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The Anna Lindh Education Handbook.
Intercultural Citizenship in the Euro-Mediterranean Region

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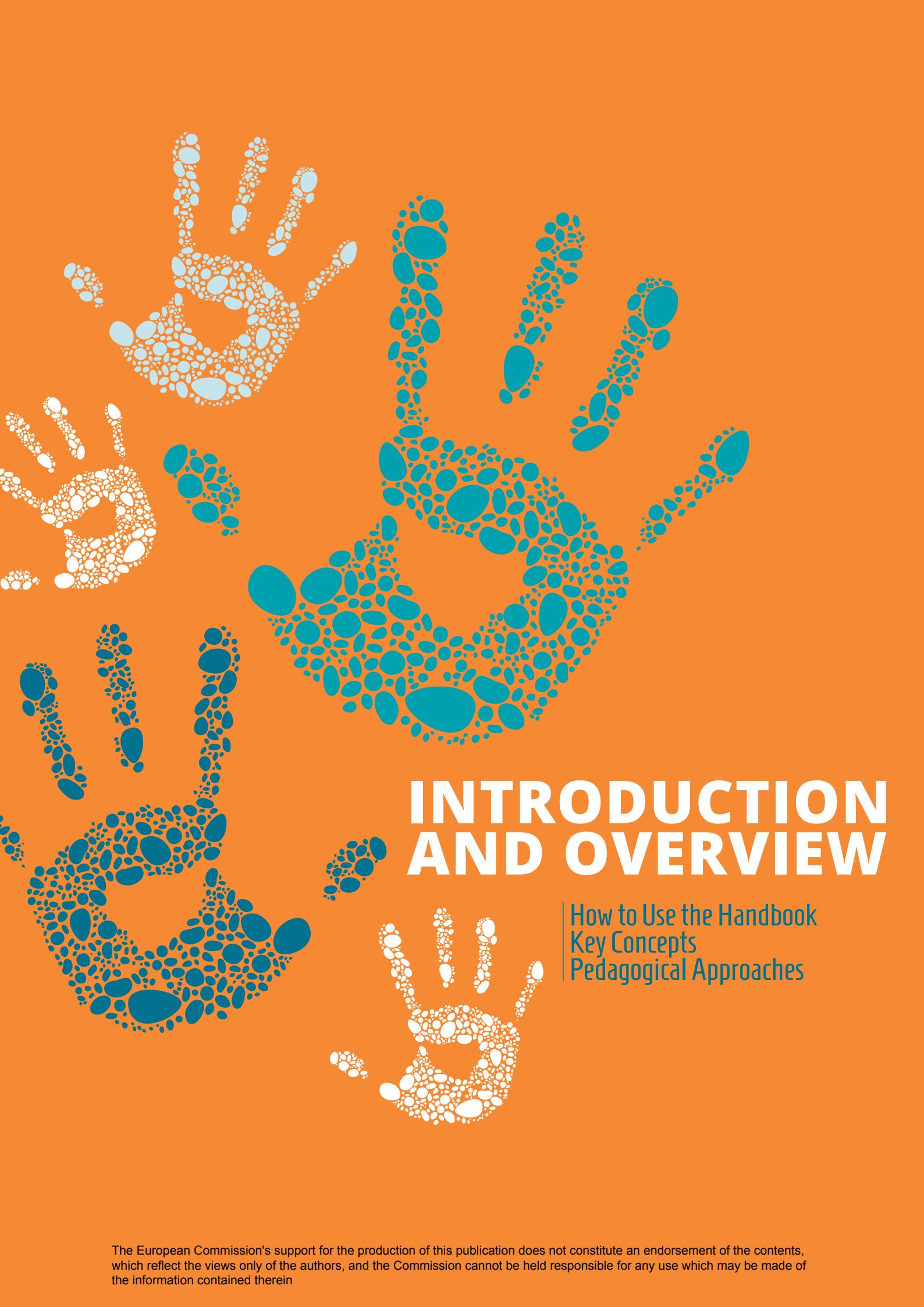


