CITIZENSHIP IN AN INTERCULTURAL EUROPE

Course created within the framework of a two year partnership of a Grundtvig 2 Project “An Intercultural Approach for an Active European Citizenship”
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INTRODUCTION

Citizenship in an intercultural Europe

Modern Europe – especially that part which constitutes the European Union – is often spoken of as becoming increasingly homogeneous with-over regulation and a tendency to ever increasing conformity. Such pessimism, we suggest, fails to take account of the reality of a multicultural Europe which has a rich diversity of cultures, languages and religions often centered on distinctive geographic regions. It is not the sameness of Europe which should draw our attention but its variety.

One of the ways in which this diversity makes itself apparent is through travel. Sometimes this can involve a short stay in another part of the continent, in which the difference is perceived as a pleasant diversion, or a source of cultural enrichment. For many people, though, movement around the European Union is a much more sobering search for a better quality of life and can lead to long term settlement in a new region or country. Such economic and social migration can cause tensions and misunderstanding between the incomers and those who may trace their belonging to that place back many generations. Part of the purpose of the course is to examine some of the consequences of this migratory flow, and its enormous increase during the last few years, and to discuss ways in which education may help to ease some of the tensions which have arisen.

Talk of citizenship and migration has in the past been bounded by the understanding of citizenship in national terms. Members of the national and political community were defined, to a significant extent, in contrast to the foreigners. Those who were not members of the national community, therefore, had no right to citizenship. The foreigner could not aspire to the contract of citizenship with all the rights and duties embedded in it, but to another contract, partial and transitory that of the immigrant often defined in harshly economic terms.

This has now changed, at least at a legal level. Anyone who is a citizen of one member state of the European Union is also, automatically, a citizen of the European Union as well, with a corresponding set of rights and duties. The match is not complete – membership of particular states conveys more rights than does membership of the Union – but there is a much greater degree of shared legal status across European borders and boundaries.

This change of legal status does not mean, however, that longstanding barriers have been eradicated. Uncertainty, mistrust and, in some cases, prejudice still remain, as recent events have made all to clear. A genuine European identity is still far removed from many peoples’ experience. If it does fully emerge it can only be on the basis of the acceptance of the multi-ethnic, multi-religious, and multi-cultural character of European culture. Such an acceptance needs a material basis in immigration and
naturalization policies, in multiculturalism in the education system, and in the openness of the media, and of cultural institutions, to the diversity of cultural expressions that is now a constituent of the European reality.

But what exactly does it mean to be member of a multi-national union of states like the European Union? Past experiences of multi-national unions in Europe have been of Empires. The Austro-Hungarian Empire is one example of this in recent times. The Roman Empire is the archetype from a much earlier age, but one which continues to exert a powerful influence over ideas of government and citizenship in modern Europe. There is though a major difference between the present and the past, whether recent or ancient. During the Roman Empire, citizenship was limited both in scope and in the proportion of the population to whom it applied. In the modern European Union citizenship is understood to be a key aspect of our democracy and a right – as well as a duty – of all adults. The ideal of active European citizenship is intimately linked to a belief in a democratic Europe whose institutions are expected to be responsive to the needs of its entire people. Part of the purpose of the course is to explore the idea of a European citizenship which is both democratic and intercultural.

The course has its origins in a European Union funded Grundtvig 2 project which brought together participants from educational institutions in Italy, Portugal, Romania, Spain and the United Kingdom. The participants met five times, once in each of the countries. Each partner in the project took one particular area and developed it but at our meetings we worked to integrate the different parts of the course, testing them and improving them as we went along. We strove to create a genuinely intercultural course that reflected the variety of our cultural backgrounds and some of the ways in which we learnt together to see things in new ways, even though we did not always agree on all matters. It is hoped that the resulting materials which are presented here reflect the diversity of our backgrounds and perhaps some of the creative differences that emerged. Active democratic citizenship is as much about lively debate and discussion as it is about finding areas of agreement.

The objectives of the course

Taken as a whole the course discusses a wide range of issues and it envisaged that groups in different countries will draw upon the material in ways that suits their particular needs and situations. Many users of the course will, no doubt, want to situate the examples and exercises in the context of their local experience, even while they are intending to make broader connections. That said, there are five key objectives which the course seeks to help learners work towards and they are listed here as a means of setting out the principle goals which guided the development of the material.

1. Increase understanding of different cultures with the aim of encouraging a greater willingness to coexist with others.
2. Analyze the types of difficulties which people encounter when they try to participate in cultures that are new to them.
3. Help to promote understanding of the difficulties and opportunities provided by multicultural environments.
4. Encourage the replacement of traditional teaching methods with those that are more interactive and democratic.
5. Promote the establishment of links between educational environments and local communities and support the development of extra-curricular activities.

These objectives are deliberately presented in general terms, and they are expanded in different ways in the various sections of the course. Taken together, though, they present a particular idea of European citizenship which is both democratic and intercultural, a reflection of the vision shared by all the contributors.

**An overview of the course materials**

Each section of the course was written by a different partner, and they remain responsible for the content of their contribution. We have not tried to impose uniformity on the materials, preferring to allow differences of emphasis, and of cultural background in some places, to remain as evidence of the multicultural origins of the course. Each individual part can be used independently of the others but they are also meant to form a coherent package which can be worked through over time to provide a broad overview of European citizenship when seen in an intercultural context. In keeping with our fourth objective, to encourage the replacement of traditional teaching methods with those that are more interactive and democratic, all sections of the course incorporate workshops and activities and are designed to engage learners as active participants. What follows is a short summary of each of the sections and an indication of how they fit together.

**Part 1 social relationships focussed on minorities**

One of the most important insights in contemporary discussion of both Europe and citizenship is the complex nature of identity. Our sense of identity, of who we believe ourselves to be, is of enormous importance and yet it is not something fixed – we see changes of both personal and cultural identity over time, sometimes very rapidly.

