁵ data from January 2007

⁶ data from the year 2007

⁷ CENSUS 2006

Country	No. of inhabitants	Population description
		<p>quite frequently identify, respectively, primarily with Catalonia, the Basque Country and Galicia, with Spain only second or not at all. The majority of these groups though, identify themselves both as Basques, Catalans or Galicians and Spaniards at the same time.</p> <p>Almost all communities have a majority of people identifying as much with Spain as with the Autonomous Community (except Madrid, where Spain is the primary identity, and Catalonia, Basque Country, Galicia, and the Balearics, where people tend to identify more with their Autonomous Community). It is this last feature of "shared identity" between the more local level or Autonomous Community and the Spanish level which makes the identity question in Spain complex and far from univocal.</p> <p>Spanish (called both <i>español</i> and <i>castellano</i> in the language itself) is the official language throughout Spain, but other regional languages are also spoken and are the primary languages in some of their respective geographies. The following languages are co-official with Spanish according to the appropriate Autonomy Status: Catalan (<i>català</i>), which is known as Valencian in the Autonomous Community of Valencia, Basque (<i>euskera</i>) and Galician (<i>galego</i>).</p> <p>Roman Catholicism is the main religion in the country. About 76% of Spaniards self-identify as Catholics, about 2% with another religious faith, and about 19% identify as non-believers or atheists.⁸</p>

2.3 Considerations about diversity

Diversity in a society does not only mean linguistic or ethnic diversity but the simultaneity of different values, set of beliefs, views and ways of life. Most people in a plural society take part in different groups or settings – often they occupy diverse roles at the same time, - depending on the context in which they range.

However, some ways of living and thinking are disapproved and discriminated by the dominant culture of the wider society, ways of life which are practiced by minorities, religious or ethnic groups, immigrants in the first, second or third generation, gay men and lesbians, etc.

Mostly the diverse and plural minorities have different philosophical or political agendas, but they are united in resisting the wider society's homogenising expectation to assimilate under the alleged majority culture. In their own different ways they want the majority to recognize and to accept the legitimacy of their differences. Furthermore, respect and acceptance should not be confused with toleration. It means rather the acceptance of differences and diversity, but to get equal rights and equal access to social

⁸ <http://en.wikipedia.org/wiki/Spain>

resources at the same time. In contrast, tolerance is only the acceptance of the difference without admission of rights.

Chapter 3 INTERCULTURAL EDUCATION

The modern society is a dynamic one characterized by diversity and change. The contemporary society approaches more and more the issue of living “together”. We belong to different ethnic groups, to different religious cultures, to different linguistic cultures and cohabiting within this diversity is a must.

The intercultural education approaches education from the perspective of cultural diversity and refers to the phenomenon of cultural interaction between people, cultures, religions, speakers of different languages, people with different conceptions and opinions etc.

Intercultural education is on the one side a description of reality and on the other side a desirable state of facts.

Intercultural education is an education of the interpersonal relations involving members of different cultures. The goals of such type of education are:

- Increase the efficiency of the cross cultural relations;
- Increase the level of tolerance and acceptance of those different from us;
- Prepare the people to perceive, accept and respect diversity to mediate the social relations.

There are several differences that can be met at different levels:

- Language of communication;
- Religion;
- Social practices of communication;
- Manner of relationship;
- Clothing;
- Eating habits;
- Spending the free time;
- Traditions, norms, customs;
- Physical aspect and various disabilities.

The wide spectrum of diversities trigger in the individual complex reactions of cognitive, affective, behavioural nature and the interaction with other people perceived as different.

Intercultural education presumes its achievement within a diverse social environment in which the diverse cultural manifestations meet.

The values that derive from the intercultural education (tolerance, openness, acceptance of the differences, understanding diversity etc.) are built within personalities of the educated people through sustained and systematic efforts. Differences must be regarded as sources of personal and community development, not as a source of danger, discomfort, tension etc.

Intercultural education is characterized by interaction, exchange, communication, cooperation, overcoming the cultural barriers, solidarity, and trust and mutual respect. Interculturalism requires understanding; appreciation and valorisation of own culture and respect for the culture of the other, for their values, customs, traditions.

Intercultural education is seen within this context as the grounds for approaching the cultural differences both in terms of culture (values, principles, customs etc.) and in terms of gender difference, social difference and economic difference. It approaches education from the perspective of the education for all in the spirit of acknowledging the differences existing within a society.

Intercultural education is a dimension of education in terms of worldwide coverage (next to other forms of education: for sustainable development, for human rights, for peace, for environmental respect and protection) that rely on:

- Democratic values: liberty, justice, equality, peace;
- Cross cultural values: pluralism, tolerance, openness towards the others, responsibility;
- Values of opening towards the world: solidarity, cooperation and involvement.

The term of intercultural education is a developing concept, approached in scientific events for about one decade. The research targeted particularly the identification of the means for socio-educational integration requested by an increasing number of immigrant students.

3.1 Universe of the intercultural education

The **intercultural education** “targets education, to train people able to appreciate the various cultures established within a traditional society and therefore to accept to evolve in contact with these cultures so that this diversity becomes a positive element which to enrich the cultural, social and economic life of the environment” (Chancy report, Cucos C., Education. Cultural and cross cultural dimensions, Polirom Press, Iasi, 2001).

The **intercultural education** “designates any systematic effort aiming to develop in the members of the majoritary groups and in the members of the minority groups:

- A better knowledge of the state of culture in modern societies;
- An increased capacity of communication between persons of different cultures;
- Attitudes better adapted to the context of the different cultures and groups within a given society, thanks, particularly to a better understanding of the psycho-social mechanisms and of the socio-political factors susceptible to control xenophobia and racism;

- An increased capacity to participate in the social, interaction creator of the identities and common humanity.” (Fernard Ouellet – Sherbrooke University; Cucos C., Education. Cultural and cross cultural dimensions, Polirom Press, Iasi, 2001).

The **intercultural education** aims at a pedagogical approach of the cultural differences, strategy that considers the spiritual specificities or other type of specificities (gender difference, social difference or economic difference), avoiding as much as possible the risks running from the unequal exchanges between cultures or, even worse, the trends of culture atomization. The cross cultural approach (...) is not a new science, or a new curriculum, rather it is a new methodology that seeks to integrate, within the interrogation on the educational space data from psychology, anthropology, social sciences, politics, culture, history” (Constantin Cucos).

Interculturalism involves understanding, appreciation and valorization of own culture, to which the respect based on authentic information and on the construction of curiosity towards the ethnic culture of the other add.

Interculturalitate is a process that occurs at the intersection of cultures; it is not a purpose per se but it can become finality when the unnatural transformations or the adverse behaviors at this level of culture intersection are observed.

3.1.1 Origin of the term of intercultural education

Intercultural education originated in the notion of culture, the core meaning of which being:

1. Myths, norms, values;
2. Customs and traditions;
3. Different ways of doing different things;
4. Different behaviours and attitudes.

Culture is manifested in the relations between the members of a society or social group or in their relations with the members of other socio-cultural groups allowing the people to live together.

Coordinates such as give the culture of a society/social group:

- Geographical area;
- Contacts with other human groups;
- Common history shared along generations;
- Spoken language;
- The religion or religions of the group members;
- Organisation/structure of the particular group;
- Way of getting and exerting the power;
- Conception on the world and on the human being;
- Ways of spending the free time etc.

Cultural pluralism must be regarded both from the perspective of respecting the cultural differences and of the dialogue of the cultures which acknowledge that beyond the differences between them each of the cultures brings its contribution to enriching the human experience and that each of them is an effort of turning a particular experience universal.

Culture is an assembly of distinct spiritual traits, material and intellectual characteristics specific to a society or social group, included in ways of life, systems of values, creeds and customs (Encyclopaedic dictionary of philosophy, All Press, 1999).

The analysis of the different definitions of the culture reveals a few characteristics of it:

- Culture is not innate, rather it is acquired;
- The diverse aspects of the culture form a system;
- Culture is shared, it has a collective dimension, delimiting thus various cultural groups (Hall, 1997);
- Culture is inherited from a generation to the next one undergoing modifications specific to the age in which it manifests, phenomena named by the specialists as *enculturation*.

Enculturation is the process by which a cultural group incorporates in its descendents specific value elements for their optimal integration within the community life. This action is not always conscious and doesn't require a formal framework of transmitting the cultural heritage

Culture “designates an assembly inherited socially and transmitted by behaviours and symbols bearing significance, a system of representations, a system of language that expresses itself under symbolic forms, a means by which the people communicate, perpetuate and develop their knowledge and attitudes towards life” that is in continuous change (Cristiane Perregaux - For an cross cultural approach in education, in Cross cultural education, experiences, policies, strategies, Polirom Press, Iasi, 1999, p.85).

Value

- It is the result of assigning, by the human conscience, of some qualities to an essential entity or state, subsequent to a preference, desire, intention;
- It is a situational, relational attribute that decants when man is oriented in a transcendental.

Cultural relativism – It is a concept according to which any behaviour can only be judged by relating it to the social context in which it appears. Before valorising the behaviours of some people, these will be related to the cultural background of creeds and expectations presumed by the basic cultural environment.

Relating the education to culture requires conceiving education as a project of teaching the values of culture to the human being as a process of acquiring the essential cultural tools into the core of the human being – its personality.

The establishment of the culture is a dynamic phenomenon that is built permanently.

The key elements in the relation between the cross cultural education and culture are as follows:

- Culture and cultural identity are dynamic phenomena;
- All human beings are bearers of culture and must freely chose their identity evolution;
- Intercultural education targets the interactions, communication, and closeness between various cultures bearers addressed to all people.

3.1.2 Theoretical bases of the intercultural education

The theoreticians underline the need to enroot the practices of the intercultural education within a theoretical background. The analysis of the existing educational practices reveals that there are more educational practices than theoretical approaches to the field of intercultural education.

Other authors (Cattafi–Maurer and Cattafi, 1991) say that the intercultural educational practices are marginal in the school curricula.

The theoreticians underline the need to enroot the practices of the intercultural education. Other approaches say that intercultural educational is too little submitted to theorisations, to very scientific approach and that it is contextual, it is done seeing and doing and it is the result of concrete interactions within a given situation.

Intercultural education can not be approached from just one perspective; it is a multicurricular issue that originates in many of the socio-human curricula such as:

General psychology

Generally, the epistemological option of the general psychology is to regard the person in its individuality, regardless the social context in which it acts.

Social psychology

Social psychology approaches aspects that are relevant to cross cultural education, such as:

- Study of the social attitudes, values, stereotypes, prejudices, social representations;
- Study of the relations between the social groups (inter group) and within the social groups (intra group);
- The stereotypes underlying the management of interactions within a multicultural society and which maintain distinct identities within a multicultural society.

Stereotypes – they are the process of issuing generalizing labels that originate from particular, incidental creeds and valorisations. People tend to categorise, to frame the reality within frameworks because in this way they can master easier the diversity, the multiplicity, the particular. This is self defence reaction of the individuals in front of diversity. The stereotypes are designs, rather rigid ones, used to understand the others and they are refractory to nuances. Stereotypes are mental images that organise and simplify the world by categories based on some common properties.

Prejudices – they represent a group of groundless opinions and attitudes related to an individual or group and they represent this individual (or group) in unfavourable light. The prejudice consists of personal creeds and rationalisations that allow unfair stereotypes by other groups of different race or creed and leads the way to adverse actions that often end in discrimination.

Discrimination – it consist in the unfavourable treatment and/or denying equal treatment for individuals or groups based on race, gender, religion, ethnic affiliation or disabilities

(differences or biases from the “normal”).

Intercultural psychology

It is an intercurricular approach whose beginnings can be found during the early 60s and which approaches the interaction between the individual and the different social groups.

Recent studies in the field of cross cultural psychology refer particularly to the groups or individuals that make contact especially in the situation of emigration.

The intercultural psychology studies the individual within its context, the way in which culture influences human behaviour within different contexts and the phenomenon of *enculturation*, it studies the societies and institutions that contribute to this phenomenon, it tries ultimately to establish relations between the variables at the level of the individual and at the level of the society.

Anthropology

It approached the phenomena of social change and acculturation before the intercultural psychology did. Anthropology studies events such as those related to minorities, immigrants, adopting qualitative methods of sociological research.

Ethnology and ethnography approached aspects such as the causes of emigration, the international character of the phenomenon and the cultural relations of the immigrants.

Anthropology also studies other phenomena such as the cultural inheritance along generations (enculturation), the educational practices within the family, the culture of family structure, the informal education and the ethno-psychanalysis of personality forming etc.

Sociology

Sociology brings into discussion a macro-social reflection on the importance of the socio-economic context and of the social conflicts. Pierre Dassen (Scientific grounds of a cross cultural pedagogy, in intercultural education. Experiences Policies Strategies, Polirom Press, Iasi, p.28) underlines the fact that this “dimension is often neglected in the cross cultural education whose followers tend to believe that problems of xenophobia and racism can be solved by pedagogy without a structural change of the society.”

Phenomena such as xenophobia, racism, influence of the social origin on education are studied by sociology. The analysis of the research results shows that xenophobia and racism have an origin that is determined and fuelled socially, that the social origin is an important variable in cross cultural education.

Intercultural communication

The theoretical preoccupations in this field approached the short-time cross cultural interactions (generated by tourism, travelling abroad to study, diplomatic or trade negotiation etc.) and analysed phenomena such as:

- Communication in situations in which the cultural referents are not the same;
- Importance of non-verbal communication;
- Relations of proximity;
- Feeling the “cultural shock” and the “shock of reintegration/return”;
- Learn cultural conventions.

Other curricula

Intercultural education is permanently open to intercurricular approaches and can as well draw strength from fields other than the ones mentioned earlier, such as sociolinguistics, semiotics, philosophy, demography, human geography, history, political sciences, international relations, studies on socio-human development.

- The new institutional strategies in the practice of intercultural education target the establishment of new abilities and competencies (both at the level of the people to be educated and at the level of the people that educate) in terms of norms and in terms of personal interactions (for the microclimate of relational values between the students, teachers and parents);
- Multicultural education should target the whole of culturally heterogeneous communities, not just the majoritary population.

3.1.3 Perspectives on the intercultural education

1. One of the perspectives in approaching intercultural education is that of the **solution to conflicts**: economic, historic, social, etc. that include a cultural component. It was considered that the lack of spiritual communication generates and maintains the other conflicting and tension states. One of the conditions to ease the tension of these conflicting states is to identify and maintain lines of spiritual communication.

Intercultural education can be approached from the perspective of conflicts as a **solution to intolerance, racism, xenophobia** and it can be a particularly useful tool in controlling them. By educating the population in a cross cultural spirit, trends of despise, unacceptance of different view points, values, behaviours, traditions etc. are avoided. Seen from this perspective, interculturalism is a tool to promote equal opportunity, the observance of human rights, to develop democracy.

Racism – ideology that promotes the superiority of a race towards another, struggling to preserve and keep uncontaminated the race considered to be privileged. This is a form of wrong justification of segregations and differentiations.

2. Another approach of interculturalism is from the perspective of the **relation between the dominant culture and the subcultures of the different groups** that living together in the same area and observes and transmits the basic values of the dominant culture.

Cultural relativism considers all cultures to be equally valid and introduces no criticism whatsoever, respecting in the same way all cultural behaviors; all situations are accepted as cultural values, even if they attempt on fundamental rights. It promotes a respectful racism which prevents evolution in the name of tradition. It brings a static vision of cultures and their history and denies any possibility of change.

In this approach we must start from the assessment according to which culture is a dynamic phenomenon that is constantly rebuilt based on the different experiences of the generations. A given culture has numerous subcultures, the culture being the result of the dynamic integration between the dominant culture and the range of subcultures. Subculture can represent groups such as:

- Ethnic minorities;
- Groups with religious creeds other than those of the majority;
- People with special needs (such as the disabled)
- People having a certain job;
- People working within the same institution;
- Members of a generation, etc.

The ethnic group of reference is considered to be the one that supplies the individual the support for socialisation, the psychological support for personal development within a social context with a strong society controlled by a dominant ethnic group. Thus, the school should adapt to reality, should conceive learning experiences, the educational curricula should be thus structured as to interpret the events from the ethnic perspectives of an ethnic group.

The notion of *ethnic group* has multiple meanings:

It describes how the people are defined, differentiated, organised and labelled as members of a group by their common physical or cultural traits;

Landmark for a system of creeds, values, practices shared by the people perceiving themselves as belonging to a group;

The feeling of attachment that a person or a group feels towards a common cultural heritage.

There are two major aspects that have to be approached here: assimilation a social integration within multicultural societies. The assimilating practices by which the individuals (particularly the immigrants) are integrated within the dominant societies are sources of interethnic conflicts.

Assimilation – one-way process by which the newcomers are included in the host society by adopting the language, customs, values and eventually the way of life of the dominant group. The individual or group are absorbed by the dominant group, their cultural identity being replaced by that of the dominant group.

Ethnocentrism - means judging one people's beliefs, historical events and social behaviours with the cultural codes of another; this attitude causes lack of understanding and assimilation¹.

Integration – multidimensional process that requires extension in the social, politic and

cultural plans. Integration requires the unification and merging of two or more human groups while preserving equitable socio-political positions. A new culture emerges after integration; it will not be a forced assimilation by either culture by the other one.

Assimilation shows particularly within the educational institutions that play the role of socialising the individuals within a common culture that adopts an attitude of ethnic neutrality. The ethnic affiliation of the students is left in charge of other institutions such as the church, the community organisations, the mass-media etc. The ideology of the assimilation ideology states that the style of education is universal. The results of the practices based on this conception are not quite encouraging. We can observe in the students belonging to various ethnic groups aspects such as poor school performance, school dropout, low enrolment (with major subsequent effects on the job they have and on their standard of living), aggressive and negativist attitudes and behaviours etc. The solution might rest in adapting the school to the educational requirements of the students rather than the adaptation of the students to the institution.

Assimilationist attitude – it starts from the premises that it is good for a cultural minority to dissolve, lose its specificity by integration until melting into the coordinates of the reception group. The assimilationism does not deny the idea that there are significant differences between cultures or ethnic groups, but it tends to understand ethnicity and specificity as something transient or spontaneous within an ever changing world.

Intercultural education is the one that supports the “peaceful” social integration of the minority groups without forcing them to give up their own identity. Within “mosaic”-type cultures that can be more and more observed nowadays any socio-cultural group can enrich the community life by exchange of identity elements, by dialogue and involvement of all the members of the multicultural community.