The Anna Lindh Education Handbook

Intercultural
Citizenship in the Euro
-Mediterranean Region



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INTRODUCTION AND OVERVIEW

How to Use the Handbook
Key Concepts
Pedagogical Approaches

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How to Use the Handbook: Components and Practice

Gemma Aubarell and Eleonora Insalaco

An Intercultural Resource for EuroMed education practitioners

This Handbook is the product of a journey. It was a journey shared by many different professionals who contributed their experience, expertise and opinions to shape a useful resource to support intercultural citizenship education in communities and schools across the Euro-Mediterranean region. The journey started in 2011, when the Anna Lindh Foundation gathered the different programmes and projects, as well as educators from around the region to discuss the challenges to and opportunities for the promotion of a regional education programme designed to prepare young people, to live in multicultural societies. The programme would, ideally, help those young people to appreciate and benefit from the cultural diversity of Euro-Mediterranean societies, while at the same time raise awareness of the potential effect that their actions and their role in society could have on individual and societal wellbeing.

Those educators and professionals agreed on the need to conceive a regional programme not only addressed to face the internal situation of their own societies in the region, but mainly would aid and accompany the process of sharing socio-cultural challenges, promote a common idea of citizenship participation and increase exchange of practices and realities between educators and youth from Europe and the southern Mediterranean countries.

The Anna Lindh Foundation responded to that call and understood that such a programme had to reflect the reality on the ground and be developed with the direct involvement of the educators and the people who would finally benefit from it. Hence the idea of producing a Handbook, which would constitute a common basis for educational activities across the region, and to do it through a collective process involving educators and taking advantage of the current initiatives already in place in the region.

To create a resource that could be used and useful in countries as diverse as Sweden, Lebanon, Turkey and Spain, Belgium, Ireland and Morocco to mention only a few, the development process was inclusive from the beginning. Thus, a group of international experts from different countries of the region was identified to collaborate on the draft contents of the Handbook and the intercultural pedagogical orientation of the component sections. During the process of elaboration, more than 300 educators from the 42 Euro-Mediterranean countries were engaged to express their needs and expectations of such a resource. Those educators also brought to the Handbook previously tested methodologies and activities from their experience, which could be adapted to different contexts in formal and non-formal learning settings, and provide constructive feedback on the draft contents.

Certain concepts presented are quite aspirational, therefore some people might consider them far from their reality. The main objective is to inspire educators to proactively use the materials and adapt them to each contextual reality by following shared approaches, and taking as example different realities and practices.

Contribute to prepare citizens for the respect of cultural diversity

It is worth clarifying that intercultural citizenship is not a legal concept per se and that the related attitudes and skills are part of many people's lives who encounter people from different cultural backgrounds and who take an active part in their society.

Throughout the Handbook, the concept of intercultural citizenship education in the Euro-Mediterranean space will be explained through its different components but, in a nutshell and borrowing the definition elaborated as a result of the editions of the Alexandria Education Conventions organised since 2012, the objective is: "Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality".

The authors of this Handbook strongly believe in the importance of cultural diversity as a value to be promoted and a reality to be preserved in the Euro-Med region. Being an intercultural citizen

in this region means, among other things, being aware of the cultural differences and similarities across the 42 countries of the region, being curious about and open to the discovery of other realities, understanding the potential that cooperation can have to facilitate the solution of common challenges, keeping up-to-date with the social, political and economic evolutions in the region, and being ready to participate in processes of change in society.

Intercultural citizenship education is central to the harmonious development of societies and to enhancing cooperation among people from different countries of the Euro-Med region. In the words of some of the educators involved in the compilation of this Handbook: "it is needed to ensure real equality, to ensure people's rights are valued (educator from Ireland); "to better live together, to be able to better communicate and perceive the world from other people's perspective" (educator from Bulgaria); "it is a necessary means to establish a link between living in a society at a local, national and global level. It is only by breaking down the barriers of ignorance that it is possible to open up the curiosity of others, the need for knowledge and mutual enrichment fuelled by the exchange" (educator from Tunisia).