The purpose of this first section of the course is to develop a deeper self-awareness of who we are in order to be aware of how the sense of one’s own identity contributes to being an active citizen in an intercultural society. It is particularly centred on self-awareness and identity in the context of migrant workers. In order to adequately develop the proposed training path the authors refer to an important and influential theory, that of the autobiographical method, which draws on ideas of self-narration, autobiographical memory and identity construction.

The first session provides an introduction to the idea that identity and self-awareness are two elements at the base of personal development, two particularly important concepts especially when working with migrants. The second session provides a
detailed introduction to the autobiographical method, looking at plurality of usage and the pedagogical approach; techniques of self narration, the relationship between autobiography and memory and generative themes developed to work with immigrant adult learners. It then demonstrates how the method can be applied in a learning module for lifelong education. The final session is a workshop which provides the groups involved with a place where to talk about them within a protective and supportive environment. It offers reinforcement of learners’ esteem with regard to the educational institution; encouragement to orientate themselves in the local area; help in finding strategies to interact with those areas most important to them such as family, work, housing, institutions, health, services and the wider social community; and reinforcement of a sense of autonomy and self-esteem.

**Part 2 Intercultural communication**

Terms such as ‘intercultural’, ‘diversity’ and ‘education’ are widely used in modern European society but their meaning is not always unambiguous. When we talk about education, for example, are we referring to formal or informal education, to traditional ‘academic’ education or vocational education? If the term ‘education’ has these ambiguities, how much more is that true of terms like ‘intercultural’ or ‘plural’? Put them together and the uncertainty is multiplied further, as we can see when we ask the question, ‘What do we mean by intercultural education?’

The second section begins by highlighting these issues. It approaches the problem through a discussion of the nature of communication in an intercultural environment and of the place of education in helping to make such communication easier, looking in particular at the anthropological, sociological and pedagogical aspects of intercultural education. Over the three sessions it then offers four group activities which seek to explore some of the implications of this discussion. In the first and second activities, participants reflect about their and others’ reality, different opportunities and limitations, and become more aware of diversity. Next, through the performance of a daily life activity, participants understand the difficulties and efforts in communication and different ways of understanding or interpretation, for those with different cultural backgrounds. The final activity of the section is deliberately positive and up-beat, designed to help participants realize that we can communicate in different ways and in doing so learn to integrate and benefit from cultural differences.

**Part 3 Developing interpersonal skills**

The need for the learner to understand their own identity and to be able to locate themselves in a multicultural environment is of great importance. The autobiographical method and a proper understanding of the nature, and difficulties, of intercultural communications are two complementary ways of helping them to come to a deeper understanding of themselves. But what skills are needed by those who teach them and whose role it is to help them to become independent, active citizens in their community?
This is the aim of the third section of the course. It focuses on the role of adult educators and offers them the opportunity to reflect on how they become good facilitators of learning. It offers teachers the space to discuss a number of specific ways in which they may become more aware of intercultural issues in their own teaching. The first of these is to emphasise how understanding of both one’s own culture and the culture of others culture forms an integral part of education in a multicultural society. Where teachers are aware of this the next stage is to provide them with ideas and skills for incorporating intercultural elements into their own areas of training. To facilitate this course offers introductions to the main types of inter/multicultural training through offering different types of intercultural training courses. Different training techniques, activities and materials for intercultural training are also made available as are different tools for evaluating the success of intercultural training.

**Part 4 European Values**

Recognition of the rights of minorities; the need to be aware of, and sensitive to, cultural differences; and the development of interpersonal skills are all essential elements in promoting intercultural European citizenship. Yet even with these in place obstacles still remain, not least the competing value systems of the three great religions of Christianity, Judaism and Islam that continue to have a profound influence on European civilization.

The fourth section places the spotlight on values. Taking as its starting point the European Convention of Human Rights, it analyses the meaning and significance of the values which it enshrines for an intercultural society. It then discusses the relationship between these values and Christianity, Judaism and Islam, arguing that all three have contributed to the development of these values, and continue to be influenced by them. Such views are very controversial in contemporary Europe and it is important that learners have the opportunity to discuss them openly and fairly. Exercises and role playing sessions are included in all three sessions to encourage critical reflection and discussion. It is hoped that the skills of intercultural communication and interpersonal relationships which were acquired in earlier sections can be applied in handling these sensitive issues.

**Part 5 The political dimension of citizenship**

It is tempting to try and explain citizenship primarily in political terms. There is a danger in this because politics in the modern world, even in democracies, is often believed to be something which is distant from the lives and concerns of ordinary citizens. We have placed the discussion of politics as the last section because we wished to emphasise that citizenship is to a very important extent about personal identity and the relationships that we enter into as individuals or members of groups. But we cannot avoid the larger political picture altogether – to do so would be to miss out a central aspect of citizenship.
This final section discusses the political dimension of citizenship through examining three elements. In the first session it discusses the idea of European citizenship and encourages students to think about the different ideas of citizenship and in particular about the idea of dual citizenship in the context of the European Union. The second session focuses on the idea of human rights as an important element in active citizenship in an intercultural situation. It discusses what human rights are and looks at the implications of human rights in an intercultural society. The final session addresses the question of global citizenship. If we are genuinely seeking to be European citizens, that should make us aware of intercultural issues. But identifying ourselves as European citizen can divide us from people in other parts of the world. One way to deal with this problem of an exclusive Europeanism is to argue that the citizenship is not only local and European but also global.

**Conclusion**

The course reflects the diversity of those who contributed to its development, both those directly involved in writing the materials and the many learners across Europe who helped to test the various sections. In doing so it mirrors, in a small way, the wide range of cultural traditions that is such a striking and positive feature of modern Europe. Recognising and celebrating these differences the course also seeks to promote a sense of the need to find ways of living together through awareness of our common values and of the many things which can unite us, both as European citizens and as human beings.
PART 1: SOCIAL RELATIONSHIPS FOCUSED ON MINORITIES

Introduction

The purpose of this course is to develop a deeper self-awareness of how values of own’s identity come together to form an active citizen in an intercultural society.