3. From the perspective of **outlining the personal identity** the cross cultural education starts from the observation that the persons get into contact with each other. It can be quite difficult to maintain social relations because one has to understand different ways of thinking, feeling and action. The people can develop different strategies within the interpersonal relations: either assume relations and openness towards the others, or withdrawal in self, defence of the personal identity and culture.

Identity appears as result of the interaction between the social and individual dimension of the human being. Identity is a complex structure in permanent reconstruction throughout the entire life. The identity of a person is created by interaction with other people, by differentiation and delimitation, involving a combination of elements:

- The way we see ourselves, our image of us;

- The way we behave which shows how the people around us get to know us;
- The way we are perceived by the people around us;
- The way we are treated by the people around us.

A person, a social group, a community can have several identities at the same time, certain social roles, life styles, collective manifestations etc.

Intercultural education, from the perspective of the personal identity, approaches both human development to get to know the own value and the respect for diversity, the valorisation of the different cultures.

4. Intercultural education, from the perspective of **opening towards multiple values**

From this perspective cross cultural education mainly targets the individual integration within a polymorphous and dynamic world. This building approach contributes to the development of individuality by valorising particular, unique traits that have to be known and developed and that come to the support of society ensuring its coherence, solidarity and functionality.

We may speak in this case of *multicultural education*.

Multicultural education is meant to clarify the ethnic identity of a person and to promote the appreciation by the others, to reduce the prejudices and stereotypes and to promote cultural pluralism and equal participation in the social institutions.

Multicultural societies

Different cultural, national, ethnic, religious... groups inhabit the same territory but they do not necessarily interact; the difference is often seen and used as main argument for discrimination.

The field literature makes differentiations of the terms of *multiculturality* and *interculturality* from the perspective of the social groups inhabiting a common area.

Multiculturality makes reference to a wide social area in which different socio-cultural groups live in a common physical area without explicitly wanting to communicate and cooperate, without purposely wanting to plan tight exchange relations and mutual knowledge. The multicultural societies are rather given realities in which the people belonging to different groups have incidental contacts or just when the concrete situations require it. Group tolerance is passive many groups inhabit the same area without having conflicts.

The *intercultural communities* are cultural, ethnic, religious groups that inhabit the same area, that have open relations of interaction, exchange and mutual knowledge, respecting the traditions, values and ways of life of each one. Interculturality is achieved at the concrete level of the individual, at the experience of the cultural diversity that it

lives. The cross cultural contacts and exchanges are not programmed but are achieved within frequent social interactions.

5. Intercultural education, from the perspective of the **cultural identity of the social groups**

The social groups are dynamic they come into contact with each other. Based on these interactions it is possible that a group borrows behaviours or values from another group during their contacts, phenomena denominated *acculturation* by the specialists. The degree of acculturation is influenced by:

- the level and amplitude of the formal education (compulsory years of school education);
- extent of the field of social and work interactions;
- age when starting relations with different social groups;
- socio-economic status of the persons belonging to the groups etc.

Acculturation can take pathological characteristics when an individual or a group caught between two different or contradictory cultures feel rejected both by the new culture and by his own culture. Alex Mucchielli underlines that crises of cultural identity can appear with important repercussions on the affected individuals or on the collectivities they belong to. One may talk of a *stress of acculturation* materialised by anxiety, depression, feelings of marginalisation and exclusion, confuse identity, diseases with psychosomatic manifestations. The transcultural studies have tried to identify the factors that favour the onset of the accultural stress (Cf. Berry, 1992):

- modalities of acculturation (by integration, assimilation, segregation, marginalization);
- phases of acculturation (contact, conflict, crisis, adaptation);
- nature of the dominant society (multicultural or assimilationist, with prejudices or with open discrimination);
- characteristics of the acculturate group (age, status, social support);
- characteristics of the acculturation at the individual level (behavioural, attitudinal, affective).

3.2 Why intercultural education?

The intercultural dimension becomes even more important in all kinds of social and educational work, not least because of migration and the growing diversity in all European countries.

The diversity in the different societies (chapter diversity) shows the complexity of its multiple factors and elements. Traditionally, diversity refers to gender issues, disability, age, socioeconomic, status, religion and geographical location. The current

discourse on diversity emphasizes cultural keys and those elements derived from them, such as language, beliefs, ways of living.

Every culture is a global, complex and changing proposal of order to face chaos, the particular elements of which, however, may seem arbitrary from any other global proposal and from any critical situation of change... We know that values are internalized, reasoned, acquired and learned in a particular culture, in every person's daily context, which is why nobody can escape his/her own cultural heritage/background. At an adult age, this heritage, strengthened and influenced by a life experience, conditions the person's perceptions and actions, and is reluctant to questioning.

Think of what you do from the moment you get up until you go to bed, the clothes you wear, the things you use, the images you see in the street and in the media. Our own life is just another reflection of the fact that the world is growing bigger and bigger, but still we feel it getting closer and closer.

Culture influence the way people perceive and manage the environment. It influences the decision they make in order to gain use of basis services – education, health and social services -, the kind of help requested and/or accepted, preferred methods, social support, perception of own needs, possibilities, resources and how they will be appreciated.

In this frame we understand culture not as constitutional and essential, but as historical developed and dynamic. The commitment towards diversity and intercultural education is based on a dynamic concept of culture as well. It means:

- An arrangement of social groups to react to structural determined requirements in a society;
- Those important factors must be also included - like gender, generation, social, economic and legal status, grade of education, political, religious and sexual orientation, professional guild – as a complex and changing composition with effects on changing memberships in particular groups;
- That persons can participate at different cultures;
- That culture can not be reduced on one ethnic or national group;

We talk about interculturality (or transculturality) if different cultural and social groups hold interactive relations in the same territory. And the particular cultures change one another in the relative contacts. This is contrary to an understanding of a multicultural society in which different groups inhabit the same territory but they do not necessarily interact. That is why some discussions focus on the term transculturality because they want to avoid an imagination of fixed, static cultures which meet without overlappings.

But why do we need specific intercultural education? Some debates talk about growing conflicts because of the growing diversity.

Conflicts are key factors in the development of peoples and individuals. They occur naturally and their solution depends both on the adopted attitude and the used strategy.

But in order to recognize intercultural conflicts we need knowledge about social inequalities and asymmetries of power in a society. We must be able to realise that mostly conflicts in Immigration societies are caused by social exclusions and limited accesses for particular groups in a society.

Therefore only focussing on interculturality can bear the risk to depoliticise social processes and balances of power. So it is necessary to avoid *culturalising* social conflicts and to reflect the power-relations between majority and minorities and the particular contribution of resources in a society. And at least might be the danger of the disappearance of the individuals behind “cultural” groups. What are the consequences if we see in a person a typical representative of a certain group that we already characterize with prejudices, instead of seeing in the person an individual?

Intercultural conflicts

Any multicultural situation causes conflicts that must be assumed, for it is not possible to avoid them nor convenient to ignore or repress them. Conflicts are key factors in the evolution of peoples and individuals. They occur naturally and their solution depends both on the attitude adopted and the strategy used.

Especially because of this background we appreciate intercultural commitment as an attitude, which reflects on these issues and respects and valorises the diversity in a society. Therefore particular competences and above mentioned knowledge must be an integral part of the formation for social and educational disseminators, in order to cope with different people from a society that becomes more and more intercultural in a growing and developing Europe.

3.2.1 Interculturality as a learning process

Intercultural education is the answer to conflicts arisen as a consequence of multiculturalism. Its methodology is based on constructivism and a socioaffective approach.

Starting from group experiences, situations that help individual experience will be posed; afterwards, these experiences will be compared to those of the rest of the group and to theoretical approaches. This process has three steps: feeling, comparing and analysing

The objectives of intercultural education are:

- To be aware of the fact that diversity must be considered and valued from equality and never be used to justify marginalization;
- To make an effort to distinguish the different cultural identities and to promote respect towards minorities;

- To solve peacefully the possible conflicts of interest that may appear between the groups;
- It is addressed to the autochthonous population as much as to the different ethnic groups.

Intercultural education expects that the autochthonous society:

1. Knows and modifies stereotypes and biases about the different cultural groups;
2. Favours knowledge and a positive and critical assessment of the different cultures;
3. Stimulates awareness of the need for a fairer world;
4. Promotes attitudes, behaviours and positive social changes which avoid discrimination and favour good relations and the specific development of minority cultures.

It promotes that the different ethnic groups:

1. Know and modify stereotypes and biases about the different cultural groups;
2. Favour knowledge and a positive and critical assessment of the culture of stay;
3. Make own culture known;
4. Promote attitudes, behaviours and positive social changes which avoid discrimination and improve their life conditions.

In order to achieve that, it is necessary to:

1. Start from the recognition and integration of a plurinational and plurilinguistic reality in Spain and Europe, of the gypsy culture, of religious diversity, of the reality of the foreign immigrants;
2. Analyze stereotypes and biases of people from other cultures;
3. Analyze the influence of the media in creating stereotypes and biases;
4. Analyze the reasons claimed to reject immigrants (“there is no work...”) looking for the real causes of rejection or indifference;
5. Analyze words like integration, multiculturalism, assimilation, interculturality, cultural relativism... and the consequences of choosing each of them: indifference, exclusion, crossbreeding...;
6. Overcome ethnocentrism by questioning our Eurocentric analysis;
7. Analyze socioeconomic, political and cultural consequences of peoples’ interdependence: North-South relations;
8. Learn to live multicultural conflicts from positions of respect and with attitudes of dialogue;
9. Encourage participation at all levels in both the host and immigrant populations, arranging the necessary meeting spots;
10. Make an intercultural reading of reality.

Steps:

Group building

It is necessary to start by establishing a communicative and cooperating atmosphere that provides confidence to explore perceptions, experiencing and reflecting about concepts.

☐ Analyzing perceptions

Finding out what feelings the others rouse as members of a particular culture, and why.

1. First we must uncover our perceptions about the people around us, analyzing their origin and the influence of stereotypes and biases.
2. Second, we must study what mechanisms support them (resistance to change, fulfilment of expectations, memory...)
3. Lastly, we must see what behaviours they provoke (hostility, rivalry, discrimination, paternalism...) and see how this reflection helps in understanding the origin of conflicts. Analyzing our images, ideas and beliefs. In the first place, one's image of oneself, as member of a group and a culture. Then, our image of those belonging to a different culture or group: origin, learning process, values, behaviours, etc.

☐ Broaden our point of view

Here we want to reflect about the concept of culture, the different attitudes that may appear when we relate to other people (ethnocentrism, cultural relativism and interculturality) and the relation between majority and minority cultures.

At this stage, the objective of activities will be to discover and overcome ethnocentrism, that is to say, recognising how one's own culture influences when judging the other, and how we can know other peoples experiencing their values with the help of group dynamics.

☐ Interdependence

At this point, the socioeconomic side of intergroupal relations will be analyzed. We live in an interdependent world, cultures are not static, relations and influences grow and grow everyday

This interdependence can be appreciated in every day's life events, like the fact that raw materials come from Southern countries.

☐ Planning for change

At this stage, the concept of *conflict* is analysed –what does everyone understand by conflict, why multiculturalism is intrinsically problematic- and what strategies will be used to control it. Actions on the short and long term will be planned with the objective of allowing participants to take part in specific multicultural conflicts' problem-solving. Eventually, the changes resulting from this process will be evaluated.

❑ **How perceptions are built**

Hidden behind perceptions we find society's real values; we need to identify them in order to be able to take them to pieces. They are the result of certain cognitive processes, there are two key concepts: stereotypes and biases. They organise the information by simplifying reality, stressing differences between social categories and establishing expectations. Main social agents like family, school and the media are responsible for their transmission. Stereotypes feedback of these socially shared values.

❑ **Stereotypes**

Stereotypes are the simplification of the characteristics attributed to a group. They are widely believed and attributed to a person as member of a group and not as an individual. Stereotypes can be positive, neuter or negative. They are resistant to change, even if there are evidences against them, they complete ambiguous information, direct expectations and are easily remembered.

❑ **Biases**

Biases introduce two elements: emotion and action. They can be described as unchecked judgements, they can be favourable or not, and refer to individuals or groups.

Discrimination refers to the behavioural component of negative, hostile biases. It can be direct (physical or verbal aggressions) or indirect (through legislation, language, attitudes...)

❑ **Psychological mechanisms that maintain these perceptions**

Stereotypes are developed inside the person, but are born from social perception and socialization processes. At least three basic cognitive processes coincide in their development, which explain how we perceive reality:

❑ **Social categories**

Reality is complex and, in order to apprehend it better, we **organise** the stimuli we received into categories, we group them. In the same way, we perceive social stimuli (people) in social categories. These categories can be large (blacks, whites, Jews, women, men...) or small (feminists, male chauvinists, the Smiths, my family, my friends, my clients...).

❑ **Social comparison**

Social categories are not independent. Stereotypes point out and exaggerate differences between categories. We usually exaggerate differences in order to organize better the information coming from outside.

❑ **Attribution of characteristics**

Social categories are not mere recipients of information. As cognitive structures, they influence codification and organization, but also our interpretation of information, judgements, beliefs, expectations, behaviours...

❑ **Resistance to change**

It is related to the values associated to each group. I identify myself with the values associated to my group as opposed to other groups with different values. When someone

belonging to a group other than mine does something distinctive, his/her behaviour will be related to his/her membership of the group. For instance, if we see a black person selling drugs, the stereotype “black persons sell drugs” will be strengthened.

❑ **Stereotypes direct expectations**

Faced with the stereotype “black persons sell drugs”, if I see a black person waiting alone in a park, I will foresee his behaviour. Even if I am wrong and he was just waiting for a female friend, I will reinterpret the facts to make them fit with my expectations and the stereotype, for instance, I will think he is going to show her the drug somewhere else.

❑ **Self-fulfilment**

Not only do we perceive the others according to our expectations, but also we tend to act as we think the others expect from us.

❑ **Memory**

We remember more easily what matches with our stereotypes. Curiously, also the opposite happens, and information not consistent with stereotypes is remembered and can have a reinforcing effect on them (We will still say “Gypsies are dirty people” when we see a really tidy gypsy person).

❑ **Relations between perceptions and groups**

We are born inside a social group. Little by little, we become aware of our sense of belonging to this group. In the same way that we acquire a personal identity, so we also acquire a group identity.

Neither persons nor groups live isolated, so both identities are acquired by comparison.

But if social identity of someone belonging to a group is not positive, two reactions are possible:

- Either the person leaves the group in order to **assimilate** to the majority group.
- Or he/she reinterprets the group characteristics he/she does not like or works to improve the life conditions of the group.

In the relations between the different groups and in situations of conflict between them, there always happens what is called endogroupal favouritism, which explains phenomena like ethnocentrism. Together with this endogroupal favouritism, there is an emphasis on intergroupal differences and intragroupal similarities.

As a result of the groupal process, we have spent most part of our history pointing out the differences between us and them, encouraging competitiveness, rivalry and bringing up the concept of enemy.

3.2.2 Intercultural education as a cross sectional task

Intercultural education has no fixed curriculum or static concept in our perspective. It targets fields like civic and human rights education, education for tolerance and understanding, antiracial and political education. But it is rather a cross-sectional task for social and educational disseminators, for didactic staff at schools and universities, institutions and organisations.

The objectives of intercultural education are:

- To be aware of the fact that diversity must be considered and valued from equality and never be used to justify marginalization;
- To make an effort to distinguish the different cultural identities and to promote respect towards minorities;
- To solve peacefully the possible conflicts of interest that may appear between the groups.

Intercultural education is addressed to the autochthonous population as much as to the different ethnic groups.

Subjects of intercultural education are not migrants as foreigners, but rather attitudes, habits and positions about strangeness and alleged cultural differences. The aim is also to reflect about educational methods and instruments if they facilitate the right of every person in a society to education - independently of their language capacities, social, economic and cultural background, their citizenship etc. Organizations and administrations must reflect about their principles and practices and develop strategies to answer in accordance to social changes, to satisfy the needs of a changing society, more and more diverse, multilingual and culturally dynamic.

In order to achieve that, it is necessary to:

- Start from the recognition and integration of a plurinational and plurilinguistic reality in Europe, of religious diversity, of the reality of the foreign immigrants in each country;
- Analyze stereotypes and biases of people from other cultures;
- Analyze the influence of the media in creating stereotypes and biases
- Analyze the reasons claimed to reject immigrants (“there is no work...”) looking for the real causes of rejection or indifference;
- Analyze words like integration, multiculturalism, assimilation, interculturality, cultural relativism... and the consequences of choosing each of them;
- Overcome ethnocentrism by questioning our Eurocentric analysis;
- Analyze socioeconomic, political and cultural consequences of peoples' independence: North-South relations ;
- Learn to live multicultural conflicts from positions of respect (respect of human rights and dignity) with attitudes of dialogue and solidarity;
- Encourage participation at all levels in both the majority and minority population, arranging the necessary meeting spots;
- Make an intercultural reading of reality.

3.2.3 Social context of the intercultural education emergence

In Europe, the concern for intercultural education emerged subsequently to social phenomena that manifested strongly over the last century:

- the international migrations from the former colonies of the developed countries (United Kingdom, France) which were confronted with incoming population from these areas to the countries mastering the colonies (France is still confronted with social phenomena generated by migration – see the 2006 rebellions of the immigrant population living in the suburbs of Paris);

Migration – is the process of displacement of an individual or of a group of individuals from a country to another country due to political, social or economic reasons.

Emigration – is the departure from one area to another;

Immigration – is the process of installation of the newcomers in the new country.

- The accelerated flow of information due to the developments in the internet and telephony;
- Building a new European economic unity that requires rethinking the educational approach.
- Europe faced new challenges over the last 20 years. The socio-political changes in the south-eastern European countries generated other social phenomena:
- Strong migration of the population from the former communist countries to the better developed west European countries;
- Burst on interethnic conflicts in south-eastern European countries, Afghanistan, Kosovo;
- Expansion of the European Union;
- Emergence of terrorist acts with repercussions on the population (UK, Spain).

Phenomena such as the free circulation of citizens, the use of new mass communication means and multimedia facilities (mobile phones, the Internet, e-mail etc.) and the phenomenon of migration shaped “mosaic” societies in which the elements of the “autochthonous” culture mix with cultural aspects of other groups.

All these yield new challenges for the educational systems.

3.2.4 Reference values for intercultural education

- Respect for human rights;
- Responsibility in using personal freedom;
- Respect the freedom and identity of the people next to us;
- Democracy;
- Respect for human dignity;
- Equality between people;
- Equity;

- Fairness;
- Tolerance;
- Mutual respect;
- Justice;
- Solidarity.