"The situation of economic, environmental, political and social crisis in the region needs constructive thinking and cooperation of Euro-Med countries and people to find common solutions. Certainly we can find success stories from both sides of Euro-Med and replicate them in other parts of the region" (educator from Spain).

"We see that intolerance is rising not only among different countries but also inside the same state. Young people are travelling much more within the region, which is a good sign. However, the given social atmosphere does not always provide the necessary means and opportunities to learn about different cultures, but rather consume them. People living in the region often carry prejudices about their peers, neighbours and other cultures" (educator from Turkey).

Components and structure of the Handbook

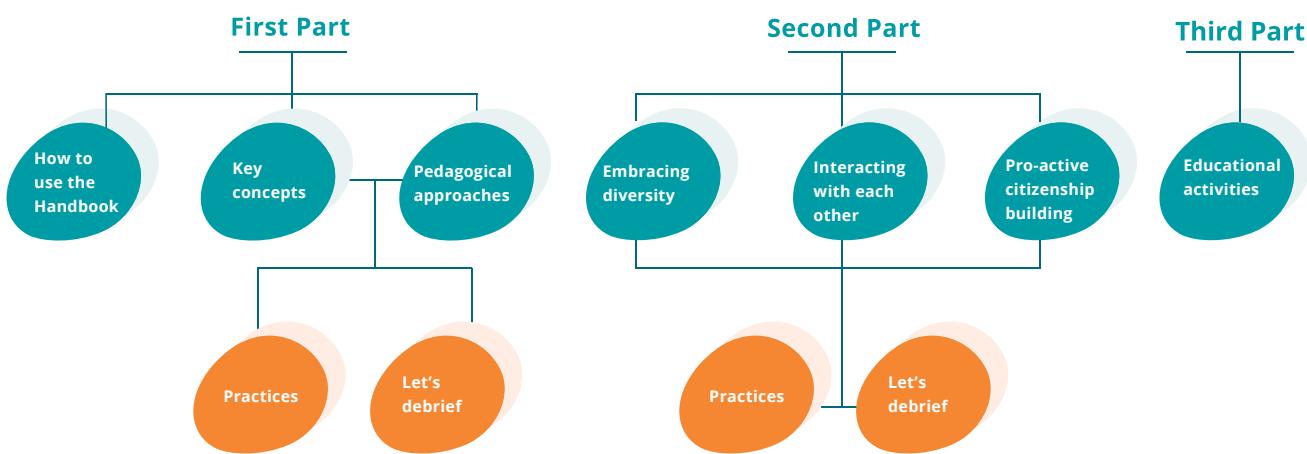
The Handbook is a resource addressed to educators in the formal (schools) and non-formal education settings (NGOs, youth centres, debate clubs, community centres, etc.) working with young people aged 15 year old and older, even though most of the learning activities are easily modifiable for younger children. Though, it was decided through various debates among authors and educators to develop a Handbook for both these target groups rather than focussing on one only, the majority of the approaches and activities proposed follow principally non-formal education patterns which can be used in the formal education setting. This, on the one hand, makes the resource more universal in its approach and adaptable to different contexts and people but, on the other, requires an extra adaptation effort by the educator to respond to the specific needs of his/her reference group.

Citizenship and intercultural citizenship refer to people's realities and the way they perceive their relationship with the community. These are flexible concepts that need to be continuously rethought and for which new educational practices are developed. As a consequence, the contents of the Handbook will be regularly updated and enriched through the experiences and feedback of users across the region.

The Handbook is divided into 3 main parts. The first is an introduction to concepts, methodologies and education formats related to intercultural citizenship.