The field of study is particularly centred on self-awareness and identity because the final target group to whom our work is addressed to is composed mainly of first generation migrants, women in particular. In order to adequately develop the proposed training path, we have referred to a precise theoretic background, namely ‘the autobiographical method: self-narration, autobiographical memory and identity construction.’

Methodology

Learners are first given a short introduction about the particular target group we are going to work with. Secondly we will give a talk on the concepts of identity and self awareness related to the concept of active citizenship and the reason why they play so an important part in shaping an active citizen.

We are then going to introduce the methodology adopted to reach our aim and explain how it can be applied, along with examples of generative themes, in a learning path for adults. Finally we are going to present a workshop containing practical activities that deal with our issues.

The path here proposed is divided into three sessions: the first two include a theoretical introduction structured in formal lessons, interactive lessons, work in small groups (which consists of reading selected material to stimulate discussion), and whole class work. The last session contains a workshop, with the related practical psycho pedagogical activities, to be held with the final target group.
Session One

Theoretical background

Working with first generation migrants means working mainly in two directions - meet their needs concerning vital spheres of life (employment, education, health, and housing) and help them keep their identity in a path heading to a profitable interchange within the fostering community and active participation in the new social environment.

A person who finds him/herself in a new social environment after leaving his/her motherland for another country needs to adapt him/herself, trying not to lose contacts with the constituent elements of his/her own identity, as everyone tends to shape their identity on requirements and values of the country and culture in which they are immersed.

What happens to those who migrate to foreign countries, different from their own in organization, culture, religion, education, family relationships, relations between men and women?

Is it possible to go safely through these enormous changes?

- There are different reactions to these changes.
- Some migrants feel excluded and isolated in the new environment and refuse to modify anything of their life style and opinions.
- Others experience conflicts of loyalty towards their past, family and motherland.
- Some others try to bridge the values of the two different cultures and life styles.

The strategies adopted are subjective. Gender and age play an important role, but also previous experiences, along with a desire to change, adapt and renew. The presence of one’s own family or a community of compatriots in the new country, personal expectations and the kind of welcoming the migrant finds in the arrival country also have important impacts.

In this context it becomes crucial for educators to give the newcomers all the help needed so as to remove the risk of exclusion, and provide them with the necessary tools for establishing positive and productive relationships, as well as interacting at different levels in the new environment.

Minorities and active citizenship

The starting point of our work is the definition of Active Citizenship as agreed among the participants in the project.
'Active and Intercultural European Citizenship is the result of the continuous interchange between an individual and society, reached through the responsibility of each person and their participation in the social, political and economic life of their community.' (This is the definition on the website)

Active citizenship is not only intended as “the exercise of rights and owed responsibilities. It includes active learning for political literacy and the **necessary skills** any citizen as an individual within a group should develop to actively shape social change”, bringing in his/her own contribution. (Mayo and Rook 2006)

**Identity and self-awareness: two elements at the very base of personal development**

**Definitions of Identity**

- the distinct personality of an individual regarded as a persisting entity; individuality
- the set of behavioural or personal characteristics by which an individual is recognizable as a member of a group.

In social studies the concept of identity concerns:

a) The way an individual perceives him/herself as a member of particular groups: country, ethnic group, traditions, social class, gender, profession …

b) The way in which the codes of those groups allow each individual to think, reflect, place him/herself as regard to him/herself, to others, to his/her own group and to others’ perceived as different from their own.

Three factors concur in the building up of our identity:

- what we think about ourselves
- what other think about us
- the environment a person grows up and/or lives in.

**Definition of Self-awareness**

- realization of oneself as an individual, entity or personality
- having knowledge of the self, including knowledge of interests, aptitudes and limitations.
- the ability to critically examine our values, beliefs and social identity within the contest of social responsibility.
- the competence to be a an agent for change in society.
- a recognition of our personality, our strengths and limitations, understanding our own emotions.
• a self-awareness which helps us to learn how to be responsible for the self, identify and explore our social identity, understand the perspective of other social identities, understand the implication of our decisions.

Activity 1

After reading the above definitions, express what being self-aware means to you and what identity is in your opinion.

Reflect on the definition of active citizenship and discuss in which way self-awareness and identity can help people to become active citizens.

In small groups, 30 minutes
Whole group, 30 minutes

Cues for a discussion

• Self-awareness first of all concerns knowledge about one’s own identity and value.
• It also concerns knowledge of one’s own skills, interests and aspirations.
• Elements of identity such as gender, race, ethnicity, religion, nationality contribute to the individual’s history and shape his/her world view.
• Self-awareness and identity strongly concur in creating a steady point from which the individual is able to orientate himself/herself, understand his/her own position and interact with others.
• Self awareness and identity are preconditions for participation in all areas of social, economic civil and political life.

Activity 2

1. Read the extracts below.

2. Express your considerations on how much importance the roles of identity and self-awareness are in human relationships and in which way they can play an important part in helping to build up an intercultural society.

Whole class work - 60 minutes

“Knowing others is wisdom, knowing yourself is Enlightenment.”
Lao Tzu (Chinese taoist philosopher)

“Awareness is the first step in the creation process. As you grow in self awareness, you will better understand why you feel what you feel and why you behave as you behave. That understanding then gives you the opportunity and freedom to change those things you’d like to change about yourself and create the life you want. Without fully
knowing who you are, self acceptance and change become impossible. Having clarity about who you are and what you want (and why you want it), empowers you to consciously and actively make those wants a reality. Otherwise, you'll continue to get “caught up” in your own internal dramas and unknown beliefs, allowing unknown thought processes to determine your feelings and actions. If you think about it, not understanding why you do what you do, and feel what you feel is like going through your life with a stranger's mind. How do you make wise decisions and choices if you don't understand why you want what you want?” ....