3.2.5 Intercultural organizations

Integrating the diversity issue into organizations is an effort-consuming process; to be successful it must be intentional and well orientated. When talking about organizations we include two key elements: organizational culture and professionals.

Characteristics of intercultural organizations:

1. Intercultural commitment is obvious at all levels, especially at those of higher responsibility. Professionals will feel more motivated if they see actions and not only words coming from those who have responsibility positions and act as leaders.
2. In their strategic plan they have defined their mission and vision, their concept of interculturality and diversity in an operative and significant way
3. They have developed an intercultural action plan with clear and well-timed objectives
4. They have created teams, either formal or informal, aimed at cultivating, developing and monitoring how close the organization is to getting its targets defined in their intercultural action programme.
5. They actively ask for feedback from workers and members of the organization with regard to ethnic group, culture, gender, sexual orientation, etc. in order to get useful information about work atmosphere, corporate policies and organization practice.
6. They promote responsibility and intercultural awareness inside the system. Certain departments or units are responsible for achieving the targets set for an effective management of diversity.
7. They introduce assessment criteria, based on principles such as interculturality, contracting and workers promotion.
8. They acknowledge that promoting and helping network support activities for workers who belong to ethnic minorities is important to avoid that these people remain in lower positions and intercultural change be blocked.
9. They keep systematic and long-term commitment with their professionals as to their training in the understanding of interculturality.
10. They are seen as part and reflection of a bigger community. Links with social environment are very important for the organization in order to fulfil their objective of start, stay and promotion of workers belonging to ethnic minorities.

What do organizations need to be culturally competent?

- To develop a project to increase the organization's cultural competence; this project is to be integrated in the strategic plan, the mission and the activities.
- To understand the importance of identity and cultural diversity.
- To count with staff with skills in languages and/or interpreters for the provision of especially sensitive services.
- To use approaching methods appropriate and accepted by people belonging to minorities.
- To make sure that general information and particular messages on key issues are translated to other languages and/or expressed through images in such a way that they are really understandable.
- To develop strategies for the continuous evaluation of the organization's cultural competence and examine the activities' effectiveness

What do professionals need to be culturally competent?

- To have a training plan to increase cultural competence included in the continuous training programme of the organization.
- To be aware of their own cultural identity and how it affects their interaction with people from other cultures.
- To understand the influence of cultural characteristics in communication, in certain behaviours, reactions...
- To respect people's beliefs and relevant values.
- To appreciate the different responses in the different cultures to certain situations.
- To avoid stereotypes based on the knowledge of the general characteristics of a given group.
- To be aware of how discrimination, oppression and historical traumas affect the people's daily life.
- To appreciate the effort of communicating in a foreign language and to pay attention to non-verbal communication.
- To recognize their limitations to understand some aspects of other cultures and languages, and offer the people they work with the means to express discomfort or disagreement when it appears.
- To be respectful, well-informed and to admit the scope and the limitations of the service he/she provides,
- To count with people who have previously used the services they provide, to get feedback of their experiences in especially relevant situations

3.3 Intercultural competencies

Intercultural processes can be characterized by situations in which different cultural interpretative models and different knowledge backgrounds are significant. The

interactions create self-dynamics and emerge more than usual feelings of insecurity and loss of control.

We mention these intersection situations in which the participants are affected not only by collective expectations but by personally and socially structured factors.

Intercultural competences are the capacity to cope with these intercultural processes. It could be defined as set of behaviours, attitudes and policies which allows – from inside the system or the organisation and through their professionals – to be effective in cultural diversity situations. The development of intercultural competences refers to the creation of skills, to the importance of changing both the ways of knowing and communicating and also the relations and representations we make of the others. Competence implies knowledge, learning and changing our habits, behaviours, ways of establishing relationship. It requires the development of social skills in multicultural environments which favour and reinforce democratic relations and coexistence. It relates every person to the others in his/her real identity.

They are obviously not only professional and specialist abilities, but personal capabilities and competences

Intercultural relevant *personal capabilities* are for example:

- Empathy;
- Resilience/toughness;
- Tolerance of ambiguity and capability to stand uncertain situations;
- To bear differences, without feeling menaced (why not curious instead?);
- Cognitive flexibility;
- Emotional elasticity;
- Personal autonomy.

Furthermore we can differentiate between intercultural relevant *social competences* that are

related to the individual:

- Open minded self-reflection. To reflect about the own limits and ideals, values und behaviour patterns;
- Realistic self-evaluation. To develop awareness of the own cultural roots and to have a critical view on myself: I am not a monolithic bloc of culture myself (not only a member of only one cultural sphere, I am continuously changing)

related to the partner:

- Capability to adopt other roles and perspectives and of changing one's point of view;
- Respect towards the others (same eye height).

related to the interaction:

- Capability to contact satisfying mutual relationships and to hold them.

The mentioned capacities can be equated with standards of pedagogical and educational requirements.

Specific cultural competencies are furthermore:

- Language-competences;
- Familiarity with cultural specific patterns;
- Specific interpretation knowledge

And at least *general cultural competences* are needed, like:

- Knowledge and awareness about the cultural dependency of thinking, interpreting and acting;
- Familiarity with intercultural communication and their functionality;
- Knowledge about general cultural differences and meanings;
- Knowledge about the mechanism of stigmatism and discrimination is working and special knowledge as a kind of theoretical background like knowledge about migration, labour/unemployment, nationalism, social exclusion, relation between richness and poverty, etc.

The mentioned capabilities are no abstract qualification. They must be converted in particular professional spheres and their profiles. These depend from the specific institutional frame in which the people are educating or consulting or whatever.

3.3.1 Intercultural competencies required from the didactic staff

- Social;
- Individual characteristics and abilities capable to yield desirable behaviours in terms of a harmonious co inhabiting in a world of cultural pluralism;
- The specific capacities and abilities target dimensions such as communication, cooperation, empathy, solicitude, support for the neighbour, positive attitude towards self and towards the others, acknowledgement of the individual value, positive self image;
- Development of social intelligence;
- Continuous learning;
- Learning to live next to other people;
- Efficient communication in any situation that involves interactions with the members of a different culture;
- Exchange, mutuality, interdependence behaviours, identification of the solutions and forms of dialogue.

The intercultural education aims:

- Training of the didactic staff;
- Adjustment of the school curriculum;
- Adjustment of the teaching strategies;
- At institutional level;
- Extended social transformation.

The individual behaviours must be based on:

- Develop awareness of cultural differences;
- Empathy;
- Enrich personal experience;
- Respect for diversity;
- Learn to live in a space of diversity;
- Develop awareness of own cultural roots, self esteem;
- Capacity to understand own culture and other cultures;
- Interaction with different cultures on equal terms, fully accepting cultural differences;
- Participation in social and cultural life;
- Acceptance of cultural diversity;
- Ability to collect information and to cope with unknown situations;
- Develop awareness of social and political conditions and of the problems that rise conflicts.

3.3.2 Testing the needs: “premises in conceiving a curriculum”

Dimensions in intercultural training:

- *Responsibilities* concerning the behaviour of the trainees and of the teachers;
- *Personal initiatives, originality, flexibility, perseverance* are important particularly when the teaching hours are few and both the teachers and the trainees must look for alternative ways to transmit and process knowledge;
- Ability to take *independent decisions* on the choice of topics, working methods, asking questions, presenting the knowledge in writing and verbally, using cooperative forms of teaching and of specific forms of interaction.

Several aspects emerged after the interviews were processed:

A. The way in which a curriculum of Intercultural education must be conceived:

Both the manner of dealing with the content and the preparation of students for evaluation (transfer of knowledge within new contexts) have to be analysed and considered in agreement with the needs of the trainees (both in terms of the group and in terms of individuals).

Because most times the adult trainees have different learning experiences particular stress has to be laid on the *techniques of transmitting information, on the techniques of taking notes during classes, on the strategies of individual study in general and on the strategies of lecture in particular* – when the amount of information that has to be processed is substantial, for instance: summarizing and extracting the important paragraphs is very demanding for the trainees that do not master the techniques of intellectual work.

The trainees, due to various reasons (lack of learning abilities, lack of time) may encounter difficulties in getting the information, both from the Internet and from the library catalogues.

B: Linguistic ability or the Level of mastering the host country language

The following aspects are monitored:

- Language abilities
- Strategies of learning the language
- Options of learning the language at their disposal.

The lack of proper language mastering level is, most often, the main reason claimed for the difficulties encountered by the trainees when they study in a language other than their mother tongue. The approaches and learning styles are given by the individual characteristics and are influenced by the cultural training and education.

The ability to speak, read and write in several languages (multi-linguist) is regarded as a treasure. *The inefficient strategies of learning a language* are many times the reason why the trainees do not succeed to improve their linguistic abilities. This is why new strategies of teaching and learning the language are sought, which to respond directly to the needs of the adult trainees, as well as teachers specialised in working with adult people. It is a known fact that the language teachers are specialised in working with children.

Grammar knowledge, a good understanding of the spoken language, understanding texts (verbal and written) and producing intelligible texts are regarded as important abilities that have to be appropriated.

All this gives a picture of the linguistic competence.

C: Evaluating the activity of teaching and of the process of learning in the Intercultural education

The teaching activities have to be tailored according to the specific groups in order to avoid adult trainees developing very little consideration for the teaching-learning activity.

Both the teachers and the trainees involved in intercultural education must consider having class curricula according to the needs and preferences of the students. In this case one should set the communication objectives of the students, specify the communication topics and the required abilities, without minimising the importance of the linguistic elements – which should be trained properly. It is very important that the teaching curricula are taken from the living environment of the trainees (i.e. life of an adult trainee, topics with relevance for interculturality), so as to develop the capacity of the trainees to act and respond positively to the demands.

Often, the difficulties the adult trainees have in terms of the practiced activities of teaching and learning are also due to the differences between the systems of education. Many trainees expect object study but this is full of formality rather than open interdisciplinary studies, they expect their progress to be evaluated regularly, they expect a closer monitoring of their evolution and a more receptive way of studying, namely classes that consist mainly of teaching activities. Against their expectation, they are asked to learn and recapitulate the topics by themselves, to look for themselves answers to questions, to participate actively to the classes and to develop a critical point of view on the curricula. The later comes the support from the teachers, the greater are the difficulties.

D. Intercultural experience

The adult trainees do not have positive experience in the field of interculturality and they encounter difficulties which make them withdraw from the company of the others to protect themselves. Even so, many would like to know more on the cultural aspects of the others. Maybe just to eliminate the stereotypes or prejudices they want to make use of the opportunities they have to meet and interact with the others.

Because of the lack of training to live and study in multicultural groups and communities, the trainee behaviour is not the one expected by the colleagues, teachers, by the administrative staff from the organisation providing the classes of intercultural education. The lack of this training may be associated in a way with the dichotomy “majoritary versus minority” or “local people versus foreigner”.

On the one hand, the great expectations which the majority, or host population, has puts very high pressure on the trainees belonging to other minority groups or on the foreigners who want to attend and finalise their studies. On the other hand, they may have

the feeling that their abilities and potential are underestimated by the teachers and by their colleagues. This situation can yield confusion and affects self confidence.

Many of the suggestions for intercultural exchanges rely on the self perception and on the self image as well as on the perception on others and on the image on the others. For instance, to cope with the everyday life and with the socio-cultural conditions from the origin and host countries, or from the multicultural groups formed of citizens of the same country, the perception of the foreign trainees or of the minority trainees regarding the teaching system little known to them, must be carefully evaluated so as to eliminate frustrations and the feelings of inferiority. Similarly, the conflicting situations (political, religious or cultural) that may arise between colleagues must be settled because an unsolved conflict is the source of additional conflicts.

3.3.3 Landmarks in didactic staff training

- Challenged by interculturality the social system should develop the awareness of teachers, disseminators, social workers and public service officials on the great transformations undergoing in the society in which they live. The disseminators of education have the responsibility to reflect the concepts and requirements of the modern Europe and they must be able to understand and accept diversity;
- The teachers and trainers are, usually, the first to observe the changes in society. They can also supply information on how the educational programs work;
- The teachers and trainers must be able to evaluate their own work objectives and own methods;
- The teachers and trainers themselves need better training to cope with the challenges in a fast-changing European society;
- The teachers work with children and students speaking several languages. They meet with different cultural and religious influences, with different creeds. Their method of teaching may become the subject of different expectations and habits;
- The teachers must be trained to actually facilitate the learning of each individual child, however culturally similar or different he/she might be from him.

3.3.4 Curriculum for intercultural education

The curricular options target the following fields:

- Civic education;
- Human rights education;
- Education for peace and disarmament;
- Education for tolerance and understanding;
- Education for democracy;
- Education for sustainable development;
- Antiracial education;
- Political education.

The strategy of establishing a multicultural environment in the school starts from the prerequisites that an original multicultural environment requires:

- Incorporation within the curriculum of the values, creeds and traditions of several cultures;
- Remove ethnical and cultural stereotypes;
- Promote social interaction between the students belonging to different ethnic groups;
- Cultivate the democratic ideals.

The institutional approach of the curricular experiences may be done from several perspectives:

- In the case of the new comers, engaging them in special educational programs designed to teach them the knowledge, abilities and attitudes considered to be proper for a successful life in the society they migrated into (such as acquire the writing and reading abilities in the language of the receiving country, get accustomed with the traditions and customs of the receiving country. Most countries require as conditions to become citizen of that country, besides the knowledge of the official language of the country, the knowledge of important historical events of that country). The purpose of these programs is to integrate socially the people of different cultures within the society of the majoritary people;
- Set up extra scholar educational programs requiring collaboration between students coming from different social and cultural environments, with the purpose to give them the opportunity to know each other, understand and accept each other (such as set up joint artistic activities, “interethnic festivals” where everybody presents costumes, songs, specific foods etc.);
- Setting up “study activities within multicultural groups” encourages the cultural pluralism by hosting discussions on various subjects (such as the history of social oppression of the different ethnic groups along the history, extent to which the pluralism should be treasured more than the universal ideological alignment and uniformness of opinions). The purpose of these debates is to help the young people observe that human achievements cross over the racial and cultural boundaries;
- Use the family knowledge of the children, incorporate them into the curriculum next to the actual life experiences of the children in their social-cultural environment of origin;
- The stereotypy of the ethnic representations can be removed in several ways: set up meetings and discussions with people representing true models to be followed in their culture;
- Stimulate tolerance by a continuous creation of opportunities to interact (such as discussions in which the children describe their traditions, conventions and perceptions specific to their ethnic group, stimulate the friendship between students, setting up extra scholar activities with wide attendance, encouraging to learn simple elements of the native tongue of the other colleagues, encouraging to communicate through the Internet with children/young people from different ethnic groups/countries);
- Organise intercultural exchanges between children/young people/didactic staff from different countries;
- Involve the students and the didactic staff in exercises of using their citizen rights: design an internal order in the school, set up student councils, games which to explain the children how the democratic institutions work, children journals and exercises to solve conflicts in a peaceful manner.

3.4 Training the teaching staff to acquire intercultural competencies

3.4.1 *General aspects:*

- Intercultural education requires the use of innovating pedagogical methods within the framework of a general context of the school based on democratic participation and respect for diversity;
- Intercultural education requires interdisciplinary approach in all school curricula, in all the educational activities of the school, as well as in the relations between students, between teachers and between the students and the teachers;
- Intercultural education is not limited to the school age; it is a learning process that has to be present throughout the entire life;
- School is one of the main promoters of the intercultural values. Hence the requirement for a proper training of the teaching staff. The intercultural training of the students is only possible on the background of the intercultural training of the teachers;
- The specialists in education support the idea that there is no single methodology for the intercultural training, rather there is a situational adaptation of the methods, being aware of the intercultural dimension of the education.

3.4.2 *Intercultural competency of the teaching staff*

The teaching staffs, seen in terms of their social mission, are the main promoter of the intercultural education. We will make here an analysis of the intercultural competencies, their acquisition being particularly important for the promotion of the intercultural education by the teachers.

The *intercultural competency* is in essence, the relational capacity to relate with persons belonging to other cultures by adopting permissive attitudes and behaviours based on respect, empathy, understanding of the diverse cultural significations, based on a give level of cultural maturity, of value autonomy.

A possible **way to follow in acquiring the intercultural competency** can be as follows:

- Change the human behaviour by accepting the cultural influences;
- Perceive the different “cultural patterns”, distinct from the own patterns, with the view to make use of them without positive or negative hierarchisation;
- Identify the standards of own culture and evaluate the effects of its interaction with other cultures (awareness of own culture);
- Widen the “patterns” of own cultural behaviour by:
 - the flexible utilisation of the “cultural rules”;
 - selective adoption of norms from other cultures;
 - make rational cultural choices in specific situations;

- Engage positive relations with the people of different cultures, with other cultural legacies;
- Overcome the “intercultural conflicts”.

The training activity to acquire intercultural competencies may have the following **objectives**:

- Acquisition of knowledge on culture in general and on its impact on the individuals and groups while respecting the values of own culture and of the culture of other people;
- Develop the abilities necessary to the individuals living in a multicultural society: to become aware of the own culture of stereotypes and prejudices; to be self critical; to develop communication and relation skills;
- Develop attitudes of respect for the cultural diversity, for the own cultural identity and for the cultural identity of other people while rejecting discrimination and intolerance.

Cultural competence: The research of specialists revealed the fact that the knowledge of data on different cultures doesn’t guarantee an attitude of acceptance and acknowledgement at the level of the knowing individuals or positive interactions with the representatives of the known cultures. This knowledge must be accompanied by a cultural competency that requires:

- Knowledge of own culture, of the cultural traditions and of the ways of expressing them;
- Acceptance of other cultures and of the diversity of their manifestation;
- Build and acknowledge the personal identity.

The cultural competency is not innate it is built in relation to other people.

The prejudices and stereotypes can be barriers in acquiring intercultural competencies. They have an affective, not intellectual nature; they are resistant to the supply of information. This is why the acquiring of intercultural competency requires the assimilation of knowledge on the mechanisms that lead to the formation of prejudices. The control of prejudices relies on a sound knowledge of own personality, of own ways of functioning, reaction, of own way of being and perceiving life. The reflection must be directed towards the self.

The stereotypes refer to the assignment, by one individual to another of traits that one supposes the other people’s group of affiliation might have. The assignment of stereotypes is loaded of affectivity and it involves a hierarchy of values. The stereotypes might affect the perception of other groups in relation to the group of reference which leads to different standings: either hostility or the assignment of unrealistic characters, or indifference etc.