The second part provides a more in-depth presentation of the notion of intercultural citizenship education as a reference for educators to better understand and further practically use the concepts and prepare for the learning activities; the notion is broken down into three main inter-linked components: Embracing Diversity, Interacting with the other, Pro-active citizenship building. In order to facilitate the accessibility to these concepts, short case stories/educational practices are introduced in each of the components. Besides, a specific section on "Let's Debrief", presenting the main learning objectives for the component, some questions that educators can use to assess their groups' first understanding of the concepts and activities to stimulate the learners' reflections and skills through practical, participatory and dialogue-based experiences.

In the third part, "Educational Activities", educators will find the different activities transversal and applicable as practice in relation to different issues presented in the Handbook.



The Handbook is conceived as an introduction to educational practices for intercultural citizenship in the region, a living product to be adapted, enriched and regularly updated by the people who use it. An online portal complements the paper version and provides an opportunity to all those who wish to join the community. By logging on to www.annalindhfoundation.org/ citizenship handbook people can share opinions and experiences and can recommend how the Anna Lindh Foundation might update or further develop the contents of the Handbook and related training.

The contents of the Anna Lindh Education Handbook on Intercultural Citizenship in the Euro-Mediterranean region are complemented by a toolkit that has been developed by a team of Arab education experts with the purpose of further exploring some of the issues related to intercultural citizenship from an Arab perspective (Toolkit for Education on Intercultural Citizenship in the Arab World, 2014). The richness of reflections and practices presented by authors from different countries of the region in these twin resources constitutes the basis for the Anna Lindh Foundation to launch a “training for trainers” programme to reach Euro-Mediterranean societies, spread the values of intercultural citizenship education and enhance related skills and attitudes.

The Anna Lindh Foundation is developing an intercultural learning programme aiming to establish a group of committed educators who will act as multipliers in their countries. In order to maximise the impact of this programme, the Anna Lindh Foundation will work in close collaboration with its civil society network across the region and with regional and national institutions committed to the promotion of intercultural education.

Cooperation with national institutions will be important also to facilitate the translation of this resource into as many Euro-Mediterranean languages as possible because, the Foundation considers that wide accessibility can only be guaranteed by ensuring end users can read the Handbook in their mother-tongue.

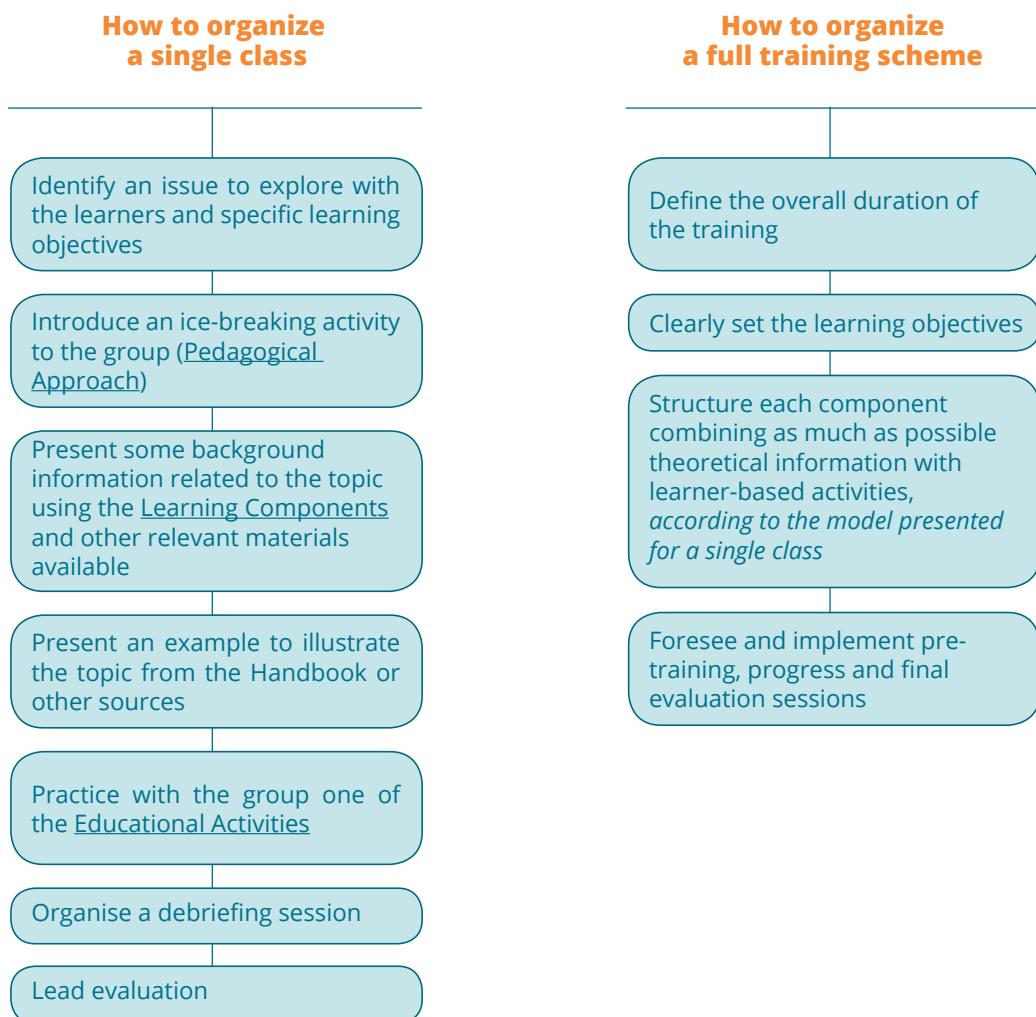
Practice orientation: youth sessions and training planning