“To talk about identity is to talk about the self and the self-concept; the knowledge, beliefs memories, expectations, tendencies and understandings each person has that define them as unique individuals and also as members of families and other social groups. Identity defines people and deeply informs and gives meaning to every aspect of their lives. It is shaped by people's memories of past events, even as it shapes how people interpret, remember and regard events belonging to the past, present and future. It informs what people think they deserve and provides the measure of their worth, both to themselves and frequently to others. It shapes what people think they are capable of accomplishing (their perspective) and thus helps to shape what they end up choosing to do and not do. It affects people's motivations very directly; when people don't believe something is possible to accomplish, they don't persevere at it, no matter how easy that thing might actually be to complete. In this sense, a person's identity is a sort of lens through which they must look to appraise and judge themselves and their options, and the world. It is therefore very important that people regularly check their identity (their "lens") for distortions or problems (mistaken beliefs, faulty understandings and memories, unrealistic attitudes) that would otherwise keep them from being able to view themselves and their options and the world in an unbiased and reasonably objective manner. “

Excerpts from various authors

http://www.crystalinks.com/whoami.html

Activity 3

Report the fundamental elements emerged from the discussion in a grid, using key words.

Whole class - 15 minutes.

<table>
<thead>
<tr>
<th>Name of the workshop</th>
<th>Identity and self-awareness in relation to intercultural active citizenship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brief description</td>
<td>An introduction to the idea that identity and self-awareness are two elements at the base of personal development, two</td>
</tr>
</tbody>
</table>
particularly important concepts especially when working with migrants.

| Duration       | 3.15 hours  
|                | 1.00 hour introduction  
|                | 1.00 first activity  
|                | 1.00 second activity  

| Target population | Teachers, social educators.  

| General objective | To reflect on the concept of self-awareness and identity, to be aware of how values of one’s own identity concur to form an active citizen  

| Specific objectives | - To study in depth the concepts of identity and self-awareness  
|                     | - To investigate/understand the importance of relationships and identity, in particular among social minorities, especially immigrant women.  

| Activities | Short introductory talk  
|            | Small group work  
|            | Plenary session  
|            | Reading of extracts from various authors  
|            | Discussion. Synthesis on grid.  

| Resources | Power point, copies of extracts from various authors  
|          | Articles – excerpts in photocopies  
|          | Flipchart.  

| Evaluation | As standard  

**Session Two**

**Methodology** adopted in learning paths to develop a deeper self-awareness and identity to promote an intercultural active citizenship

The Autobiographical Method; Scientific contextualization; Origin of the autobiographical method

The autobiographical method was first formulated by two social scientists, W. Thomas and F. Znaniecky who studied the phenomenon of migration in the early twentieth century America. “The Polish Peasant in Europe and America”, published in the United States between 1918 and 1920, is a pioneering study about culture and social organization of immigrants.
The two scholars invented a method of social research based on the utilization of personal documents, such as letters, diaries, autobiographical stories, case records and court reports, to classify and systematize ways and behaviours of a social group that was undergoing a process of deep transformation, trying to explain social problems “by examining the relation between individuals and the surrounding society”.

Thomas and Znaniecky’s studies deeply influenced a generation of social scientists and led to the creation of the “Chicago School of Sociology”.

Afterwards the autobiographical method spreads considerably in the social research, taking two different paths, the former in Poland during the fifties with the “Memorialistic School”, the latter in France and Italy (Montaldi, 1961, Campelli 1990, Ferrarotti, 1974, 1981, Maciotti, 1986) as means both of research and political fight.

In the late sixties, self-narration is adopted in adult training. Personal story-telling is used as a pedagogical approach to facilitate awareness and learning processes, as well as care of the self (D. Demetrio 1996).

First experimented in France, the autobiographical method has largely been implemented also in learning paths for adults with particular social problems, among these are immigrants, in particular foreign women.

In Italy

In 1998 S. Tutino and Duccio Demetrio, professor of General Pedagogy and Adult Education at the University of Milan Bicocca, founded the Free University of Autobiography at Anghiari, in Tuscany (www.lua.it)

The University promotes the autobiographical method as a tool of learning approach aimed at adult students.

Autobiography: plurality of usage:

- Tool for research: sociological approach
- Tool for learning: pedagogical approach
- Care of the intelligence
- Care of the self: clinic approach (D. Demetrio 2005)

A pedagogical approach

We tell a story, and our story is told…

Right from our early childhood, we acquire a kind of narrative vocabulary

- that, on one hand, is already formed – each one of us is born into a story
that contains the language – on the other hand we ourselves write and rewrite this story day by day, so much so that our identity seems to be a product of:

a) our own narrations – with our memories and our own hopes or fears to guide us –
b) the stories that others tell about us

**Interior and external self**

Talking about ourselves to ourselves means to create a story about who we are, what we did and do, favouring the building up of a self which is interior and external at the same time.
The interior self is continuously constructed and modified on the basis of the experiences we have in our lives.

The external self develops according to expectations, esteem and acknowledgement we get from others, that is, from the net of relationships we establish and the culture we live in.

**Techniques of self-narration**

The art and techniques of self-narration (writing a diary, a letter or an autobiography, drawing, miming, acting, dramatizing, playing games, telling one’s own life story orally) are learning moments/experiences:

a - of the interior self, through the acquisition of a deeper awareness and the mastering of oneself
b –for the knowledge of the external self and consequently of the world and others.

**Self-narration**

Self-narration in the autobiographical sense it is not the same thing as spontaneous narration. To be able to talk and write about one self demands a modality of cognitive and metacognitive self-reflection of important learning value. The autobiographical practice stimulates our mind:

- to reason
- to reflect
- to reconstruct
- to describe
- to explain
- to question ourselves
- to develop an education to stimulate attention and curiosity towards ourselves and the world, a disposition that is at the root of all learning.
The autobiographical practice

- trains the individual to tell and write about him/herself
- strengthens one’s identity
- helps become aware of one’s own cognitive models
- brings the individual to an understanding and respect of others and others’ narrations, as well as to sympathize with human vicissitudes.

Autobiography and memory

Memory is not a kind of mechanism of the brain comparable to the placing in the archives or storing, in fact it is something much more complex and subtle than a simple recording of facts.