The cultural competency is tightly linked to the **axiological competency** which is the capacity of an individual to evaluate in an operative manner the new cultural stimuli

and to integrate them or to connect them within a system of values whose marks are inferred autonomously, the capacity to invent new codes of reference or to discover new connections within the field of values.

Adaptative behaviours: The adaptation to multicultural social contexts requires first of all the acknowledgement of the divers cultures with the role each of them plays in using socially their own ways of life and action. The person confronted with other systems of value reference will have to acquire the vision of the criteria of relation to the new values without giving up the values of its own identity.

By a new type of social perception and of value focusing the individuality placed within a multicultural context will explore new symbols of socio-cultural significance which requires first of all a comprehending attitude towards the socio-cultural differences.

The intercultural education becomes the necessity of a pragmatic option both for the “minoritary”, who target the training of the future citizens properly integrated socio-culturally by good choices in their personal life, and for the “majoritary”, who get ready for the integration of then newcomers within multicultural contexts.

3.4.3 Intercultural education as form of the permanent education

Within complex contexts that involve aspects such as:

- Globalization;
- Workforce migration;
- Expansion of the European Union;
- Ever increasing mobility of the citizens, etc.

It is necessary to have a continuous training throughout the entire life of the people. The success in establishing proper interpersonal relationships resides in the acquired intercultural competency.

The intercultural competency of the teaching staff requires the development of the consciousness, of the knowledge, the acquisition of practical abilities in the spirit of tolerance, good understanding and respect between people regardless the cultural, religious, ethnic and linguistic differences between them.

The continuous education can be approached from two perspectives:

- Education throughout the entire life – the vertical axis;
- Educational influences in the everyday life – the horizontal axis – beyond disciplines and curricular areas.

Another approach of the continuous education can be that of the interdependence of the forms of education: formal, non-formal and informal. Besides the conventional educational frameworks there is a variety of informal learning media and activities.

Informal learning can be individual or collective, intentional or incidental, active or self directed.

The informal learning has no prescribed structure (in terms such as goals, activities, methodologies, supports and time) and does not end in certifying the acquired competencies. The informal learning is achieved through activities such as lecture, surfing over the internet, participation in cultural events, public debates, viewing exhibitions etc. At the same time, the informal learning takes place within a variety of contexts that are not instantly associated to learning such as the place of work, the union, the volunteer organisations, the social movements, religious and cultural institutions, mass-media consumption etc. The modern society is a society of knowledge, all forms of education – formal, non-formal and informal – being auspicious for the promotion of intercultural education.

3.4.4 Intercultural education and adult learning

Intercultural learning is a great potential and a great challenge for adult education within the current climate of interethnic conflicts of increased phobia against the Islam, of increased anti-Semitism and discrimination against the immigrants, against the ethnic minorities and religious groups from Europe.

The UNESCO commission for education in the 21st century chaired by Jacques Delors (2000) promulgated four pillars of the education for the future:

- To learn to know;
- To learn to learn;
- To learn to be;
- To learn to live together.

The intercultural education and the intercultural learning are not restricted to the formal system of education; rather it allows the individuals to change their current creeds, values and judgements transferring them “towards other people”.

This is not an easy process particularly for the adults who have already shaped a way of thinking, who have fixed own stereotypes and prejudices. The intercultural learning requires:

- Development of the capacity for critical thinking;
- Evaluation of own creeds, values, stereotypes, prejudices;
- Identification of the best solutions for the encounter with other people of different culture and/or religion.

The intercultural education of the adults must consider several aspects:

- The intercultural education requires transformation and adaptation from the educated people, which may sometimes be difficult for adult people;
- The intercultural education raises resistance within the individual because it induces the fright of losing identity and the group support;
- The intercultural education must be voluntary;
- The intercultural education is approached especially by the people that are open, who are interested and who overcome the psychological barriers of learning as adult;
- The intercultural education is not enough to be supplied by short-term courses but rather by setting up a chain of learning experiences;
- The intercultural education must begin with the individual; it must create a positive climate for the individual inducing emotions and providing contents of interest.

Dimensions of the intercultural education

The intercultural education must be implemented by policies, programs, structures and concepts having the following dimensions:

- Transversal – (applicable to all the areas of education) meaning policies, structures, teaching-learning, methods and procedures, training of the trainers;
- Longitudinal – (applicable to all contents); in all the discipline curricula;
- Common to all forms of education: formal, non-formal and informal;
- Strategic and applicative throughout all the stages of the educational programs/activities supporting the stages of design, implementation, monitoring and evaluation;
- Based on underlying the principles: training of all the people to live in multiculturalism, training everybody to live within a heterogeneous social environment, to live within diversity and to develop democracy.

3.4.5 Critiques of the traditional system of learning

The traditional patterns of education do not have the elements required to form that particular type of citizen active, informed and accountable that a modern democracy needs. In many important respects they do not succeed to meet the requirements of a diverse social, economic, political and cultural environment.

The traditional system of education:

- Doesn't offer the students the opportunity to investigate and discuss controversial social and political issues laying the stress on teaching knowledge;
- It focuses on supplying the students with fragmented knowledge by discipline according to the classical pattern of learning "teacher-manual-student" at a moment when the new technologies of information and communication progress at a rapid pace;
- It limits the civic education to fact-type information on "ideal" systems at a moment when the people need to develop practical competencies so they can participate directly in the democratic process;
- It maintains the dominant culture and the "common" national loyalty at a moment when the political and legal acknowledgement of the cultural differences is regarded as source of the democratic values;
- It separates education from the personal life of the students and from the interests of the local community at a moment when social cohesion and solidarity are declining;
- It stresses the traditional separation of the formal education from the non-formal and informal education at a moment when education should cope with the challenges of the continuous learning;
- It promotes forms of learning and training with national specificity at a moment when interconnection and interdependence become increasingly important at the regional and international scale.

New forms of education are required for the **actual involvement** within the life of society, which to be both practical and theoretical, which to start from the real problems that influence the students and the communities in which they live, which to rely on participation in the life of the school and on a formal curriculum.

For the teaching staff this is a challenge that involves:

- The learning new forms of knowledge;
- The elaboration of new teaching methods;
- The discovery of new modalities to work and to create new types of professional relations both with the fellow teachers and with the students;
- Adoption of a teaching pattern based as much on critical thinking and on the development of competencies as on the transfer of knowledge, on cooperation and collaboration rather than on individual training, on professional autonomy rather than on dependence on the instructions coming from the central authorities.

Intercultural education

- It aims any formal, non-formal or informal educational activity that trains an individual to act throughout its life as active and accountable citizen that respects the rights of the others;
- It tries to contribute to the social cohesion, to mutual understanding to the intercultural and inter-religious dialogue and to solidarity – promoting the equality among women and men and encouraging the establishment of peaceful relations between the people;
- It can not be reduced to a single discipline, curriculum, teaching or training method, teaching institution or learning environment, teaching resource, group of students or a given period of study;
- It is a **comprehensive** and **integral** approach that include within the perspective of continuous learning a wide array of approaching ways, formal, non-formal and informal programs and initiatives – such as the civic and political education, human rights, education for peace, global education, education for a sustainable development etc.

The success of the intercultural education depends largely on the teachers. It is them who introduce and explain the students the new concepts and values, who facilitate the development of the new abilities and competencies, who create the conditions allowing the students to apply these abilities and competencies in everyday life at home, at school or within the local community.

The professional competencies of the staff teaching intercultural education can be acquired during their initial and continuous learning through which they can acquire the personal and social competencies required by the new forms of class activity

management, team work, cooperation with the local partners and with other partners, to understand the European values and to transmit them to the students in a modern, pluralist society.

Teacher training requires an even wider spectrum: acquaintance with the intercultural education, education for human rights and for democratic citizenship with European and global aspects, education for health and safety.

Teacher training must be done *at several levels* which to include:

- Curricular content;
- Methodologies of teaching and learning;
- Management competencies;
- Social or participative competencies.

A fundamental shift in the direction of the teaching activity is required where the teaching-learning processes and authority relations rely on hierarchy; this shift must be towards *more open, participative and democratic teaching and learning styles*. It is therefore necessary that the teachers *unlearn* many of the old and deeply rooted practices and processes of teaching. The didactic pattern of orientation led by the teacher, dominated by the manual, based on knowledge, must be replaced by one that focuses on student involvement on a variety of teaching methods and on an approach relying more on competencies.

The training methods and practices can focus either on the individuals or on institutions (for instance when the training activity is organised simultaneously for all the teaching staff of the school), or on both.

3.4.6 Didactic strategies for training the teaching staff in the intercultural field

1. Training material

The materials used by the continuous training in the field of intercultural education can take several shapes:

- Case studies;
- Teaching strategies;
- Evaluation techniques;
- Demonstrative lessons;
- Working schemes;
- Examples of school activities, etc.

The materials can be accessed on the Internet or they can be as a package for distance learning or they can be as a special manual.

They can also be as curricular materials – for instance manuals containing training elements for intercultural education – or thus conceived as to familiarise the teachers with the new forms of practice.

The activities can also be multiple: development of projects, research, surveys, theatre expression (reciting poems, theatre shows), debates on case studies and/or concrete cases.

The training CDs and the videotapes are an efficient and economic means to disseminate the good practice to as many as possible teachers and schools. They also have the advantage of providing examples of practices in real time.

2. Teaching methods

A possible solution for the intercultural education is the approach in terms of **constructivist pedagogy** which is an approach that promotes the idea that teaching takes place not just by confronting the students with the teacher's or the manual's point of view, but rather by confronting different points of view and different experiments. Constructivism relies on interaction and it makes the students build their own point of view as active subjects within the learning process.

For the individuals that learn there are several forms of learning.

- **Inductive** – the students/teachers are presented concrete problems that they have to solve or on which they have to take decision encouraging them to generalise for other situations starting from these situations – instead of starting from abstract concepts;
- **Active** - the students/teachers are encouraged to learn during the time that a specific action runs, instead of just listening to what they are taught;
- **Relevant** – conceive learning activities around real situations from the life of the school or faculty where they study / work, from the community or from the world at large;
- **Based on collaboration** – group activities and learning by cooperation;
- **Interactive** – the teaching activities organised by discussions and debates;
- **Critical** – the students/teachers are encouraged to think themselves asking for their opinions and points of view and helping them to develop the argumentation capacities;
- **Based on participation** – the students/teachers have the possibility to contribute to their learning suggesting, for instance, discussion or research topics or evaluating their or the colleagues' activity of learning.

The teachers must know very well how to use the interactive methods in their work, to know for instance how to lead the discussions and debates, how to organise the group activities and how to use the different types of questions, etc.

The **teaching methods** aim the development of the **social and management competencies of the diverse, possibly multicultural groups.**

The teachers need to develop their social competencies and their competencies of management in the field of intercultural education – for instance competencies to establish relations with the members of the local community and make them get involved, encourage the students to participate in school life, approach potentially sensitive and controversial subjects etc.

Methods that encourage reflection on given situations and identification of the improvement ways

The intercultural education is a dynamic area because it relies on what happens in the society and on the relation between people, community and society.

Case study

Suppose the teacher wants to help develop the intercultural competencies of the students. One way to do this is to ask the students think on the solutions to solve a possible conflict between the majoritary students and those of a coinhabiting ethnic group. The students will be encouraged to state their opinions and bring arguments.

This case study can be used for teacher training too. The confrontation of the view points (of the students and of the teaching staff) can reveal differences in the perception of the problem and of the solutions. The discussions can end in finding solutions accepted by both sides.

Character performance

Both in teacher and student training performing characters can be a proper method to get to know the specific problems and to change the attitudes on problem situations within the intercultural education.

This approach also establishes and develops competencies of expression and argumentation, the capacity to work in ambiguous and open situations within the process of decision making.

Approach controversial and sensitive issues

The intercultural education can approach controversial and real aspects that affect the people and the communities in which they live (for instance the Roma who have a lot of children and who receive social benefits from the town hall). Such aspects can be controversial, sensitive or both.

Self evaluation of the school in the field of intercultural education

A stage in the managerial development of the school and in the personal development too is the examination of the strong and weak points of the school in fulfilling the goals of the intercultural education and of its institutional practices.

Planning school development in the field of intercultural education

Teachers must have the power to make changes. This requires the teachers to believe in the value of their contribution to the improvement of the intercultural education in the school as a whole and to have the capacity to elaborate proposals to this end.

Active learning

Teacher training must focus on active learning which means **learning by doing**. This requires learning by experimenting given situations and by solving problems instead of getting answers from someone else.

The teachers can learn how to create such experiments for the children by making themselves exercises of active learning during the training process. Active learning can

be a more stimulating and motivating method than the formal training and may yield sustainable results both for the adults and for the children because those who learn are directly involved. This also helps learning because it focuses on concrete examples rather than on abstract principles. In doing active learning the trainees are encouraged to formulate general principles starting from concrete cases and not the other way around.

Tasked-based learning

Teacher training in intercultural education must be grounded on tasks that the teachers themselves must achieve during the education programs for intercultural education that they teach. For example: starting projects, setting up a children parliament on the principle of equal participation of the minority and majority ethnic groups.

- It is an excellent form of active learning, that is of learning by doing;
- It provides a structure for the training seminars; the participants end a training program having the task to go on working and to present their activity in the beginning of the next seminary;
- It increases the time available for training, the teachers solving problems that they would have anyhow to do;
- It offers the possibility to solve real life problems and to analyse authentic materials;
- It give significance to the training program and makes it more stimulating;
- It gives the teachers a feeling of ownership (own contribution) and development.

Relevance

The training activities in intercultural education must leave from everyday experiences, from actual life – aspects that concern the teachers and students in their quality of citizens.

This is important because:

- The teachers must be able to involve the young people in activities that allow them to act/ behave in a responsible manner;
- The teachers must be active in the development of the personal interest in understanding the themes and debates of actuality, not to promote their own ideas in the classroom but to involve the students in such discussions and problems and to show that it is important for the citizens to get involved.

Team working

Teacher training must highlight the forms of learning by collaboration, for instance in pairs, in small groups, in larger groups or in support groups, possibly with a multicultural component.

Teamwork is important because:

- It gives the teachers patterns of team collaboration that they can use in the classroom;
- It encourages the exchange of experience and opinion while by sharing the same problem there are more chances to find solutions to the problems;
- It balances the experience of working alone in a classroom.

Use of interactive methods

The interactive methods such as discussions and debates are important because:

- They help the teachers learn how to use the interactive methods within the teaching process;
- They are a way to encourage the teachers to get involved in their own training process.

Encourage critical thinking

Training in intercultural education will encourage the teachers to reflect on this subject rather than get “ready made” solutions and answers from the trainers. This is important because:

- It helps the teachers to learn how to support the students to think for themselves;
- It creates the feeling of ownership/personal contribution and of the capacity/strength; they feel capable to assume responsibilities in teaching intercultural education and in their professional development.

Participation

Teacher training in intercultural education must provide them opportunities to contribute to the training process. As much as this is possible, they must be encouraged to be active and not just passive receptors of knowledge – for instance by choosing the work tasks, by evaluating their weak and strong points, by identifying and explaining their own prejudices, by setting the goals for improvement.

Participation is important because:

- It helps the teachers to learn how to stimulate the students to participate in the activities of intercultural education;
- It gives them confidence and develops the feeling of their own contribution;
- It encourages them to become more responsible and to manage on their own.

The methodology of organising intercultural education presumes:

- Establishment of a proper learning environment. The teachers/trainers will establish a climate **devoid of any threat** and will provide opportunities for everyone to talk free, without being ridiculised;
- The personality of the teachers is part of the “message”. The teachers must learn how they can fulfil the role of model in demonstrating the competencies specific to the intercultural education – such as motivating an opinion or negotiating to get consensus – or the specific traits of character such as openness or democratic leadership.

3. Specific techniques used in intercultural education

Modelling

All the aspects of the initial and continuous training can be used as models for a good process of teaching-learning in the school. Modelling puts the teacher in the posture of those who learns. It gives them the possibility to observe and experiment what intercultural education is from the position of the trainee/student. The training process can not simulate the school but it can provide patterns for a good process of creative teaching and learning that can be used in a wide range of situations.

First, the training seminary should work as a pattern. Although time is provided for formal training too, the teaching/learning techniques of the intercultural education can not be apprehended by lectures. They must be shaped by the trainer. They refer to a wide array of teaching/learning activities ranging from techniques to conduct discussions, to develop the critical thinking, to start projects and to use visual means, to lesson and work scheme planning.

Second, modelling refers to the personal role which the trainers must display through their own example. The trainers will shape certain democratic values and attitudes which they expect the teachers to demonstrate toward the students, for instance respect, openness and the will to solve conflicts through argumentation and debate.

Processing (reflection)

To be efficient, modelling must be followed by a period of reflection or debriefing. The teachers need time to reflect on what they have to do or on how they experimented problem solving. They need time to extract what they have learned and to

analyse how they can use it subsequently. This means to identify the used patterns and their openness to feedback, discussion and repetition.

Application

An essential element in the training process is to use what was taught in real life. Reflection/processing involves understanding and understanding something helps people to recall this thing better than when they were simply told something. In the long run we remember only what we used or done in the everyday life.

A third, essential stage in the process of training for ECD requires the integration of the taught elements within the professional practice. This can be done by assigning tasks to the teachers or, even better, by letting the teachers decide on their own tasks to be done in the school or faculty after the training seminary ends: for instance planning a given type of lesson, using a given formula of discussion or of teamwork.

Establishment of “peer support” groups

The most important resource in the training programs is the teaching staff itself. The teachers come to the training seminaries with different professional expertise and with different people, from different schools. Sharing different experiences, different opinions may be a basis for discussion as well as exercising specific interpersonal competencies.

Development of specific projects that target intercultural education in the schools of origin

This may contribute to finding adequate solutions and to personal valorisation, to an increased involvement of the teachers in specific activities.

Exercise of the blazon

It can be a useful exercise in the seminaries. For instance subgroups of trainees can work on finding a blazon for a specific motto, i.e. “My school, a school for everybody”. The subgroups then present their final product to the other groups.

The exercise of the blazon is a means by which the participants get to know each other (it may be an exercise to “break the ice”) and a **pattern** for teaching-learning in intercultural education. An important aspect is the fact that the group of participants learn from direct, concrete experience not simply from a set of rules that they have to follow.