The Handbook is a resource that can be used in its entirety over a number of pedagogical sessions or from which educators can extract content according to their set learning objectives. Two main proposals are presented: for the organisation of a single activity and for the organisation of a comprehensive training scheme.

A lesson could, for instance, be planned around one of the issues raised in one of the learning components (for example, Migration in the Mediterranean as a source of diversity and multi-cultural interaction) and with the identification of a clear learning objective (for example, to be able to identify concrete examples of diversity within the community of belonging); a) The educator could start the lesson by introducing an ice-breaking activity to the group; b) present some background information related to the topic using the contents of the learning components and other relevant materials available to him/her; c) present an example to illustrate the topic either from the contents of the Handbook (for example, In Practice – Student’s research on migration flows) or from other sources and stimulate a discussion around the example given and participants individual experiences; d) practice with the group one of the learning activities (for example, Talking on the Phone); e) organize a debriefing session to stimulate a debate and reflection among the group; and f) lead an evaluation

of change since intercultural citizenship education aims at producing a change in the learner and such a change can be and should be measured by the educators proposing the learning activities through a multistage evaluation of impact.

For the development of a full training scheme, a) the educator needs to define the overall duration of the training ; b) clearly set the learning objectives (in line with those presented at the beginning of the Learning Activities and the needs of the learners); c) structure each component combining as much as possible theoretical information with learner-based activities (according to the model presented for a single class); d) foresee and implement pre-training, progress and final evaluation sessions.



Target group: educators in the formal and non-formal education sectors - working with youth of 15 year old and above.



Key Concepts

Responsible Citizenship

Citizenship is fluid and dynamic, changing with time and social context. This means that learning to live together positively with differences and diversity is becoming the central dimension of practising citizenship.

In the broad context of citizenship building within a dynamic and often fluid framework, the international community increasingly recognises that terms such as "citizen" and "citizenship" are neither stable nor limited to a single definition. Within the context of education for democratic citizenship, the term citizen is broadly described as "a person who co-exists in a society" (Karen O'Shea, 2003).