There are different kinds of memories in accordance to how we got through events, experiences and people. For this reason memory changes over the time, it builds up or rebuilds up itself according to our emotional states, needs and situations.

*Memory is an evolutionary rebuilding process*

Types of memories

- ✓ Procedural memory (when we perform activities as a habit - for example, to do the laces of our shoes and turn to a practice developed over the time).
- ✓ Semantic memory (when facts and events are connected to a context – for example the recollection about when our mothers did our shoe-laces).
- ✓ Autobiographical memory. This memory is strongly connected to the language of emotions, for this reason events involving emotional crisis are much more clearly recollected than others.
- ✓ Episodic memory (memory of a single event)
- ✓ Declarative memory (it consists of information that is explicitly stored and retrieved) etc.

The autobiographical memory

The autobiographical memory does not only make use of separate tracks (chronological, fragmentary, documentary, etc) but it utilizes a rich and complex framework composed of a network of different fragments - perceptive, informative, auditory, olfactory, narrated and experienced. These fragments can be reworked, built or connected in the most diverse ways and in different times from the individual’s ones.

The autobiographical memory wealds together and interconnects two essential moments: the moment of emotions and the moment of reason. Its interest is precisely
in this re-construction that the narrator does of his/her own life story according to his/her own interpretation.

**Autobiography in learning paths for adults**

- It helps the building up of identity and to the rebuilding processes concerning the self.
- It connects the world of education/ the learning experience to the wider world of life and gives the individual the opportunity to reflect about his/her own learning path.
- It is the expression of possible narrations that the mind produces.
- It connects learners’ knowledge to the projects concerning their selves.

**Working with immigrant learners. Outline of the theme dimension of a life story**

<table>
<thead>
<tr>
<th>MAIN FACTORS</th>
<th>BASIC DETAILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>BASIC KNOWLEDGE</td>
<td>Knowledge of languages, cultural, geographic, institutional and legal system.</td>
</tr>
<tr>
<td>WORK</td>
<td>Search for work, integration into work environment, keeping one’s job.</td>
</tr>
<tr>
<td>HOME</td>
<td>Search for a lodging, and its maintenance.</td>
</tr>
<tr>
<td>FAMILY AND FAMILY RELATIONSHIPS</td>
<td>Relationship as a couple, caring for, raising and educating one’s children.</td>
</tr>
<tr>
<td>SERVICES AND RIGHTS</td>
<td>Health benefits, social assistance, juridical-administrative aspects.</td>
</tr>
<tr>
<td>OTHER EXTERNAL RELATIONS</td>
<td>With people coming from the same country, other immigrants, with national of the new country.</td>
</tr>
</tbody>
</table>

**Outline of the time dimension of a life story**

<table>
<thead>
<tr>
<th>PHASES</th>
<th>BASIC DETAILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>BEFORE DEPARTURE</td>
<td>Conditions at time of departure: ethnic-cultural factors, characteristics of social-personal data, evaluating life experiences in homeland.</td>
</tr>
<tr>
<td>LEAVING COUNTRY OF ORIGIN</td>
<td>The initiative, the migration plan, personal and historical period, the journey.</td>
</tr>
<tr>
<td>ARRIVAL IN FOREIGN COUNTRY</td>
<td>The first town landed in, transfers,</td>
</tr>
</tbody>
</table>
Introduction to the method applied in a course for immigrant adult learners

Following the above shown outline of the time dimension of a life story, the task we set to activate an autobiographical path consists in planning a series of learning units, containing generative themes which are suitable to meet the needs of a student class mainly composed of migrant women.

Activity 1

Considering the theoretical aspects here introduced, in your opinion, which generative themes (topics of great concern or importance to learners) are relevant to our aim in the autobiography? Why? How can we develop them to work on self-awareness and identity?

Discuss

Small groups 20 minutes
Whole class 20 minutes

Examples of Generative themes

- The name
- The body
- The family
- The house
- Friends
- Feelings and emotions
- The journey

We thought that ‘The name’ and ‘The journey’ were particularly related to our target group’s experience as they are persons who suffer unsettling and distressing changes, and are at serious risk of social marginalization.

The workshop designed within the module we are going to present is about these two themes.

Outline of a module exploring self-awareness and identity related to active citizenship
Active citizenship through self-awareness and identity

Beneficiaries

- Groups of immigrants adult students, mainly women

Phases

1st Phase: Self-awareness
2nd Phase: Reception – knowledge of the local area
3rd Phase: Self-esteem (cross phase)

1st Phase: Self-awareness

This phase aims at deepening self-awareness and reflecting on one’s own project of life in everyday occurrence of school environment. In this way the individual is offered further tools to identify one’s own strong/weak points, attitudes, motivations, interests, desires and future expectations which help to develop the awareness of one’s own identity and role.

The aim is reached by following an individual path of self-reflection and planning, which provides the use of oral and written biographical materials, grids for self-description and role-play.

Objectives

- To develop the ability to analyze and reflect about one’s own experience, personal history and role.
- To develop a deeper and constant awareness of the self, either as an individual and a citizen, two dimensions strongly intertwined.
- To develop stronger awareness of one’s personal history affected by emotional factors, but also by moments of weariness, crisis and uncertainty.
- To stimulate the ability to express in writing personal experiences as autobiographical narration.
- To familiarize not only with what it is told, but also with how it is told.
- To develop the attitude to writing from the personal point of view with the aim of highlighting subjectivity and individuality.
- To stimulate through writing the interpretation of autobiographical written narration as a building up of meanings.

Contents

- History of first name and its origin.
- Identity card.
- Family tree.
- Portrait: how I was, how I am.
- Preferences.
- Personal belongings.
- The language I know.
- Maternity.
- CV.
- Travelling with one’s own baggage of memories and expectations.
- Journey towards Italy.
- In grandparents’ times, in a different country.
- Food and traditional cuisine.
- Cultural traditions: tales, festivals calendar and folk dances.