Presentation by the trainees of what they have learned

This is a concrete and useful means to encourage the teachers to analyse what they have learned.

Apply what was taught

Assigning concrete tasks for class work and monitoring the teachers in achieving these tasks may be another concrete way of learning. The trainers can offer feedback, encouragement/appraisals, they can validate the activity of the teachers or criticise it when necessary.

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Conclusions

Intercultural education is one of the main tools with which the individuals and societies are ready to pay more attention to the cultural dimension of their existence. Cross cultural education becomes the necessity of a pragmatic option both for the “minoritary”, that targets the training of the future citizens properly integrated socio-culturally by good choices in their personal life, and for the “majoritary”, that get prepared to integrate the newcomers within multicultural contexts.

Far from being a more tolerance towards minorities, with exotic traditions and folklore, cross cultural education initiates the personal tools of the optional socio-cultural insertion of the newcomers into the country of adoption guided by the ethic principles of justice, of equal opportunity, of guaranteeing rights for everybody.

The results of the intercultural education need pragmatic coherence and temporal perspective to expand in ways of civic life and social interaction that strengthen the respect for human rights and the responsibility in exerting the personal freedom.

The following chapter about Best Practices will show how different the necessity of intercultural education in different cases could be.

Chapter IV BEST PRACTICES

4.1 Best practice FAEA (Zaragoza, Spain)

Pedagogical approach, starting point

Interculturality must be the basis of the educational system. It means accepting diversity in a broad sense and promoting a new educational model which recognises and visualizes such diversity. It is not enough to reformulate the same offer, the same contents or the same methodologies once more; we must go from mere *additions* to the curriculum, from the usual *courses of Spanish for Immigrants*, form the *Interculturality workshops*, to global strategies which transform the system as a whole.

In this sense, the practice of intercultural education is carried out at a wide range of State, regional and local institutions and organizations. In the context of Adult Education, there is a tendency to include it as a transversal element in all the existing educational processes. Furthermore, awareness workshops are also specifically carried out.

There exist plenty of resources in the market, on the Internet or spread for free from public institutions. The work of the people in charge of dynamizing the learning processes is to select those which better adapt to the concrete characteristics of the population they help.

In order to facilitate this task, FAEA started, a few years ago, publishing a series of CD ROMs in line with one of the Federation's objectives, which is to put on useful, concrete, tangible, assessable examples, an intercultural, participative and integral Adult Education model. These publications constitute an intercultural education framework for Adult Education Centres in several fields: training for trainers, organization of centres, educational offer, identification and solving of educational, cultural and social conflicts.

The quality of didactic materials shows the importance given to education, to educators and to professionals. For that reason, in FAEA we work for the improvement of practices in Adult Education, providing didactic models elaborated with particular quality criteria offered on widely-used media.

The proposed methodology is based on constructivism and socio affective approach. It is initiated by the experiences of persons and groups, causing situations that help them to *feel* on themselves what they are working on. Next, these discoveries are compared and contrasted with theoretical approaches or any other information.

This learning process is developed in 3 stages: feeling, thinking and acting. Its final objective is promoting a reunion between different associations, ethnic groups etc., in such a way that mutual *understanding* leads to an exchange in which everyone can keep their singularity and at the same time search mutual enrichment.

Target groups

Therefore, target groups are both the members of the autochthonous population and people belonging to different cultural or ethnic groups. As well as encouraging intelligence development, intercultural education becomes a social promotion agent.

It is based on the acknowledgement of the multiplicity and validity of the cultural manifestations by means of the use of empathy, dialogue and the relativism of each person's own cultural position. It involves facing cultural conflict in such a way that focuses on the common grounds rather than on ignoring each other. Always having in mind that conflict between shaped identities is necessary for them to regard themselves as such.

The starting point of these materials is always a positive conception of conflict, which gives us the opportunity of enriching each other and benefit from the contact between different cultural realities. In order to understand those conflicts, it is encouraged to find out and learn the prompting causes.

Intercultural education demands *cultural disarmament* of one's own identity as a way to recreate and enrich it, and at the same time it drives one to redefining, rediscovering and recovering the fundamental components of one's own culture. Different cultures living on equality terms demands self-criticism of them all, contrast between them, conflict and search for a consensus and common solutions.

Therefore, the acknowledgement of diversity, of multiculturalism and the fact of choosing to build up from the differences is the starting point of all publications developed by FAEA. They all have both theoretical and practical elements which go in depth into individual and group reflection.

These materials, edited on electronic format on CD ROM are easily adaptable, with activities that can be introduced at different processes. They have:

- Didactic materials for the classroom, with a detailed guide for the educator. They address the different levels of Adult Education and are compatible with the different Curricula described by the different Autonomous Communities of Spain. They develop the educational model, everything related to literacy, basic education, secondary education for adults, transversal issues, specific modules;
- Development of methodologies that allow the educators to be trained in methods and approaches and which provides them also with examples.

The fact of editing these materials allows us to fulfil the following objectives:

- Qualifying educators for developing educational strategies useful for overcoming conflicts in any context involving cultural and social differences: different culture, different sex, different age;
- Guaranteeing that the educational fields do not create isolated spaces or ghettos, whether or not they count on the participation of minority groups, since all the population in the centre or educational structure will have at their disposal a material

that allows them a common starting point: the acknowledgement of multiculturalism and the choice of intercultural dialogue;

- Facilitating the approach between cultures, the understanding of host culture by the minorities and allowing them to create strategies for a positive assessment of it, supporting and promoting the cultures of origin in dialogue with the host cultures;
- Facilitating the identification of conflicts and differences attributed to culture, which are really due to other reasons, and providing people with strategies to overcome problems, especially when they have to face the imposition of habits related to tradition, domestic violence, and limitation of educational and social possibilities due to gender.

The objective of the activities proposed in the materials edited by FAEA is to develop processes that promote:

- *the creation and consolidation of groups*: when working with a group, it is necessary to start by establishing an adequate atmosphere that allows knowing, caring for, trusting, communicating and cooperating with each other, thus making the people feel safe to explore their perceptions, experience and reflect about concepts. In order to this process to occur, the groups' diversity is an essential value and must be tackled in the work activities.
- *the analysis of one's own perceptions*: we look over the images, ideas, roles and beliefs we have. First, our own image as members of a group and part of a culture. After, our image of people belonging to other cultures or groups. The aim is to find out what the origin of those perceptions is and what building processes they follow, what values they entail, and what behaviours they identify with etc, in order to be able to understand the origin of conflicts.
- *the widening of our points of view*: the aim is to reflect about the concept of culture, the different attitudes that may appear in relation with other cultures (ethnocentrism, cultural relativism, mixed races) and the relation between the dominant culture and minority cultures, in order to overcome ethnocentrism and get to know other peoples, experiencing their values. We cannot set aside the socio economic side of the question. We live in an interdependent, globalized world, where cultures are not something monolithic and static, the connections and influences grow every day and this interdependence is clearly ascertained by the migration phenomena. We must work on it in order to be able to understand its consequences.
- *the planning of new forms to approach the relations*: we want to analyze the concept of conflict and the strategies that we will use to regulate it and to confront positively its resolution.

Methods

The *work methodology* is developed through two approaches that can be used in an independent or complementary way, depending on the degree and direction we want to give the work:

- *Conceptual approach: Text analysis.* The basic information about the work issue is presented, together with the keys for reading, reflecting and identifying the concepts presented and for taking a position before them.
- *Affective approach: Practical activities.* The purpose of the activities is to support the learning process directed to obtain a significant learning. Its goal is to facilitate the presentation of knowledge, generating a positive disposition and helping to its visualization based on affective elements close to the learner. Each activity has a presentation, objectives, description of the development and worksheets.

In FAEA, the key issue of our model of adult education is that each person and each group build their own teaching-learning process, based on their interests, objectives, levels, priorities... this means that the didactic material has to be elaborated in such a way that it adapts to each learner and group and not the other way around: you cannot just try to “fit” the learners into the existing materials.

For that reason, the didactic materials elaborated by FAEA are designed as examples and not as closed or definitive items, but they are prepared to be adapted to each group or learning, depending on their interests and needs, in order to assure the building of significant learning.

The organizing, provisional and adaptable character of the materials comes determined by the approach, based on the action, and the structure: made of modules, didactic units, activities and tasks that allow applying suitable methodologies to the different realities. The materials take as starting point the real experiences of the associations belonging to the Federation and other close groups with whom it shares the educational model. Authors are always recognized, so that the social recognition of a quality product falls on those who day to day work to make of education a right.

These are, therefore, the main characteristics of our materials:

- They start from the analysis of the social context and the policies that surround the work subject;
- Interculturality and lifelong learning are their basic principles: they value diversity and their main objective is equality;
- They have a transforming perspective, both of the general educational field and of individual realities;
- They incorporate all the elements necessary to facilitate adaptation to the different processes: description of objectives, contents, evaluation criteria;
- Each activity and task is designed so that it can be used autonomously and at the same time it keeps a narrow relation to the greater element from which it is a part, in this way they can be selected and adapted to different processes;

- They have material for the student, for the educator and the for the educational centre, as well as complementary material.

Materials elaborated on CD ROM and DVD format from 1998, in collaboration with the Spanish Ministry of Education and other civil service institutions:

- *CDROM Contrastes: método de alfabetización en español como lengua extranjera (CONTRASTS method for Literacy in Spanish as a foreign language) FAEA- Equipo Contrastes [Ministerio de Educación, Cultura y Deporte], [2002].*
- *Cuenta Conmigo: La Unión Europea y el Euro (Count on me: citizenship in the European Union and the use of Euro)/ [FAEA, Equipo Cuenta conmigo]: [Ministerio de Educación, Cultura y Deporte], [2002]. CD-ROM.*
- *Vivir - Convivir. Educación Básica de Personas Adultas. Interculturalidad (Living and Living Together, interculturality and adult education) / [FAEA, Equipo Vivir-Convivir [Ministerio de Educación, Cultura y Deporte], [2003]. CD-ROM.*
- *¡Cúdate! Educación para la salud con enfoque intercultural. (Take care, intercultural didactic materials about Health education) / [FAEA, Equipo Cúdate] [Ministerio de Educación, Cultura y Deporte], [2003]. CD-ROM.*
- *¡Adelante! Orientación intercultural en educación de personas adultas. (Keep on going. Counselling, cultural competence and education systems) FAEA, Ministerio de Educación, Cultura y Deporte, 2003. CD-ROM.*
- *Formación para la comprensión de la multiculturalidad. (Training for the understanding of Multiculturality and organizational adaptation) [FAEA - ADUNARE – SOS Racismo, Instituto Aragonés de Servicios Sociales, Gobierno de Aragón, 2003. CD-ROM.*
- *Mueve el Ratón, Aprendizaje y uso de ordenadores en la EPA. (Move your mouse. Basic computing) FAEA, Ministerio de Educación, Cultura y Deporte, 2005. CD-ROM.*
- *¿Me llevas?, Educación vial y Permiso de conducir para inmigrantes. (Do you take me? Safety Road education and driving licence for minorities) FAEA, Ministerio de Educación, Cultura y Deporte, 2005. CD-ROM.*
- *Cuenta Conmigo, la ampliación de la Unión Europea. (Count on me: citizenship in the European Union and the use of Euro) FAEA, Ministerio de Educación, Cultura y Deporte, 2005. CD-ROM.*
- *Toma Nota - Alfabetización Básica. (Take note! Literacy for adults) FAEA - FeCEAV, Ministerio de Educación, Cultura y Deporte, 2005. CD-ROM.*
- *Referéndum Constitución Europea. (Referéndum. European Constitution) FAEA, Ministerio de Educación, Cultura y Deporte, 2005. CD-ROM.*
- CD-ROM and Website resulting from the European project: *Integration of the Somali community into Europe.*

- *Miradas Matemáticas*. Matemáticas en la educación básica. (*A look into Maths*. Mathematics in basic education) FAEA – Escuela Popular de Oporto, Ministerio de Educación y Ciencia, 2006. CD-ROM.
- *Quererte y que te quieran*. Una aproximación a la igualdad. (*Love yourself and be loved*. An approach to equality) FAEA, Ministerio de Educación y Ciencia, 2006. CD-ROM.
- *Juega limpio*. (*Play fair*) Garantía social. FAEA, Asociación Cultural Gandalf, Ministerio de Educación y Ciencia, 2006. CD-ROM.
- *Material complementario para el uso del “Porfolio Europeo de las Lenguas de adultos (+16)”*. (*Complementary material for the use of the “European Language Portfolio for Adults”*) FAEA, Ministerio de Educación y Ciencia, 2006. CD-ROM.
- *Vamos*. Conoce la Educación Secundaria (*Let’s go! Meet Secondary Education*) FAEA-CAREI, Departamento de Educación, Cultura y Deporte del Gobierno de Aragón. 2007. DVD and CD-ROM.

4.2 Best practice BONUM (Krakov, Poland)

With their origins in India, Roma arrived to Poland in the early 15th century. The first written mention about Roma appeared in 1401. Traditional Romani professions were: blacksmithing, fortune-telling and dancing. Nowadays according to data from 2002 it is estimated that about 12.500 Roma lives in Poland. Roma population is concentrated mostly in voivodships: małopolskie, dolnośląskie, mazowieckie, śląskie, wielkopolskie, łódzkie, opolskie. Every member of Roma population speaks at least two languages and identifies itself with at least two cultures. Although Roma population in our country has a long history, it is still most discriminated and most excluded ethnic group. There are lots of negative stereotypes about Roma/Gypsies in polish society for example Gypsy as cheat, Gypsy as thief, Gypsy as lazybones etc. The Polish Roma Association with office in Oświęcim was found at the beginning of 1992 by Roman Kwiatkowski (president of Association), Andrzej Mirga and Jan Wiśniewski. Currently this organization associates about 4000 Roma – members and candidates. The main goal of the Association is social integration, elimination of discrimination of Roma, promotion of Romany culture and above all protection of their ethnic identity. The Association conducts different types of activities in various fields. In the last few years the Association accomplished projects such as:

- Publishing bilingual social- cultural monthly “Dialogue – Pheniben” where all article are published in two languages – main objective of this magazine is to present issues, problems and culture of Roma population to polish readers;
- Organizing of photographic exhibition “Extermination of European Gypsies and racism in modern Europe” in National Gallery of Art “Zachęta” in Warsaw;
- Cultural events for example “Evenings with Roma”;

- Series of meetings with Romani victims of Nazism in cooperation with foundation “Remembrance, Responsibility and Future”;
- Publishing of photographic album with photos taken by Janusz Helfer and many others.

One of the biggest and most important project undertaken by The Polish Roma Association in the frame of Community Initiative EQUAL is “Roma population on labor market”. From the beginning of 90’s the unemployment level among Roma increased dramatically because of different factors. Currently, the unemployment among Roma is estimated at 90% percent. There are number of barriers to vocational mobility of Roma first of all low level of education (general and vocational), closure of state owned enterprises traditionally employing Roma employees, and disappearing of traditional Roma professions and trade. Only about 30% of Roma had any contact with employment offices. Most of Roma families live in poverty. Project includes:

- *first stage*: research in cooperation with professors from the Jagiellonian University and the Warsaw University, teams of competent researcher will explore Roma environment and situation of particular Romany families mostly by practical observation, interviews and conversations with representatives of Romany environment, this activity will enable researcher to check Roma needs and expectation in relation to labor market in Poland
- *second stage*: results of examination will be analyzed and presented in the form of report
- *third stage*: improvement of level of education of Roma (general and vocational) through educational activities: vocational and general training and special courser, this stage is directed toward the group of 100 Roma – men and women (it is important to keep proper gender balance), curricula of training and courses will be based on prior examination and report (stage 1 and 2), elaborated and led by professional company with great experience specializing in this area; promotion of trainings and recruitment of proper candidates will be conducted by local Romany organizations and leaders , two new institutions will be established: the Romany Employment Agency and the Romany Art Agency in cooperation with local Romany leaders and authorities, activities of these two institutions will be supportive to trainings, they will function permanently also after the end of the project;
- *stage four*: meetings with potential polish employers in order to promote Roma as employees, establishing and elicitation of Romany local organization and their cooperation with local governments
- *stage five*: The Polish Roma Association' members will organize conference in order to sum up and evaluate the results of the project, all materials and reports will be published;

Pedagogical approach

The project does not include single financial support for Romany unemployed. In this case financial support would be only temporary solution. In order to fight effectively with poverty, unemployment and social exclusion of Roma, long term perspective is needed. The only way for Roma to be more competitive on labour market is to raise level of education and professional qualification, encourage polish employers to hire Roma, encourage Roma to open their own small businesses and fight with negative stereotypes of Roma and biases in polish society.

Target groups

The project will take place in following areas inhabited by Roma:

- Zakopane district – group of 250 Roma (Romany village called Czarna Góra and a few families in Zakopane)
- Oświęcim district - group of 120 Roma mostly in town Kęty
- Gliwice city - group of 350 Roma
- Nysa city – group of 210 Roma
- Prudnik town and district - group of 200 Roma

In above mentioned districts initial surveys will be carried out (stage one). Then from among this group of Roma 100 candidates will be recruited to participate in courses and trainings. So they can be described as final beneficiaries (target group) of the project. It is estimated that as a result of the project 30 of them will find a job as full-time or part-time employees or as folk artists or they will open their own businesses. One of the key assumptions of the project is keeping of gender balance. In practice it means that unemployed women (housewives) will be the part of final beneficiaries (around 50%). All stages of the project will be implemented in close cooperation with local Romany authorities, so local environment and mutual relations of various organizations, institutions, leaders and local governments is priority.

Framework

Entire project is undertaken and financed in the frame of Community Initiative “EQUAL” and is fully compatible with main goal of this initiative such as bringing together key actors (local and regional authorities, training bodies, public employment services, NGOs, enterprises, social partners) in order to tackle discrimination, inequality and social exclusion. Whole structure of the project and particular stages are described in the section above.

Curricula

As it was mentioned before curricula and detailed programs of training and courses will be created not on the basis of theoretical knowledge about Roma, their culture and value system but in accordance with practical surveys (stage one) and real needs of beneficiaries. For example surveys and questionnaires will be used to analyze occupations that are of interest to Roma population. Initial analysis shows that such skills and occupations as sawing/ tailor, blacksmithing, tin-plate, trade, and embroidery, are viewed by Roma as acceptable. Additionally, in these occupations the

Roma have competitive advantage. It was also discovered that recently there has been a visible increase in demand for Roma (hand) made goods. Additionally, the non-financial barriers to establishing small businesses by Roma will also be analyzed. Based on these analysis, specific, demand driven training will be developed, including vocational training as well as HR-type of the training (assertiveness, “Believe in yourself” and communications skills). All activities will consider and be adapted to Roma tradition and culture. From the point of view of intercultural education very important part of the project are meetings with potential polish employers. It is a great opportunity to present Roma culture, their value system, traditional professions, craft and folklore. It is also good way to fight with popular in our society stereotypes Roma as lazybones. Potential employers have chance to meet with Roma and observe progress and results of the project. It is encouraging factor to hire Roman.