This broader understanding of citizen and citizenship offers a potential new model for exploring how we live together. The challenge therefore is to move beyond the confines of the nation-state to the concept of "community", which embraces the local, national, regional and international contexts that individuals live in. Within such understanding the idea of "citizen" and "citizenship" includes the idea of "status" and "role". It involves issues relating to rights and duties, but also ideas of equality, diversity and social justice. It is no longer enough to limit the idea of "citizenship" to the act of voting. It must also include the range of actions exercised by an individual that impact on the life of the community (local, regional, national and international) and as such requires a public space within which individuals can act together on a value-based foundation.

The notion of a good citizen, defined as a personally responsible, participatory and justice oriented individual (Westheimer & Kahne, 2004), implies an awareness and knowledge of rights and duties, in short a responsible and reasoned citizenship. It is closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion, social justice, as well as the knowledge and exercise of rights and responsibilities, beyond the legal status and judicial relationship between the citizen and the State.

Intercultural citizenship

As multicultural societies have become the norm in the modern world, at the global and Euro-Mediterranean level, it is necessary to envisage a less exclusive sense of belonging, an attachment to a society and culture. Although tensions persist between various cultures in society, these cultures are less and less able to ignore one another completely. Citizens belong to "overlapping communities of fate: local, regional, national, and international and, increasingly, virtual. Even though people may have very different cultures and beliefs, their interests are tied up with others, not because they share a common national citizenship, but because they may be members of a diasporic group, have a common faith or political agenda, or live in a particular neighbourhood" (Osler & Starkey, 2003).

There is reason to believe that we are witnessing the emergence of a new form of citizenship, which can be more suitably described as intercultural rather than multicultural. The plurality of cultures clearly reflects the need to transcend a diversity that is divisive and find one that is cohesive. This is clearly what is intended with the concept of intercultural citizenship. It implies that citizens are able to rise above themselves, engage in communication and exchange, and set aside hostility and confrontation. Intercultural citizenship relies upon conciliating multiple identities and contexts simultaneously, assumes the ability to engage in intercultural dialogues respecting the rights of cultural others, and ideally becomes one step toward promoting peace." (UNESCO, 2013).

Now, citizens, especially through transnational organisations and civil society movements, are claiming a legitimate and visible role in society building.. Advocating an international-transnational democracy is already putting new citizenship into practice. This new form of citizenship, based on intercultural dialogue for democratic inclusion, can revitalise the public sphere. This trend towards plural citizenship, dialogue and inclusion obliges institutions to open up and develop multiple channels of representation, democratic participation and learning.

Education in multicultural contexts

In our complex and multicultural societies, education is faced with the challenge and increased responsibility of strengthening social ties and shared values as a basis for society building. The crucial role of education needs therefore to be reset within the dramatic acceleration of social change. These transformation processes taking place in the Euro-Mediterranean region urge a rethink of the meaning of education as well as the use and practices of teaching and learning, taking into consideration the opportunities offered by new means of communication and the dangers of commodifying human relations. Education is first and foremost a fundamental human right and essential for the exercise of all other human rights. It promotes individual freedom and empowerment and yields important development benefits.

Education is a dynamic process of learning that creates added value and forms the person for his/her integral development by transmitting possibilities and opportunities with conviction, intuition and motivation. The first task of education is to form (young) people to become responsible citizens, to be able to feel free of any kind of dependence, submission or fear, to create, to think, to imagine, to dream, to enhance social, cultural and economic development, to provide them with information, knowledge, competences, skills and an open behaviour, in line with fundamental values such as peace and tolerance of diversity, as enshrined in the UNESCO Constitution of 1945.

It can be useful to recall the objectives for the transmission of knowledge and teaching activities identified by the French sociologist, Edgar Morin: to educate for a well-developed mind (better than a too full mind); to teach the human condition; to educate to live (learning does not mean only the acquisition of knowledge, techniques and productive modes, but also an interest in relations with the other and with oneself) and to learn the dignity of the citizen.