**Methodology**

- Listening to autobiographical stories of the students.
- Interpretation of daily life as a path which includes the following aspects: practical, affective, emotional and subjective, within a family contest.
- Assessment and implementation of the autobiographical method.
- Encourage autobiographical narration as a means of working out and widening one’s mental landscapes.
- Create a suitable ambience that facilitates listening to, telling and comparing personal experiences.
Self-awareness

Path Developing Self-Awareness

Personal History

Journey

Sources

Oral Sources
- Tales
- Memories
- Interviews
- Chants
- Fairy Tales
- Songs

Written Sources
- Documents
- Texts
- Letters
- Certificates

Iconographic Sources
- Images
- Photos
- Drawings
- Videos

Contents and Activities
Personal History

PERSONAL HISTORY
CONTENTS AND
ACTIVITIES

FAMILY ORIGIN
- IDENTITY CARD
- THE STORY OF
  ONE’S OWN
  NAME
- FAMILY TREE
- CV

COMMUNITY OF
PROVENENCE
- TRADITIONS
- CUSTOMS
- RELIGION
- POLITICS
- DANCES
- SONGS
- RECIPES

SELF AWARENESS
Topics related to the journey

TELLING ABOUT ONESELF

QUESTIONNAIRE

THE JOURNEY

DEPARTURE
- THE BAGGAGE
- THINGS
- EXPECTATIONS
- UNCERTAINTIES
- PEOPLE

MEANS OF TRANSPORT

STOPS
- MEETINGS
- EXPERIENCES
- PLACES

ARRIVAL
- RECEPTION
- INTEGRATION
- DIFFICULTIES

WRITTEN PRODUCTION
<table>
<thead>
<tr>
<th>Name of the workshop</th>
<th>Methodology adopted in learning path for adults to develop a deeper self-awareness and identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brief description</td>
<td>An introduction to the origin of the autobiographical method, plurality of usage and the pedagogical approach; techniques of self narration, the relationship between autobiography and memory; generative themes developed to work with immigrant adult learners. The method applied in a learning module for life long education.</td>
</tr>
<tr>
<td>Duration</td>
<td>4.00 hours</td>
</tr>
<tr>
<td>Target population</td>
<td>Teachers, social educators; final target group: immigrant adult learners.</td>
</tr>
<tr>
<td>General objective</td>
<td>Reflect on the importance of the autobiographical method and self-narration in order to be able to study in depth the concept of identity related to active citizenship. To enhance learners’ methodological- training competences to promote social inclusion of migrant students.</td>
</tr>
<tr>
<td>Specific objectives</td>
<td>• To know the theoretical foundations of the methodology</td>
</tr>
<tr>
<td></td>
<td>• To understand the relationship between the method and the aspect of identity as recognition, definition and consolidation of the self.</td>
</tr>
<tr>
<td></td>
<td>• To promote opportunities to learn from each other’s diversities.</td>
</tr>
<tr>
<td></td>
<td>• To develop a deeper awareness of the meaning of life experience of the individual, his/her own biography, individual traits and interpersonal relationships as fundamental elements in the building up of one’s own personality.</td>
</tr>
<tr>
<td></td>
<td>• To develop a deeper and constant awareness of the self, both as an individual and a citizen, two dimensions strongly intertwined.</td>
</tr>
<tr>
<td></td>
<td>• To provide opportunities of well being in the school environment</td>
</tr>
</tbody>
</table>
| Activities        | Formal lessons, interactive lessons  
|                  | Small group work, whole class work  
|                  | Plenary session.  
|                  | Discussion, debates  
| Resources        | PowerPoint, flipchart.  
| Evaluation       | As standard  |
Session Three

“The memory workshop”

Introduction

Self-awareness is an essential element for personal development of the individual and it becomes even more important in a society that is undergoing continuous social and economic changes. Self-awareness first of all concerns knowledge about one’s own identity and value, as well as one’s own skills and interests. Elements of identity such as gender, race, ethnicity, religion, nationality contribute to the individual’s history and shape his/her world view. These two elements strongly concur in creating a steady point from which the individual is able to orientate himself/herself, understand his/her own position and interact with others.

1st Activity. “On a journey with your baggage”

The traveller’s baggage tells the story of its owner: it represents the individual’s identity through a personal map which put in relation the self with the world.

2nd Activity. “History of one’s own name”

An important element of identity in every person is represented by his/her name given at their birth. One’s own name concurs in defining bonds of belonging to the family and the community. In the community where you belong you start to exist the moment people call you by your name. To know the history of your own name means to take care of yourself and take possession again of important aspects of your past.

Name of the workshop activities

1) On a journey with your baggage
2) History of one’s own name

Short description

Through the metaphor of the baggage and the research of the origin and the meaning of one’s own name, it is meant here to highlight the affective, autobiographical dimensions, as well as those concerning one’s own projects of life, included in the daily task and activities of everyone.

Time – 1.30 for each activity

Target group - Immigrant adult students
**General objective** - To promote stronger self-awareness and the importance of personal history.

**Specific objectives** - To be more aware of one’s own world of values and choices. To reflect on the multiple meanings (social, affective, emotional and of identity) connected with one’s own name.

**Activities**

1: Interactive activity starting from an initial input; psycho-pedagogical game, followed by discussion and consideration of the outcomes of the activity.
2: Answering a questionnaire, followed by discussion and considerations of the answers given.

**Activity 1 - The baggage of memories**

**1st Part**

- A facilitator explains the proceeding of the activity to the group.
- A piece of baggage is brought to the attention of the group. The suitcase/bag contains a number of items. The participants are asked to examine the content and formulate hypothesis about the person who it may belong to. The belongings packed up must be strongly symbolic, for instance, an old picture, an article of clothing (something that you can identify culturally and over the time), a book (diary, address book, prayer book …), objects that might give information about the owner’s gender, age, culture, provenance, social class … Students are asked to report the information gathered and provide a description of the person that owns the suitcase.
- Considerations and reflections on the outcomes of the activity.