Evaluation

The results of the project will be measured in number of Roma who will get employed during or after project. Personal impressions and opinions of beneficiaries will be checked through [questionnaires](#), survey and interviews. The Polish Roma Association will organize conference to present and sum up all stages of the project. Results will be spread by all-Polish media and published in the papers of “Dialogue – Pheniben” bilingual Romany monthly.

4.3 Best practice Klaipeda College of social sciences (Klaipeda, Lithuania)

The Republic of Lithuania recognizes national identity and cultural continuity for all citizens irrespective of their nationality and encourages national awareness and its expression. The processes of globalization, the European integration, the increasing pressure of cultures and languages of the major states of the world determine specific tasks related to the preservation and enhancement of the cultural identity of the majority and minorities. Those tasks are realised through various programmes of cultural development. Otherwise than migrants, refugees leave their home country not on their own will – they are enforced to act in this way. Currently there are about 400 persons in Lithuania that are seeking asylum, granted asylum or refugees. At present, up to 60 refugees are residing in Klaipėda city. According to statistical data, from total 410 applications for asylum in 2005, there were 342 applications (or 84 %) by refugees from the Russian Federation (326 out of which – by Chechens).

Some communities where they have incorporated refugees consider them as a threat to their life style or culture, even to safety and stability of the state. Others may think that all foreigners are their competitors in regard to diminishing national resources. These and other beliefs and fears may create favourable conditions for the racism, discrimination, xenophobia and intolerance to flourish. Therefore, to overcome this some measures have already been taken to deal with the relevant issues.

National asylum and refugee system

On 21 October 2004, the Minister of Social Security and Labour issued the Order on Social Integration of Foreigners Granted Asylum in Lithuania, which replaces the previous integration relevant by-law. The order entitles both Convention refugees and persons granted subsidiary protection to benefit from the state funded social integration measures, which include: accommodation and intensive Lithuanian language and professional orientation training at the Rukla Refugee Reception Centre (up to 6 months with possible extension for vulnerable persons); assistance in settlement and provision of integration relevant support in the local communities including settlement in grant, monthly cash assistance, rent of apartments, labour exchange services, additional professional training and language courses (up to 12 months with possible extension for vulnerable persons); and public awareness activities to promote tolerance vis-a-vis refugees in the country.

Key players and national integration programme

Government institutions

The Migration Department of the Ministry of Interior was founded in 1992 upon two ministerial sub-divisions – the Passport Board and the Emigration/Immigration Service. According to the Department's own website, its tasks relate to migration, visas, granting of asylum and refugee status, citizenship, issuance of identity documents, declaration/registration of residence place, analysis of migration processes, and drafting of legal acts.

Non-governmental organisations

Important NGOs in the field are the Red Cross and Caritas. The two organisations support asylum seekers and refugees, often in cooperation with government, with regard to legal assistance and representation, as well as integration projects, including assistance in finding accommodation, job seeking assistance and other.

Lithuania's National Integration Programme provides initial financial and social support to recognised Convention refugees and persons with subsidiary protection status. The support package includes a settlement grant, a housing grant, health insurance, language training, professional training, monthly cash allowances, kindergarten and other child related services. The Social Ministry funds and supervises the Programme. It contracts local municipalities or NGOs to provide the actual services to the individual refugees or families. Within the Programme refugees are settled in different local communities. It usually takes several months, before a family actually moves to a community. The national strategy is developed through consultations with all organisations and institutions working in the field of asylum and refugees.

In the area of *integration*, the overall purpose is to “involve different actors responsible for social integration of foreigners granted asylum and local social counsellors to extend the current social integration programme and increase the quality of activities provided while integrating foreigners”. This will entail the following initiatives, carried out by Vilnius Caritas and Red Cross, both NGOs, and the Refuge Reception Centre and Klaipėda City Social Support Centre, both governmental organisations:

- Strengthening of integration capacities;
- Facilitation of equal opportunities within the community;
- Expansion of the social space for foreigners;
- Prevention of isolation and marginalisation of foreigners;
- Training of professional and social skills;
- Provision of qualifications and professional practice;
- Provision of semi-supported working places;
- Strengthening of abilities to stay in a group and maintain the ordinary daily structures for women;
- Strengthening of social activity and motivation;
- Broadening of women’s social network;
- Speeding up assimilation of Lithuanian language by use in practice.

The European Refugee Fund (ERF) in Lithuania supports six projects, implemented by 5 different actors, Klaipėda City Social Support Centre among them. Overall integration program in Klaipėda involved 76 persons. Some of them have integrated successfully and left Klaipėda for employment in other towns. Others have not had this successful integration and their integration programme was terminated. Currently, 55 persons are under integration programme in Klaipėda. 54 of them are granted asylum and one have a refugee status.

Project “Active integration of foreigners granted asylum in the city of Klaipėda and dissemination of ideas of humanism in Klaipėda region”

Since 30-11-2004 – till 31-12-2005 Klaipėda City Social Support Centre was implementing the project “Active integration of foreigners granted asylum in the city of Klaipėda and dissemination of ideas of humanism in Klaipėda region”. The tasks of the project aimed at application of active integration tools for 2-3 families (10 persons) within the term of one year seeking their self-sufficiency, extension of active integration tools for 4 families (15 persons) in the second year, ensuring the possibilities of refugee families to live in conditions of non-discrimination (humiliation) and to participate in the job market, ensuring the quality of services for refugee programme administration as well as quality of social services, and building up a positive attitude of society and politicians of Klaipėda region in regard to refugees.

The actual activities implemented and results achieved were: 10 families or 31 people got involved in the integration programme. The integration was extended for 3 families from those enlisted. Flats were rented out and contracts concluded for 10 families. 17 foreigners granted asylum (FGA) finished computer literacy classes. 8 persons attended Lithuanian language classes (190 hours). 3 FGA passed the national language exam. Both FGA and social support centre employees participated in social work review courses. 26 FGA and 4 social workers of the centre attended. The courses included a brief sketch of Lithuanian history, religions such as Pagan and Christianity, also Lithuanian traditions, acquainted with social support to Lithuanian citizens and persons granted permanent residence permits in Lithuania. 15 employees of the centre participated in educative seminar for intercultural cooperation where they got acquainted with the culture, traditions and customs of the Chechenian nation.

5 culture events were organized for FGA: Christmas evening, trip to Mosėdis, creative work presentation event in Klaipėda, trips to Nida and dolphinarium. International conference was organized in the hotel “Baltpark” in Klaipėda in 2005 which attracted over 70 attendees from Klaipėda and Klaipėda County, other Lithuanian towns participating in social integration for FGA programme, also the guests from Sweden. The main objective of the conference was a presentation of Good Practices of the integration of refugees into Lithuanian community and discussions of existing problems. 1000 leaflets (in English and Russian) were produced and disseminated.

Klaipėda radio station “Radijas 9” broadcast 3 live programs in relation to refugee integration problems in Klaipėda city. 6 meetings were organized with the colleagues, newsmen, politicians and employees of social institutions from overall Klaipėda County during which project activities and problems were presented and discussed. The meetings were held in Kretinga, Gargždai, Laugaliai and Šilutė.

During the press conference on December 14, 2005 project activities were presented to media spokesmen. On December 05, 2005 project activities were discussed at the round table not only with representatives of local communities, but also with social workers of other Lithuanian towns.

During project implementation Klaipėda daily papers publicized 3 articles. Information about publicized public tenders was included in the website of the centre at the website www.klaipeda.lt/parama and in the daily paper “Lietuvos rytas”. Produced and installed commemorative-informative plaques. Information advertisements about the implemented project were posted up in the premises of the centre.

The project was financed by European Refugee Fund where the Centre provided its own contribution to the project. The project was implemented without partners since 30-11-2004 till 31-12-2005.

Project “FGA*Integra”

The project was implemented from 09-08-2006 to 31-12-2006 together with partners: Klaipėda Ethnoculture Centre and Klaipėda Social and Psychological Aid

Centre. The project objective was to strengthen inter-institutional cooperation between institutions aiming to ensure successful refugee integration into the City of Klaipėda under the currently developed integration programme.

The tasks – to establish Daily Engagement Service for refugees in order to provide them general social services. Organize self-aid groups for Foreigners Granted Asylum (FGA). Raise adult FGA knowledge and skills in the fields of Lithuanian language, computer literacy, self-introduction to the employer and driving. Improve FGA knowledge about their rights and obligations in legal, labour market and human rights spheres. Provide miscellaneous social support: pay-offs and services to FGA under integration programme in Klaipėda, being financed from the national budget. Extend integration to those persons whose integration period as well as support from LR budget had terminated. Organize trainings for social and other workers aiming to develop employee abilities, inter-institutional cooperation and improve social and other services quality. Also, during project implementation, to ensure organizational, technical, human and other resources provision to institutions/organizations. Make positive changes in public attitude, in the attitude of state and municipal authorities, also politicians, mass media representatives towards FGA integration issues and publicize information about the project – were successfully attained.

The project was partly financed by the European Refugee Fund and the Republic of Lithuania.

Project “FGA*Integra & Community”

The follow-up project is being implemented since 01-01-2007 till 31-12-2007. The project partner - Klaipėda Social and Psychological Aid Centre. The project objective – to ensure integration of foreigners granted asylum into the community through expansion of services network, development of FGA abilities by encouraging their participation in community life, also through building up a positive community's attitude towards FGA and fostering community members' tolerance towards them.

The centre aims not only to realize the in-deep tasks from the previous project but also to provide general social services to FGA by the Daily Engagement Service. Improve Lithuanian language knowledge and skills of adult FGA by organizing trainings and common activities/events with native speakers. Encourage FGA initiatives, have discussions on relevant topics, solve their problems, etc. Also, to encourage the foreigners granted asylum in Klaipėda to cooperate with the FGA of other municipalities and Klaipėda city community. To establish a network and forum for foreigners granted asylum thus providing them a possibility to communicate with the refugees from other districts. Encourage children from refugee families to get acquainted with Lithuanian country by organizing a painting contest.

The project is partly financed by European Refugee Fund and the Republic of Lithuania.

Though Klaipėda City Social Support Centre states that there is no expected impact on EU level. On national level, however, it is expected that the good experiences generated in the project will have an impact on policies and legislation.

4.4 Best practice Academy of Economic Studies (Bucharest, Romania)

Pedagogical approach

In Romania, the initiative to organise different forms of intercultural education came especially from civil society organisations (NGOs). They initiated different programs and projects, most of them with foreign funding, to promote intercultural education. In our opinion there are two major trends:

- Adult education on intercultural education: teaching staff, social workers, representatives of the local authorities etc.;
- Children education – chiefly, these were interactive, extracurricular programs.

Noteworthy is the collaboration of the NGOs, which approached this topic with state authorities/organisations, town halls, local councils etc.

Although concern also exists among the social sciences theoreticians, very few universities, higher education institutions training prospective teaching staff have “intercultural education” among their curricula.

Elements of intercultural education can be met in various socio-human curricula of the secondary and high school education (civic education, history, Romanian language etc.).

The academic world is called to engage in building a general project of the European society, where the values of an ethics of the diversity should meet within a humanism of the diverse.

Characterization of the training programs for the teaching staff from Romania

- The teaching staff from the elementary and secondary education has access to different types of training. The training offer for the teaching staff usually reflects the fact that the teachers from the elementary education are “generalists” while the teachers from the secondary education are specialists by disciplines. Different patterns of training in intercultural education are therefore required for the teaching staff from the *elementary* and *secondary* education, both as concerns the initial training and the continuous one.
- There are different training requirements for the teachers that had just begun teaching and for the experimented one. The initial and continuous training are usually structured in different patterns that reflect the different needs of the teachers at different stages of their teaching career. The initial training is organized and

acknowledged by the state and it is done within universities and colleges training teachers for a significant period – 3-4 years often. The continuous training can vary from occasional seminaries to university lectures.

- The continuous training is often voluntary. The funds covering the training expenditure – both of the teachers and of the schools, may or may not be available.
- Teachers training make use more and more of the new technologies. The resources available on the internet are increasingly used to support teacher training especially for the continuous training. They include case studies, information on the teaching styles, examples of didactic materials and methods of self evaluation – sometimes as distance learning packages.

Training in the field of intercultural education requires:

- ⇒ Training of the school principals, of the high level managers and of the governing officials;
 - ⇒ General training for all the teaching staff;
 - ⇒ Specific training for the teaching staff specialised in intercultural education;
 - ⇒ Training of the trainers at the school level or at the local level.
-

**Experience of the Teacher Training Department
(Academy of Economic Studies, Bucharest)
in the field of intercultural education**

TTD is a supplier of education in the field of psychopedagogy to the following beneficiaries:

- Students at economic faculties that choose TTD courses to get professional teaching staff in the field of economics;
- Teaching staff undergoing different forms of continuous training;
- School managers.

The educational programs provided until now include elements of intercultural education in the following disciplines: sociology of education, psychology of education, educational management.

Starting with the teaching year 2007-2008, intercultural education will be introduced in the plan of learning as independent discipline.

TTD organized an International Scientific Seminary “Intercultural education within the context of Romania’s accession to the European Union”, in Bucharest May 10-11, 2006. It was a good experience in the field of intercultural education.

The seminary was a public-private partnership activity being organised by TTD in collaboration with Pestalozzi Children's Foundation Switzerland and the Pestalozzi Foundation, Romania.

The purpose of the seminary was to create a wide area of discussion on intercultural education between specialists. This scientific event was attended by specialists in the field of education (teaching staff from the preuniversity and university

education), representatives of the central public authorities in charge with educational policies, practitioners and representatives of the nongovernmental organisations.

The participants came from Romania, Switzerland, Bulgaria, Serbia and Montenegro.

The papers presented during the seminary were published in two volumes of proceedings (one in Romanian and one in English). The papers/communications are different points of view on the intercultural education and they can be a basis of study for the people interested in intercultural education.

The participants presented their activities and experiences in the field of intercultural education. They refer to their own target groups from the projects and, in the same time, offer a specific framework for methods in intercultural education.

Topics of the Seminar and workshop that follow it refer to:

- The management of Intercultural education;
- Institutional aspects of the Interculturality;
- Intercultural education – knowledge for young people to face globalization;
- The impact of interculturality on the content of education in Europe;
- Multicultural counseling;
- Intercultural education in multy-ethnic communities.

Patterns of good practice:

Project title / Organization that implemented the protect	Running period / Financing party	Target group	Project goals	Project results
Intercultural education and education for democracy in schools Intercultural Institute, Timișoara	British Council 2002 - 2003	- Teachers of civic education; - Teachers teaching related curricula that are interested in the education for a democratic citizenship and in intercultural education - School principals	General goal: Promote tolerance and valorise the diversity among the Romanian youth by changing the approach of teaching civic education/for a democratic citizenship, in agreement with the current European directions that encourage the positive involvement of the minority within a multicultural society. Specific objectives: Increase the level of teachers awareness concerning the importance of using innovative pedagogical methods to teach civic/citizen education within a general context of the school	- 30 teachers trained to use innovative teaching methods concerning the education for a democratic citizenship, based on relevant European and British expertise; - a program of organisational development applied on a sample consisting of a group of schools to build a culture characterised by democratic participation, respect for the cultural diversity and opening towards the community; these schools will be used subsequently as examples of good

Project title / Organization that implemented the project	Running period / Financing party	Target group	Project goals	Project results
			<p>based on democratic participation and respect for diversity;</p> <ul style="list-style-type: none"> - Strengthen the capacity of the schools and of the local communities to deal with intolerance and xenophobia; - Work with the schools to promote democratic citizenship beyond the curricular and extracurricular activities.. 	<p>practice and will act as resource-schools for other schools from other counties that will be determined to change their organisational culture in agreement with the principles of the education for a democratic citizenship;</p> <ul style="list-style-type: none"> - a training structure and materials associated to this training that could be used in other parts of Romania; - identification, within the group of teachers, of the prospective trainers that will act as disseminators both at the regional and national level.
<p><u>Europe of Stereotypes – East meets west through arts</u> Intercultural Institute Timișoara</p>	<p>The project was organised by Culture Clinic and financed by the Program Youth. 2003 - 2004</p>	<p>The youth</p>	<ul style="list-style-type: none"> - Become aware of the existence of stereotypes and provide interactive instruments to control them; - Let the youth observe the differences and similitudes between them during multicultural workshops; - Develop knowledge and competency concerning the key objectives related to stereotypes 	<p>The project run at Slavyanogorsk, Ukraine, and it was attended by young participants from Sweden, Finland, Poland, Ukraine, Georgia and Romania, who tried to reach the goal through music, theatre, dancing and shadow theatre.</p>
<p><u>Equal opportunity</u> <u>Centre Education 2000+</u></p>	<p>2001 - 2004</p>	<ul style="list-style-type: none"> - Roma children - Children from the majoritary population - Teaching staff - School managers 	<ul style="list-style-type: none"> - Improve the educational state of the Roma children; - Strengthen the capacity of the schools and of the pilot communities to develop educational offers which to bring respect, tolerance and “visibility” of the minority cultures within the multiethnic schools; - Improve the learning environment within the pilot schools so as to stimulate the development and proper participation of each student to the school life, irrespective of 	<ul style="list-style-type: none"> - Solutions for the actual management of the cultural differences within the class and for their pedagogical use to overcome potential obstacles for the intercultural communication; - Training and counselling activities to identify the vulnerable aspects at the school level and to support the successful implementation of the identified solutions,

Project title / Organization that implemented the protect	Running period / Financing party	Target group	Project goals	Project results
			<p>his/her cultural affiliation;</p> <ul style="list-style-type: none"> - Improve the curricular offer by developing areas of intercultural communication and knowledge; - Improve the teaching practices so as the teachers become capable to: <ul style="list-style-type: none"> ▪ receive and actually valorise the cultural diversity within the daily practice by balanced relations without prejudices and labelling; ▪ manage the cultural differences between the environments, between the culture of the school and the – sometimes different – culture of the Roma communities; ▪ take advantage pedagogically of all the “pretexts” to develop interculturality; ▪ promote intercultural dialogues within the class using the specificity of each student; - Stimulate the interest of the pilot schools to get involved in a creative manner and to develop documentary supports validated by and within field practice; - Form the abilities and strategies to develop efficient partnerships with the parents and the community. 	<p>activities for the joint elaboration of support materials making use of the concrete class experiences, of documentation and monitoring materials.</p>
MOZAIC – Communication and intercultural education in multiethnic communities Pestalozzi Foundation	Project initiated by the Pestalozzi Foundation in Partnership with Pestalozzi Children's Foundation Switzerland 2004 –	- Children and youth disadvantaged socially, culturally, educationally, belonging to different ethnic groups (Roma, Magyar, German, Romanian)	<ul style="list-style-type: none"> - Improve communication, trust and understanding, solidarity and mutual interethnic tolerance; - Facilitate the free access of the children and youth to education and expression through multicultural and educational activities in the spirit of respect for diversity. 	Theoretical materials, guidebooks, manuals etc. - Set up centres of intercultural education in which the children belonging to the different ethnic groups express their personality in agreement with the culture they belong to and in which they can exchange experience with other ethnic groups. - Three centres of

Project title / Organization that implemented the protect	Running period / Financing party	Target group	Project goals	Project results
	present time	<p>coming from culturally disfavoured families;</p> <ul style="list-style-type: none"> - Day care centres or placement centres from the regions where the project runs (Harghita, Buzau, Bucuresti). - Teachers, families, members of the local communities. 		<p>intercultural education in Buzau, Harghita and Bucharest.</p> <ul style="list-style-type: none"> - Subjects on multiculturalism and diversity will be approached during the activities of civic and multicultural education in four schools from each location during the first year, thereafter in other 8 schools from each location in years 2 and 3 of the project. - 3600 children will spend free time in multicultural centres, 900 children will receive school support and 270 children will receive education for an independent life. - 210 teachers from the mentioned schools will undergo training for multicultural education during the first year followed by another 480 teachers during the subsequent years - 900 children from the involved schools will receive multicultural education during the first year of the project - another 5400 children will receive multicultural education during the second and third year of the project - there will be a 15% increase in the number of children from vulnerable ethnic groups that attend school. School dropout will decrease by 10%. - 450 parents will receive counselling and will be involved in multicultural extracurricular activities in Centres next to their children

Project title / Organization that implemented the project	Running period / Financing party	Target group	Project goals	Project results
				<ul style="list-style-type: none"> - The teachers will acquire new abilities to work with different ethnic groups. Intercultural education will be promoted. - The educational curriculum will be enriched with topics on multiculturalism - The community will be involved more actively in the management of the problems confronting it. The school will have a more important role in the life of Roma families and there will be an improved relation between the school-family-community.