The education process always implies a meeting with the other, with the support of the teacher as a key agent for change. Each educational project is to be conceived and understood within a specific multilayered context. This implies the open transmission of ideals and principles that ascribe value to the person at the centre of the education system and, furthermore, that national curricula recognise the Euro-Mediterranean and international contexts as an integral part of the learning process.

Citizenship education

The concept of citizenship education relates to educating people to become "responsible citizens" who are capable of contributing to the development and well-being of the society in which they live. Learning citizenship is interactive and deeply embedded in specific formal, non-formal and informal contexts and includes the transmission of knowledge, competences and attitudes that serve personal fulfilment, social inclusion and active citizenship.

In education processes and transmission of knowledge it is not sufficient to affirm the principle of the centrality of the person. The educator and the teacher have to act within the specific sociocultural context responding to the challenges of globality and complexity, cultural disintegration and the dispersion and fragmentation of knowledge. This requires an integration of a diversity of learning sources and levels as to formal and non-formal education as well as informal learning. In other words, pro-active and intercultural citizenship building is a lifelong process. Support should therefore also be given to citizenship learning within civil society as well as within the informal settings of the family. A new global consensus has emerged in recent years among policy makers and educational practitioners to conceive new approaches for citizenship education and assess whether current citizenship curricula prepare young people to live together in contexts of diversity and enable them to adopt informed and critical perspectives on multicultural societies. The motto "Rethinking citizenship education" has been used in many countries. Citizenship education is particularly challenging and interesting from a liberal perspective, because it is so divisive and fraught with tensions (Galston, 1991).

Citizenship education implies the shaping and tempering of children in certain ways that will turn them into "good citizens". It presupposes a shared conception of what a good citizen is: the special qualities and virtues that distinguish him or her, and the methods that should be employed to educate such citizens.

Intercultural education

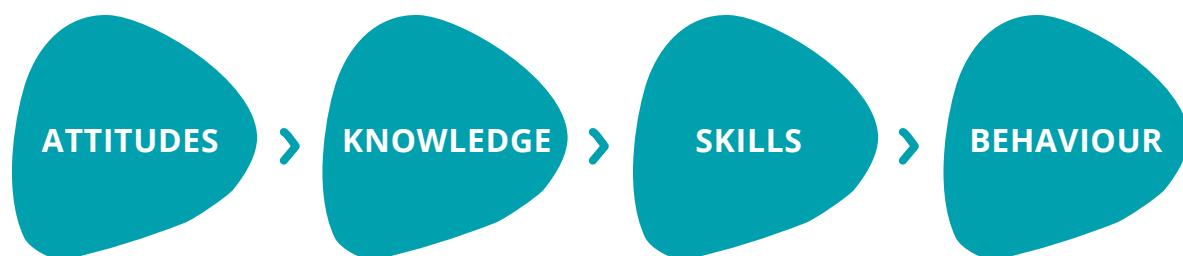
The specificity of intercultural education refers to learning processes that lead to a knowledge of other cultures and install behaviour patterns of availability, openness and dialogue. It concerns a rather complex type of knowledge. The primary objective of intercultural education is the promotion of the capacity of constructive conviviality in a multiform cultural and social context, valorising the cultural dimension of active citizenship. It consists not only in the acceptance and respect of diversity, but also the recognition of the place of personal cultural identity in a perspective of mutual learning. The challenge of such education can be expressed at two levels: the cognitive level of knowledge and information about the world and the other, and the affective level of the attention to the relation, interaction and history. The unifying perspective of intercultural education lies in the reconciliation between unity and diversity in several multicultural and plural situations. With a strong basis of respect, openness and equality, dialogue and mutual enrichment can be developed to manage cultural diversity, strengthen citizenship, solidarity, hospitality and create a sense of mutual responsibility. In short, education will need to play a key role in developing the ability to conduct authentic intercultural dialogue for the development of a democratic culture.