**2nd part**

- The facilitator introduces the second phase of the activity.
- Students are asked to imagine they are leaving their homeland and are going to face a journey that will take them away, to another country, for an indefinite period of time, perhaps forever.
- Each participant writes down, on the provided worksheet, five things he/she is going to pack up. Later each of them will report what they chose to put in their bags to the whole class.
- Considerations and reflections on the outcomes of the activity.
What would you pack in your case?

**Activity 2 – History of one’s own name**

Introduction and explanation of the activity.

Participants are asked to fill in a chart answering a number of questions which guide the reconstruction of the history of own first name. Members of the group are invited to read aloud their responses, sharing and confronting them with the others’. Reflections on the issues which have come out from the activity.
Questionnaire

THE NAME

What's your name?

Why did your parents choose this name?

Did they have any alternative to that name?

Which one?

Do you like your name?
How do they call you at home?

Do your friends call you by a nickname?

Write an acronym with your name.

What does your name mean in your language?

Do you have any nice or unpleasant memories connected with your name?
Resources

A case/bag and some objects belonging to its owner (e.g. a book, a letter, an article of clothing, a photograph, a small jar containing sweets…)
Sheet of paper with a suitcase drawn on it, coloured posts it, pens. Worksheet with questionnaire.

Methodology

Interactive activity that gets started by an initial input, which develops in a pshyco-pedagogical game and ends with discussion and final considerations.

Assessment and evaluation

Questionnaire, grids as standard.

Whole group; Considerations and reflections on the activities

1 - A journey with one’s own luggage.

The suitcase is a metaphor of the symbolic system shared by the members of a community.

- When you set out on a journey, you pack your bag and this action requires a mental order (What shall I put in?) as well as a hierarchy (What is important and necessary for me?)

- The suitcase expresses the idea of organizing beforehand and the necessity of being ready beforehand in order to remove the major obstacles when facing a new environment.

- The suitcase is connected with the idea of culture and practices which are bound to learning. The human mind would be damaged if it did not belong to a culture.

- When you choose the items to take with you this is done following a criterion that suits your needs: practical things, affective and personal ones.

- The suitcase is a metaphor of identity: everything that defines one’s self is stored there.

- We can detect different aspects of reality not only through the cultural context, but also through the belonging categories, for instance, the content’s of a woman’s case is different from that of a man’s or an adolescent’s.
- The suitcase is a container where you store practical and cultural tools which allow you a better understanding, help you to keep you memories and get an affective compensation as well as gather new information.

2 - History of one’s own name

- A name is adopted to define a person, a human being who responds to the name of…

- Being called by the first name in not only a real act of communication, but it is also a symbolic sign concerning relationships, it presupposes interest and recognition. Relationships with others are established through greetings, introducing one another, then adding more detailed information.

- To start again from one’s own name means to start again from the individual’s centrality and from his/her own history.

- In the world of illegal immigration, for instance, people use numerous different names because of fear and mistrust. Only after getting to know and trusting you will they reveal their real names. This happens when they feel safe, when they are welcomed into a relation that guides them to the awareness of their own rights and recognises their dignity and identity.

Assessment of the activities

1) A journey with one’s own luggage

Answer and discuss the following questions

- What is the aim of the first activity in your opinion?

- In which way did the items in the case guide you to identify some of the owner’s characteristics?

- What thoughts did this activity raise in you?

- In your opinion, did the items packed in the case follow a mental order? If so, which are the element/s that determined the order?

- Express in your own words the reasons that have affected the choice of each item.

- Associate each item to a word, eg, a name, adjective, verb …

- Did you follow a mental order when packing your things in the suitcase? If so, what was the order you followed
- Explain the reason of your choice for each item.

- Which emotions/memories did this activity a raise in you?

2) History of one’s own name

- Had it ever occurred to you to reflect about your name before this experience?

- What did this activity help you to understand/reflect on?

- What value has your name got for you?

- What does your name say about you?

Conclusions of the workshop

Conclusions

- The activities here presented have provided the groups involved with a place to talk about themselves within an institutional space which is welcoming and protective.

- Reinforcement of esteem as regard to the educational institution

- Activation of desire to orientate themselves in the local area

- Willingness to find strategies to interact with their own vital fields (family, work, housing, institutions, health, services, wider social community)

- Have reinforced autonomy and self-esteem

- It emerged that it was difficult to create a uniform identity for the groups of learners, because of their extremely heterogeneous ethnic origins, motivations, level of education and linguistic competences

- The risk of a high number of drop outs, as these groups are at serious risk of social marginalization.

- Moreover, it has emerged the need to train trainers on specific fields regarding social relationships, self-awareness, and identity

- To train teachers so as they can acquire specific competencies necessary to teach to adults, in particular migrants

- Be provided with tested, structured materials which answer the concrete needs of educators and learners.

Improve co-operation among institutions which deal with the issues of migration (health services, social services, job centres, social-private, voluntary organizations, religious institutions, unions); the educational institution cannot work on its own.
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Laboratorio dell’autobiografia
Edizioni Erickson

Storie di ordinaria immigrazione
Provincia di Udine (a cura di) IRES PVG
CTP-Asolo and Cooperativa Olivotti

The CTP, Permanent Territorial Centre of Adult Education, joined to the Istituto Comprensivo di Asolo (Primary and Secondary School), provides courses for adult learners.
Courses held at the CTP -Asolo are: Literacy and Italian as a second language for immigrants, Secondary school classes with final examinations to get the Diploma di Licenza Media, Computing courses, Foreign Languages courses and many others.

The Cooperativa Olivotti plans and deals with vocational training courses, organizes welfare and primary prevention projects in co-operation with Schools, Local Bodies and the Local Health Authorities.
The Institute provides a place of documentation and in-depth studies of social issues concerning the youth condition, minor and family hardships, addictions, the migration phenomenon and socio-cultural integration.

The module presented in this project reflects the experiences of teachers and trainers of the two Institutions who work with immigrants in learning path designed to promote social inclusion and effective participation in all the aspects of civil life in the receiving society.