TTD created an informal network in this field of intercultural education. After this experience we try to create a curriculum for a new discipline:

The objectives of the discipline are:

1. Knowledge of the main problems approached by the intercultural pedagogy;
2. Highlight the possibilities and limitations of the intercultural approach of education;
3. Identify and discuss the intercultural dimensions of education;
4. Form the capacity of interpretation and judgment of educative practices in terms of respecting and cultivating cultural multiplicity.

The subjects approached by the discipline are:

1. Theoretical and methodological grounds of the interculturality. Theoretical patterns for intercultural educational realities.
2. Intercultural communication.
3. Building the cultural identity.
4. Process of cultural identity-alterity.
5. Education for diversity – response to the cultural pluralism.
6. Religious values and possibility of intercultural opening.
7. Perspective of the intercultural paradigm in Romania.
8. Education of Roma children in Romania: representations, difficulties, solutions.
9. Teacher training in intercultural perspective.
10. Mechanisms, forms of exclusion.
11. Intercultural communication and mediation.

12. Intercultural education – a way to prevent and mediate conflicts.
13. Specific strategies of the intercultural education.

4.5 Best practice dock europe (Hamburg, Germany)

Pedagogical approach/ starting point

In Germany exists a huge market of intercultural trainings and supplies of intercultural education.

Since the beginning of the 70ies intercultural education was the answer to lingual, cultural, ethnic and national diversity in the society, schools and other pedagogical fields.

Making a rough estimate, there are three different approaches:

- Intercultural education as an own task or curriculum in apprenticeship, universities, education.
- Intercultural education as a cross-sectional task, that means the reflection of all pedagogical fields.
- Intercultural education as a key competence which corresponds as well to the actors as to the organisations and institutions. It means to achieve knowledge about diversity, about different views and attitudes and the reflection of one's own beliefs, ideas and perceptions.

The concepts of intercultural education focus often on individual perceptions and cultural differences. Indeed, they assume culture as a dynamic phenomen. But most of them reduce conflicts in a society on conflicts between different cultures, and can bear the risk to depoliticise social processes and balances of power. Dock europe is neither working with one special concept of intercultural education nor executing pure diversity trainings to a special public (besides the test teacher training MOSAIC).

It is rather an attitude, which dock europe is adopting. Following our convictions or attitudes we are trying to integrate intercultural learning issues or relevant related issues as a transversal part in all our trainings and workshops. In our sense intercultural education must be a cross-sectional task in the field of Social work and non-formal education. We think that it is more useful to reflect about pedagogical approaches and their theoretical backgrounds. We ask for the hidden agenda behind particular concepts and approaches. What are the definitions of conflicts, who will be adressed and what solutions will be developed?

In the following we present one best practice example:

*PEDAL- Pedagogic Alternative - further training
in Europe*

Target Group

One of our target groups are social worker. Usually social workers are not first seen as responsible bearer of adult education. But in Germany as well as in other countries social workers are the more and more delegated to execute educative missions.

This development goes together with the paradigm of life long and life accompanying learning as well as the growing consideration of fields of non-formal and informal learning, which are often part of social work.

Besides of that social worker are usually the group that perceives in their daily work with their public prematurely social and demographic changes in society. Because of that key competencies like flexibility, strategies of problem solving, also in new and unusual situations, and personal autonomy have to be strengthened. Also intercultural communication becomes more and more important in a uniting Europe and an Immigration society. Because of that we are regarding social worker as a relevant actor in the field of adult education as well as in the field of intercultural education.

Dock europe is especially committed to further training of educators, social workers and staff of training and education in Hamburg.

On the one hand we are collaborating with the Faculty and training centre in that field as well as with social/ educative structures.

In the framework of DIECL we were working especially with social worker and educator from Hamburg, who participated in short- and longterm professional exchanges with other European countries. Most of them are working in 2 neighboured districts in Hamburg: St. Pauli south and Altona Old Town. Both are innercity districts near to the harbour characterized by a high settlement level with similar problems for social work. Both are formerly labour districts. Today they are shaped by pennilessness, a high rate of unemployment, mainly of young people. The proportion of people with migrant background is here above average as well.

Framework

dock europe organises workshops about Intercultural Education in the framework of the 3day preparations for the Leonardo da Vinci Mobility project *PEDAL- Pedagogie Alternative- further training in Europe* (14 week mobility programme in France, Italy, Romania and Poland for educators, social workers and staff form the adult education sector.

Supported by the EU- programme Leonardo Da Vinci these professionals of the social sector will take part in a project, which integrates language training, professional experience and further education in the social sector of the target countries, sociocultural units and “intercultural learning”.

Altogether 53 Professionals from Hamburg and other cities from Northern Germany participated in these workshops until now, 70% female, 30% male, which expresses approximately the gender proportion in general in that sector. The age ranges from 23 to 46.

Methods

The above mentioned workshops deal with mobility and the effects on intercultural learning.

They are on one hand around the question of mobility and its impacts for intercultural learning. Which impacts could have a professional and personal experience abroad to our daily work (regarding our public but also the institution itself)?

On the other hand the workshop opens the space for an exchange concerning the questions: How is the concept of “intercultural learning/ education” treated in the education/ training of social worker, how it is present in the teams and institutions. What does “interculturality” and intercultural competency mean to them, is there a difference to other social competencies etc.

We are questioning the participants as experts of their profession and daily work concerning intercultural education and we are initiating discussions.

The inquiry started from the following questions:

- “What means ‘intercultural competencies’ to you?”
- “How is this question treated in your study, training or further education?”
- “What kind of ‘intercultural competencies’ do you need in your work?”
- “What impact has mobility to intercultural learning in a local context?”

Evaluation

These discussions were very helpful for sensitising the participants as well as ourselves in our daily work. Often it is assumed that someone needs specific intercultural competences and that they could be trained in advance. So first we talked about in which situations one needs specific so-called intercultural competences.

The participants characterize intercultural processes as situations in which different cultural interpretative models and different knowledge backgrounds were significant. The interactions would create self-dynamics and emerge more than usual feelings of insecurity and loss of control.

We mention these intersection situations in which the participants are affected not only by collective expectations but by personally and socially structured factors.

So - intercultural competences are the capacity to cope with these intercultural processes. They could be defined as set of behaviours, attitudes and policies which allows – from inside the system or the organisation and through their professionals – to be effective in cultural diversity situations. The development of intercultural competences refers to the creation of skills, to the importance of changing both the ways of knowing

and communicating and also the relations and representations we make of the others. Competence implies knowledge, learning and changing our habits, behaviours, ways of establishing relationship. It requires the development of social skills in multicultural environments which favour and reinforce democratic relations and coexistence. It relates every person to the others in his/her real identity.

They are obviously not only professional and specialist abilities, but personal capabilities and competences. The participants of the workshops mention e.g. empathy, resilience/ toughness, tolerance of ambiguity and the capability to stand uncertain situations. To bear differences, without feeling menaced (why not curious instead?) and the cognitive flexibility. Furthermore emotional elasticity and personal autonomy.

Another results were the considerations about relevant *social competences* that are related to the individual as an open minded self-reflection. That means to reflect about the own limits and ideals, values und behaviour patterns.

Social competencies include also a realistic self-evaluation. To develop awareness of the own cultural roots and to have a critical view on myself: I am not a monolithic bloc of culture myself (not only a member of only one cultural sphere, I am continuously changing). Concerning to the partner social competencies are the capability to adopt other roles and perspectives and of changing one's point of view. It includes the respect towards the others (same eye height). And related to interactive issues the capability to contact satisfying mutual relationships and to hold them.

The mentioned capacities can be equated with standards of pedagogical and educational requirements.

Specific cultural competencies can be furthermore:

Language-competences, familiarity with cultural specific patterns and specific interpretation knowledge.

And at least *general cultural competences* are needed, like knowledge and awareness about the cultural dependency of thinking, interpreting and acting. And also knowledge about general cultural differences and meanings and knowledge about the mechanism of stigmatism and discrimination is working and special knowledge as a kind of theoretical background like knowledge about migration, labour/unemployment, nationalism, social exclusion, relation between richness and poverty, etc.

These mentioned capabilities are no abstract qualification. They must be converted in particular professional spheres and their profiles. These depend from the specific institutional frame in which the people are educating or consulting or whatever.

The results of all workshops were for example discussions about the concept of culture: do homogenic cultures exist at all or must we rather assume that all cultures are permeable because of migration and diversity in societies.

It was also discussed that mobility and getting in contact with different people or people in another country needs intercultural competences. The mentioned competences

were e.g. personal flexibility, openness, patience, curiosity, and the capability to stand uncertain situations. Actually they are often personal/ social skills. The common reflection and exchange about some experiences with intercultural trainings, some participants talked about, were very fruitful for a estimation, in which situations and conflicts a particular knowledge could be necessary and what situations could not be trained but only experienced. Therefore communication is needed as well as reflecting the own prejudices and the economic and social differences.

CHAPTER 5 - ABOUT OUR PROJECT “Design intercultural education at community level” (DIECL)

5.1. Project description

It is evident that in our society there are constantly a growing number of people who need intercultural education. However, obstacles also exist. Demands on specific knowledge and skills increase constantly. Also teachers can become agents of change promoting intercultural education at local level.

The project is dealing with skill innovation of teaching methods in intercultural adult education.

The objective of the project is to map out required skills of a teacher, innovative teaching methods in adult education concerning existing learners and co-operation with our partners in the field of intercultural adult education.

The target groups are teachers/trainers in the further education as well as informal education of adults and youth.

The main activities were analysis and data processing, information exchange, discussions, workshops. The output of the project is a summary of the required skills and mapping out the possibility of teacher's cooperation.

The asset of the project is to make responses to contemporary intercultural educational needs more flexible, recognition of target group needs and role specification of teachers.

Teachers / trainers at that institution's partners in this project have a new approach to give useful learning to adults belongs multiethnic group, who otherwise only have low chance to get access to European environment (values, models and realities, by one hand and raising, developed and enrich intercultural competences, by the other hand). The integration in intercultural group efforts – made as normal as possible – has developed here to a much higher level than achieved before.

Our organisation's really profits from the exchange experience made, and the adult learners and teachers can now achieve better integration results – as well as they have learnt new methods from the project partners. The learners are given a much better possibility to create a new active life in a new multicultural environment.

The partner institutions trying to improve some of the results achieved in their teaching program, new learning / training programs, so the use of our results first will have influence in the institutions participating in the school planning in future.

But, there is no doubt about the fact that the results from this project influencing the participating partners.

The dissemination of the project has started in each partner's environment, through information in different meetings, workshops, Newsletters and Websites.

5.2. Project partners

Academy of Economic Studies from Bucharest

Teacher Training Department



Address: Romana Plaza, no. 6 , Bucharest, Romanian

The mission:

The Academy of economic Studies of Bucharest, Romania has assumed the mission to lay economic education on modern bases, to continuously raise its quality so as to make it competitive internationally. The education and research processes taking place in our institution are dynamic, innovative and open to both graduates' expectations and to requirements of the future.

The Academy of economic Studies of Bucharest has adopted the principles of the Bologna Declaration (1999), which essentially imply the development of an European Higher Education Area to increase mobility and ever closer cooperation in the field of

academic training and research. Thus, a three-cycle structure of education has been agreed on, i.e

- *A Bachelor's degree* (in Economics), 3 years of studies, requiring 180 credits. Since 2005/2006 Academy of Economic Studies of Bucharest has adopted the following Bachelor's degree specializations: Economics, Business administration, Management, Marketing, Statistics and economic IT, Finance, accounting, International business and economics, Administration sciences.
- *A Master's degree* with 120 credits, 2 years of studies, is to ensure narrow specializations, providing advanced knowledge and analytical and synthesizing skills specific to executive positions in every field. In addition the university offer MBA or Executive MBA Master-type programmes.
- *A Doctor's degree* involving 3 years of studies, This 3rd cycle aims educating the scientific elite of economists within the doctoral schools and is addressed to the best graduates of the Master's cycle.

Teacher Training Department

Teacher Training Department, from Academy of Economic Studies of Bucharest has a long tradition. In 1923 its name was University / Academic Pedagogic Seminar. Since 1996/ 1997 by Order of Ministry of Education No. 4921/ 1996 September 11 it has actually name. By Education law (Law No.84 from 1995, Article 68) "... students and graduates who are choose teaching profession, compulsory need to graduate all the courses organized by the Teacher Training Department..."

Teacher Training Department assures competences in psychology of education, pedagogy and didactics for the students, beginning with 1st year of studies and for graduates, too. The main aim it's to obtain skills and competences for the teaching career and, in the same time, for providing educational services (training, mentoring). At the end of the program (even it is an initial or continuous psychological, pedagogical and didactical preparation) graduates receive a standardized Graduation **Certificate** approved by the Ministry of Education.

Teacher Training Department, in the spirit of Romanian educational Reform, has a special mission in the field of teaching and psycho-pedagogical researching assuring in the same time:

- Initial and continuously psychological and pedagogical preparation for those who choose teaching profession;
- Permanent preparation (psychological, pedagogical) for high – schoolteachers of economics and other economic sciences (accountability, finance, tourism, public administration etc.);
- Professional conversion (at graduation and post graduation level);
- Organizing and sustaining special exams (definitive teacher, 1st and 2nd level teacher) for different economic disciplines accredited inside Academy of Economic Studies by the Romanian Ministry of Education and Research;
- Psychological, pedagogical and didactical counselling for professional developing in teaching career.

Teacher Training Department's educational offer it is **divers and attractive**. This is the answer for the students - futures teachers and for the teachers who need a continuous preparation in the education field.

Educational Plan, elaborate by the Romanian Ministry of Education and Research - available for all Teacher Training Departments from all Romanian Universities it is document integrate in education plans of all faculties from Academy of Economic Studies (Education Law No.84 from 1995, Article 68, alignment 3). This Plan is referring to all the disciplines (psycho – pedagogical and didactics), to the specific activities (courses, seminars, laboratories, practices), to allocate time and the frequencies in a semester.

Since 2005 – 2006 Teacher Training Department Education Plan was organized in two modules (by Law No. 288 / 2004, organizing graduation studies and by Bologna Process Recommendation):

- **First Module:** initial Psychological and pedagogical preparation (30 credit points) has compulsory disciplines for studying: Psychology of Education; Pedagogy I (Basis of Pedagogy, Curriculum: Theory and Methodology);

Pedagogy II (Education: Theory and Methodology, Evaluation: Theory and practice); Didactic of Economic Disciplines / Didactic of Specialties; Pedagogical Practice.

- **Second Module:** supplementary Psychological and pedagogical preparation (30 credit points) has compulsory disciplines for studying: Curricular areas didactics, ITC, Intercultural education, Counselling and orientation.

Together with compulsory disciplines Teacher Training Department offer some **optional** disciplines, too: 10% for the 1st module (Management of school organization, Sociology of education) and 25% for the 2nd one (Classroom management, Educational policies).

Teacher Training Department develop continuous preparation programs:

- **Manager XXI:** for teachers, school inspectors and school managers (assure managerial competences in educational system – 240 hours – 90 credit points);
- **ITC XXI:** for teachers, school inspectors and school managers – 90 hours, 30 credit points;
- **Periodic preparation program:** for teachers of economics belongs high-school system.

All Professors from Teacher Training Department are specialized in Sciences of Education. They are developing research projects, too. Their activity can be appreciate in different scientific results (review articles, research reports, courses for students) or other scientific and practice activities (consultancy, counseling).

Logistics is assured by the special location with modern materials (all kind of new media materials) as it necessary in a modern education system. For example: ITC courses, seminars and practices are organized in a modern specialized laboratory. Academy of Economic Studies has a modern and huge library. All the students can find bibliographical materials using both books from the library or virtual books from virtual library.