Intercultural competences

Participation in multicultural societies, enjoying one's rights and obligations and interacting with other people to improve the society in which one lives, presuppose intercultural competences among the individuals involved. Competence includes cognitive (knowledge), functional (application of knowledge), personal (behaviour) and ethical (principles guiding behaviour) components.

Intercultural Competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures (UNESCO, Intercultural Competences, 2013).

Intercultural citizenship education accepts the paradigm of human rights as the universal point of departure, implying the importance of human rights education and consequently of education for democratic citizenship. Therefore, a multidimensional approach to intercultural education should respond to a multiplicity of objectives:



- **Attitudes** - certain attitudes and inclinations are relevant to intercultural competences. These include respect for other cultures, willingness to learn about other cultures, empathy, open-mindedness to people from other cultures, willingness to suspend judgement, curiosity, risk-taking, flexibility, willingness to tolerate ambiguity and valuing cultural diversity.
- **Skills** - intercultural competences can be divided into separate skills: savoirs (knowledge of culture), savoir comprendre (skills of interpreting/relating), savoir apprendre (skills of discovery/interaction), savoir être (attitudes of curiosity/openness). Skills most directly relevant to an understanding of intercultural competences include those related to listening to people from other cultures, to interacting with people from other cultures, to adapting to other cultural environments, linguistic, sociolinguistic and discourse skills, to mediating intercultural exchanges, to discovering information about other cultures, to interpreting other cultures and relating cultures to one another, to critically evaluating cultural perspectives, practices and products.

- **Knowledge** - types of relevant knowledge include: cultural self-awareness, communicative awareness, cultural awareness of the other, cultural-specific knowledge, especially knowledge of the perspectives, practices and products of particular cultural groups, cultural-general knowledge, especially knowledge of processes of cultural, societal and individual interaction, sociolinguistic awareness, cultural adaptation process. (UNESCO, Intercultural Competences).
- **Behaviour** - action oriented, behaving and communicating effectively and appropriately during intercultural encounters, as well as flexibility in both, cultural and communicative behaviour.

These transversal intercultural competences are generally valid for all types and modes of intercultural citizenship education dealing with diversity, interaction or pro-active citizenship building. Specific competences are dealt with in the various thematic learning components.

Intercultural citizenship education

The objective of intercultural citizenship education is: Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity and on the basis of equality. Alexandria Education Convention, 2012.

Intercultural citizenship education is a tool for living together and acting within a diverse world and within a region as diverse as the Euro-Mediterranean area. Learning to live and act together is a precious resource for our everyday lives within family, school, and community. It helps to reduce tensions due to ethnic, religious, linguistic and social disparities and enhances the awareness of and respect for human rights and the responsibilities, which are at the basis of local, national and global citizenship.

Effective intercultural citizenship education leaves room for students to express their views, to think independently, critically and to disagree with each other and with their educators; it offers opportunities for learning regardless of the learners' diverse backgrounds; it promotes accountability for one's own action; it adapts to the contemporary situation, makes use of multiple sources of information, demonstrates the interconnectedness of countries and communities and enables learners to learn about their own culture, ethnicity and religion; it helps learners and educators to better understand themselves and others; it promotes collaborative values and participation in society.

- **Education to reciprocity** implying a promotion of an attitude to live together, to collaborate with others and to affirm the value of each individual and all persons who make up society.
- **Education to complexity** signifying a learning beyond particularities, to be able to live in various educational spaces (schools, universities, families etc.) between universality and cultural plurality amidst ongoing change.
- **Education to conflict-prevention and peace** meaning to teach how to manage conflict in a civilised way and a more global education to values constitutive for peace building.
- **Education to the conviviality of differences** implying the promotion of initiatives with respect for differences and common denominators.
- **Education for active participation** implying the development of skills that allow the individual to play an active role for the solution of problems and to participate in the decision-making process within society.
- **Education for intercultural competences** implying the development of the ability to communicate effectively and appropriately in intercultural situations based on one's own intercultural knowledge, skills and attitudes.

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