Students and teachers can also find curricular documents (educational plans, analytical programs, educational guidelines, didactical files) or didactical portfolios,

scientific methodical papers, didactic projects, diverse Romanian and European institution presentation, too.

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Dock Europe GmbH (Education Consultation Moderation) was founded in 2004. We are an independent organization of adult education and consulting without a steady public subsidy. At the moment the staff is consisting of three full time working colleagues and a network of free-lancer.

Dock Europe promotes education and transnational cooperation in the European dimension. We are bringing together talents and long lasting experiences in the field of professional, socio-political and intercultural education and training. The main target groups regarding further education and training are professionals of the social and educative sector as well as training staff from public administration and institutions.

2006 was the start of a further form of organization: a network-association dock Europe e.V. Members are diverse disseminators in youth work, social work and education. Although working in their organisations, the members are committed to networking in that sector and the strengthening of exchange of experiences.

As a platform for exchange, cooperation and networking dock Europe e.V. wants to bring forward the exchange of institutions und persons of the social- and youth-work and

education. And we stimulate the networking between the experts from diverse fields of formal, non-formal and informal learning.

According to dock Europe's vision, Europe is more than the sum of the European National States. We understand our work in the field of education as a contribution towards a social Europe, which will be created by the people, who are living and working within the European countries.

Therefore is a big need for knowledge, which concerns the European Institutions and the realities of other countries as well as for intense cross-border cooperation between cultural, educational and social institutions. Transcultural learning is one of the most important cross-sectional tasks, which has to be integrated in all parts of education.

Dock Europe wishes to encourage people all over Europe to exchange with partners in other countries, within and beyond the actual EU- borders.

These aims should be realized by:

- Further training for institutional staff towards EU-funded cross border programmes
- Organising of placements and training abroad, esp. for social worker, educator and adult education staff in the framework of the EU Leonardo da Vinci programme
- Support in European project development and Partner research
- Further training for staff and disseminators in the field of education, social work and public administration (e.g. transcultural learning approaches)
- Training in the field of trans-cultural communication and ad-hoc- interpreting for bilingualistal staff in public care and health sector as well as for staff of public administration
- Organisation of study visits in Europe, focussing migration issues
- Research concerning relevant European issues
- Language training, mediation and translation (Italian, English, French, Spanish, Polish)

Dock Europe addresses DIECL (Design of intercultural education on a community level) to social workers as disseminators for intercultural education. DIECL will be part of the research concerning needed competencies in the field of trans-cultural education and communication, starting from the experiences and practice in the local field of non-formal learning.

Our target groups in this project, the social workers are usually not first seen as responsible bearer of adult education.

But in Germany as well as in other countries social workers are the more and more delegated to execute educative missions.

This development goes together with the paradigm of life long and life accompanying learning as well as the growing consideration of fields of non-formal and informal learning, which are often part of social work.

Besides of that social worker are usually the group that perceives in their daily work with their public prematurely social and demographic changes in society. Because of that key competencies like flexibility, strategies of problem solving, also in new and unusual situations, and personal autonomy have to be strengthened. Also transcultural communication becomes more and more important in an uniting Europe and an Immigration society.

Because of that we are regarding social worker as a relevant actor in the field of adult education as well as in the field of intercultural education.

Dock Europe is especially committed to further training of educators, social workers and staff of training and education in Hamburg.

On the one hand we are collaborating with the Faculty and training centre in that field as well as with social/ educative structures.

In the framework of DIECL we were working especially with social worker and educator from Hamburg, who participated in short- and long-term professional exchanges with other European countries.

This target group is in a double sense basis of the DIECL Grundtvig 2 Project: On the one hand we are evaluating training units and modules, which integrate intercultural issues. Methods and best practice resulting from these workshops respective from the adopted curricula will be presented in the project. Secondly we are using this trainings and workshops as field of research.

The analysis from this data as well as other experiences out of the practice and theoretical reflections will be contributed to the compendium, which will be developed in the framework of this Grundtvig 2 Learning Partnership.

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FAEA

**Federation of Associations
of
Adult Education**



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Description:

The Federation of Associations of Adults Education (FAEA) is a non-profit organization that, within the social initiative, promotes a critical, open and participative model of lifelong learning. It was constituted in 1984 by different and diverse entities with the common goal of promoting the Education of Adults (EA), thus, fomenting the exchange of experiences and coordinating the work of the different centres and entities at a national level.

Mission:

To develop a model of Adult Education which is participatory, integral, intercultural, popular and shows solidarity. According to this model each person is agent of his or her own learning process. Its main objective is the attention to and participation of those social and cultural disadvantaged communities and people (population in general without basic qualifications, population without labour qualifications, unemployed people, women, minorities (gypsy, African, Asian population...), young adults (+16) at risk of social exclusion...). In order to achieve this objective, FAEA promotes the exchange of experiences and the coordination among the diverse federated associations, proposing specific, open and progressive alternatives for the advance of adult education

Operation principles:

Respect for the autonomy of each one of the entities that form it; making strategic decisions in a participative way; Technical staff to advise and coordinate the combined actions.

We think education and training processes are key factors in the development of persons and their participation in society. FAEA, from the educational context, seeks to

encourage and favour the equality of rights and opportunities for all citizens. For that purpose we have three objectives:

- To create opinion: through the analysis of social and education policies and the dissemination of information and documentation about lifelong learning for adults within the context of Intercultural Education.
- To innovate: we develop didactic materials which gather the classroom experience and the expression of key aspects of our education proposal at all levels (methodology, curriculum, education project, education approach); training strategies adapted to the needs of each association and their professionals; and research and innovation projects.
- To provide high quality services: we offer organizational counselling to the associations about the professional changes: project planning, design, management, evaluation, formation and technical support.

In order to achieve these objectives, we work in three different fields or areas:

Area 1: Analysis of policies and creation of opinion: All those actions, activities and projects which are intended to disseminate the Federation image, its ideas and opinions through different means: web, bulletin of selective dissemination of education, data base of legislation on education, reports, analyses, forums (FAEA is part of the jury for Literacy National Award and it participates in conferences and congresses...), newsletters, etc..

Area 2: Professional development and innovation: All those projects intended to provide FAEA with methods, procedures and technologies appropriate for Adult lifelong learning.

From the specific projects, we extract the working procedures used in the development of the project, and thus, we generate professional methods or technical standards, which are used in the third area –Counselling- to provide new services to the federated associations.

The technical standards are a set of organized, systematised and documented methods, which are used to do something in a certain way: the one that the Federation establishes according to its quality criteria.

Area 3: Counselling to the associations: All those actions, activities and projects related to the sharing of experiences and advances so as to form a new common working method.

This area has a project bank with its technical standards and methods that indicate its usability and actions derived from the implementation of such methods, the associations counselling, training courses and congresses, etc...

The European projects are to be located in the second area (development and innovation) and meet two objectives:

- They strengthen the dimension of the products of FAEA; they validate them and give them European dimension.
- They encourage FAEA to get involved in new research projects

Experience in teacher training: Every year, since 1984, FAEA organises and carries out three training seminars for the federated associations. From 1994, it organizes a summer training school, which takes place once a year. It also organises 3 to 5 thematic seminars a year on different topics of interest. It collaborates in numerous training seminars with local and national public administrations: teacher training, management of education projects, sociology of adult education, etc...

Experience in Elaboration of didactic products on CD-ROM: Since 1998, FAEA has been working for the Spanish Ministry of Education and Culture, for whom it elaborates Adult Education didactic materials on CD-ROM. All the didactic materials published by FAEA contain: theoretical basis, curriculum, didactic orientation and guiding, classroom exemplifications and worksheets. FAEA has also wide experience in elaborating Socrates-Grundtvig final products on CD-ROM. These final products are elaborated in different languages taking; thus, into account the linguistic diversity of Europe and making them more accessible for different users.

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Zaragoza

EDUCACIÓN Y BIBLIOTECAS

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The Popular University of Zaragoza was founded in 1983 by the town council of Zaragoza. It currently forms part of the Municipal Education and Libraries Organisation, which is an autonomous municipal institution.

The objective of the **Municipal Education and Libraries Organisation** is to manage all the council's educational sectors through a single specialized unit.

The organisation consists of the following divisions:

- The Public Municipal Libraries
- The Primary Municipal schools
- The Popular University

POPULAR UNIVERSITY

1. Description

The Popular University of Zaragoza (PUZ) is a decentralised teaching service for adults, located in the town of Zaragoza. It offers a programme consisting of courses, workshops and other activities and makes an effort to cover all urban areas and suburbs as well as rural districts of the municipality.

The field of activity is Lifelong Learning with a focus on Adult Education. Any inhabitant in the municipality above the age of 16 years may participate in the services offered. The primary target group is inhabitants with a limited educational and cultural background and a desire to play an active part in forming their community and building an increasingly free and educated society.

2. Organization

The hierarchical structure of the PUZ comprises Management, Coordination, Secretariat and Coordination of teachers and study programmes. The organisation currently employs a staff of 35 teachers.

3. Mission

To give all citizens the possibility to complete, update and enrich their training and facilitate their participation in a dynamic and ever developing society.

4. Objectives

The PUZ aims to fulfil demand originating from specialised groups as well as from the general public. Our objectives thus reflect the needs observed in the municipal community. These are some examples of what inhabitants demand:

- Adult Education aiming to provide fundamental knowledge and to facilitate an improved general understanding of the community and surrounding society.
- Education especially directed at underprivileged groups in need of developing their knowledge and skills to facilitate integration into society.

5. Approach

The PUZ offers education to citizens who participate through its courses, workshops and activities, which are made available to them in their local community.

The demand for Adult Teaching is currently increasing and to meet the demand, the PUZ offers its services locally across the suburbs of Zaragoza. The activities are divided into the following programmes:

- The Basic Education Programme

- The Intercultural Education Programme
- The Personal Development Programme
- The Occupational Training Programme
- The Social Participation Programme (designed to promote social participation and integration via courses on emotional intelligence)
- The Activation of the Elderly Programme
- The Parent Training Programme, a programme for parents aimed at enabling their participation in educational contexts.
- Seminar on cross-cultural education: a tool promoting practical co-existence.

A total of 3.053 students participate in the courses, workshops and seminars offered in the academic year 2006/2007.

6. PUZ Curriculum

Experience in Teachers Training:

- Annual staff activities on intercultural topics.
- Course: Intercultural Mediation Strategies
- Continuously offered seminar for workers who carry out their activity in the immigration field.

Didactic experience in the field of Adult Education:

- Conferences for peace and peaceful co-existence
- Didactic sessions on peace and peaceful co-existence
- Cross-sectorial activities: talks, conferences...
- Lecture series: "Other countries, other cultures" (Sahara, Argentina, Poland, etc.)
- Participation in the efforts to help the Saharan people (food)
- Course: "Countries, people and cultures"
- Event: "Countries of the world"
- Workshop: "Life experiences through the world"

7. G2 Design of intercultural Education at community level: adult teachers, town hall staff, minorities and adults students)

The project is aimed at teachers of adults who work in the field of intercultural education. The programme would include the Seminar “Cross-cultural education: a tool promoting practical co-existence”, the Workshop “Dialogue as a means of getting acquainted and widening mutual understanding” and the courses Spanish for Foreigners and Arabic.

7.1 Intercultural Education Programme

Today, towns and cities are meeting places where different cultures and nationalities co-exist. Approaching other cultures, other ways of understanding life, is not simply a voluntary choice but a necessary prerequisite to peaceful and mutually rewarding co-existence. It is a fact that immigration will increase continually and that societies will become increasingly more intercultural and multiethnic. This has a wide range of consequences for host societies.

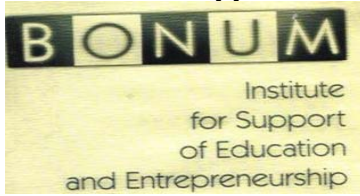
These profound societal changes render it necessary that we improve mutual understanding. We need a peaceful and harmonious dialogue based on mutual respect. It is essential that we learn how to live together and solve the inevitable conflicts, which will arise in the future.

The PUZ is aware of the occurring changes and endeavours to make the necessary adaptations. It is essential that professionals and citizens alike understand how to associate, communicate and respond to the expectations of people from other cultures. Furthermore, it is crucial that educational centres give momentum to values such as diversity, respect and communication etc., and acknowledge and eradicate prejudices and stereotypes. Within the educational context, the PUZ strides to meet this challenge.

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Institute for Support of Education and Entrepreneurship BONUM



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Organisation was established in 2005 in Krakow as training organization, acting in educational sector. The Institute BONUM team was created by people, who have significant experience in realization of international educational projects, mainly in the framework of *Leonardo da Vinci* and *Youth Programme*.

Aims and strategies:

The main aim of Institute BONUM is to act for increasing mobility of young Europeans. This aim is realized mainly through organization of placements for young people from various European countries in companies and organizations located in Krakow and Małopolska Region. The Institute BONUM hosts the trainees mainly in the framework of *Leonardo da Vinci Programme*.

Activities:

The Institute BONUM training offer complements the work experience programmes which the beneficiaries of the Leonardo da Vinci Programme realize. The training covers the following aspects: pedagogical (essential preparation for work experience placement), cultural (preparation for living in different culture) and linguistic (language courses - general and specialized language).

Cultural training is the basic element of the preparation phase. It lets the participants broaden their minds, gain knowledge about Poland and adapt easily to new environment. The key issue of cultural training is to provide the beneficiaries with information on receiving country, knowledge about life and work in multicultural environment and intercultural differences. As a result beneficiaries understand how the methodology and content of the vocational training differ from their daily routine. Thanks to that the beneficiaries may easier analyse that differences and profit from that. The cultural training consists of a few elements: intercultural workshops, integration meetings and for the foreign beneficiaries also various cultural activities which allows to increase the knowledge about Polish cultural heritage. The cultural training may be held in Polish or English.

BONUM organizes training for foreign beneficiaries who realize the work experience placements in Poland as well as for Polish beneficiaries who realize work experience placements abroad. During training's preparation phase, we take into account the fact that the preparation influences the quality of the work experience placement. Thanks to the active cooperation with project's promoters and active role in preparing the programme of work experience placements, Institute BONUM is able to build training's programme, which corresponds closely with the beneficiaries' needs. We also organize lectures and seminars according to our active presence in the Leonardo da Vinci Programme.

Intercultural education among target groups:

The Institute BONUM activities are based on trainees' exchanges and are directly connected with the subject of the project: "*Designing intercultural education at community level*". BONUM hosts trainees (students, graduates, adults) from various European countries and is aware of the fact, that people coming to Poland from foreign countries experience lots of difficulties caused by cultural differences. One of the key tasks is to undertake appropriate means to enable foreign trainees easy adaptation to multicultural environment. This is way we pay great attention to appropriate preparation system and organize languages courses and cultural programmes. From BONUM point of view intercultural adult education is a key issue. Thanks to well-educated people, we can avoid re-entry shock and other cultural problems among our trainees. So we try to act for

popularisation of intercultural education in order to create well-educated staff (teachers, trainers, lecturers) and build open-minded society.

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Public Institution College of Social Sciences from Klaipeda – Lithuania



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Lithuania

Type of institution:

It is a non-state, not-for-profit higher educational institution, which provides studies of Business Management, International Business Management, Business Communication, Law, Finance, Accounting, English languages, Computer Programming, Banking.

Size: 32 full-time staff and 147 lecturers. At the present moment more than 2037 students are studying here. The college has three branches: In Klaipėda (the centre of the college), capital Vilnius and in Telšiai.

Expertise:

The main goal of the College is to educate qualified specialists able to work on their own in wide variety of business, service and social spheres. The College is the second biggest private college in Lithuania and has gained the reputation of an advanced institution both among local community and regional business sector. The College has very close relations with more than 300 Lithuanian business companies, which accept students for their practice and participate in the creation of the study programs. While executing national Phare projects, the College provides teaching services for enterprises and improves skills of employees at the workplace. The College also has gained an experience in execution of national and international projects and strives to adapt European dimension to all its activities. College of Social Sciences has been teaching foreign languages both for students and adults for nine years, preparing and adapting language teaching programmes for specific needs (business, law, finance), it also organises courses for professionals. Importantly, College of Social Sciences participate in several international projects within Leonardo da Vinci and Socrates program, much concerning student's placements and exchange abroad, creation of new study methodologies and didactics, and professional needs. The College has experience high-

qualified research, carrying out analysis, organizing seminars, meetings and conferences on the research subject areas and of international co-operation.

In 2002 the College got the European Label Award for innovate language learning and training project. From the beginning of its activities the College provides the lessons of Lithuanian as foreign language to members of Russian ethnical minority.

Experience:

The College has experience in carrying out research and training in many subject areas, such as employment market, disadvantaged groups, women, adult learners and unemployed people. So far as it has successfully implemented 2 big national PHARE projects, it has experience in arranging training programmes and carrying out teachings aimed at increasing sales and exportation skills of regional business companies' employees.

Apart from a well-developed co-operation with Šiauliai University, Moscow International University, Kaunas University of Technology in academic sphere College of Social Sciences has close relationships and collaborates with many institutions abroad.

Students of College of Social Sciences can study full time (duration of studies – 3 years), and extramural (duration of studies – 4 years). Secondary school graduates are eligible to enter the College. 120 credits make the study programme. The College graduates are granted Professional Bachelor's Degree.

College of Social Sciences is an institution of higher education, having the right to grant state approved diplomas of higher non-university education. Legal status is a higher non-university school – college.

Sectors:

College of Social Sciences works in the following sectors:

- Education and training;
- Consulting services;
- Scientific research;
- Project management;
- Counselling and professional orientation;
- Information technologies.

Subdivisions: the following subdivisions are established within the College:

- Project Management Centre
- Career Centre
- Business and Science Centre
- International Relations Office
- Project Management centre is a subdivision of the College responsible for initiating new projects, implementation and coordination of the existing ones.

Main goals of Project Management centre:

- Develop the centre as an open, dynamic, high qualified, competitive subdivision oriented towards the long-term perspective
- Promote Project Management centre activities expansion
- Organize new proposal forms submission
- Organize approved projects' implementation
- Represent the College Internationally
- Incorporate students and lecturers to participate in the projects activities more actively
- Make contacts with International organizations for project related activities and cultivate the communication with the existing partners
- Disseminate the information about the Project Management centre inside the College and to the society

In 2004 we celebrated our 10th year anniversary – this decade was full of challenges, hard work and joyful achievements. Now we can proudly state that the College is recognized not only on a regional but also on a national level, is valued by employers and loved by students.

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