Written by Giuseppina Nussio and Monica Lazzaretto.
We acknowledge the assistance of Romina Dametto, Oriana Lancerini, Giacomo Miotto, Franca Sbrogiò and Fabio Squizzato.

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PART 2: INTERCULTURAL COMMUNICATION

Introduction

Diversity, multicultural societies, pluralism, languages, different ways of understanding, are words that represent people for all Europe. The way for the intercultural dialogue involves communication and acceptance of cultural differences. It involves, active educational methodologies, in a lifelong learning process.

European pluricultural societies

The European societies are pluricultural for decades. The pluriculturalism is not due do the recent migration, in and out of Europe, but from the own genesis of European culture, result of the contributions of other civilizations in the historic formation of their cultures.

“No culture is an “intruder” in what concerns the history of human thinking” (Perotti, 2003).

This reality, that changed the individual to a “antenna man” more than a “roots man”, created, at present time, a massive return to regionalism, to a statement of ethnicity as a social category. Thus, it seems that a globalization in economy and technology created, as a counterpoint, a bigger localization concerning culture.

Regarding Education, in Europe prevailed, so far, the right of Nation-state, because it agglutinates, over the right of blood (of minority groups) and the right of the land (regional cultures).

But, the reality shows us more than a global society (where each one is part of the all society), nowadays, it is a knots society, where each one belongs to several nets that cross each other, and it is necessary, according to Alain Touraine, not to identify education as a community, or culture as a society.

Intercultural Communication

This reality puts a central question: the education desired consists in free in each individual what makes this person similar to every other individual, what he or she has of universal, or, on the other hand, intends to insert the individual in particular communities, specific communities, that defend the right to express themselves?

To equate this question, one as to take into account the construction of an European intercultural society, “based on values which are playing an important role towards the
construction of a peaceful Europe, for bridging the gap between East and West, for promoting participation of minority groups, encouraging the construction of an intercultural society. All people should be able to participate fully and on an equal footing in the construction of Europe. Therefore, it is not only important for European policy, it is also about a concrete reality at national and local levels for the people to learn to live together” (Council of Europe, 2003).

The recent entrance in the age of global communication has deep consequences and effects over the contemporary society. In a world increasingly mediatized and globalized, cultures tend to get closer within them. In this way, cultural issues, specially related to differences and common features, are becoming much more present. So, the communication dimension between cultures is a vast field that can involve several perspectives. We will adopt the semiotic perspective, which, in communication means “to share elements of behaviour or ways of life, with the existence of a collection of rules” (Colin Cherry). Among the various concepts of communication under which we can approach this subject, in this context it seems relevant to consider these three:

- **Anthropological Concept** – Analyses the communication as a vehicle for the transmission of culture or as the mould of the cultural repertoire of each individual, thus being a way to study mankind in its origins.

- **Sociological Concept** – The role of communication is to transmit meanings between people to their integration in social organization.

People have the need to be in constant relation with the surrounding environment. For that, they use communication as a mediator in social interaction for it is understandable for all participants in the communication. In what concerns interculturality, social interaction should be encouraged among people with different ideas and discouraged among people with the same ideas (extremism shows up in very homogeneous groups, where individual opinion tends to not be shown because people may be afraid of hurting the cohesion of the group or of being excluded; among people with different ideas, the possibility of being manipulated decreases and individual statement and discordance appear naturally)

- **Pedagogical Concept** – Communication is an educative activity that involves exchange of experiences between people from different generations. This helps avoid that social groups return to “primitivism”. Between those who communicate, there is an exchange of knowledge where mental arrangement, of all parts involved, is modified.

But, to talk about intercultural communication presupposes a definition on the concept of culture. “Culture” can be understood as a collection of shared meanings already established by others, i.e., a social product, assimilated by the subject that acts inside
that cultural world. Being based on shared meanings and being a social product, culture depends on the symbolic interaction between the individuals.

However, when we act and live within our own culture, every practical solution to our daily-life problems seems obvious, since we practice it permanently. Our culture is so “natural” to us that theirs specificity turns invisible. This invisibility reveals itself in those of behaviour that seems strange and has an effect of attraction or disgust, based on a system of cultural values and patterns. To make it even more difficult, this field is linked to stereotypes and prejudices.

This has consequences. On one hand, to communicate when we deal with a different culture, we need to identify their new and different cultural elements, on a cultural new environment, learn its meanings and deal with them. On the other hand, we need to elaborate the shock that the new and different pattern unchains over the patterns that are our own and familiar to us, for these will then reveal themselves no more as are own and familiar but relative and dependent of culture. We will need then, to understand that, for a typical problem, there is no right or suitable solution.

Communication between cultures is, thus, more than a problem of language diversity and translation. It demands, besides the collection of common symbols as a background, knowledge of the meaning of cultural system of values, very often different of our own.

Communication, is order to succeed, demands a common code, at least partially shared by actors; besides that, common ways of processing and interpreting information are needed, from which culture is a part. One has to consider some fundamental features that have impact on communication, like, for example, the notion of collective (where is usual not having a very assertive individual opinion and where the “let’s see” doesn’t mean to agree) or the notion of time (for a latin-american person, a schedule is a reference because it is usual to do several things at the same time, as for a northern european is accurate to schedule because that means that, at that hour, will only do that task)

**Intercultural Education**

In a pluriethnical and pluricultural reality, where education should provide to citizens from different origins knowledge and competences to participate in a democratic plural society, the educational system, in general, and the school system in particular, on a formal system, has been showing difficulties in satisfying this role. Efforts must be made to pass from a pluriculturality to interculturality, from transmitting cultures (even by who knows them) to other cultures, to a relation centred pedagogy, where the individual is trained in communicating to deal with the conflict and with difference. But this kind of communication has to be apprehended putting into cooperation the various partners implicated, not being enough a formal educative posture where space, time and abilities are rigid. On the other hand, it is also not enough an education that promotes the discovery of diversity without defining a direction of the individuals.
identities formation. This formation of identities should happen towards a universe of values based on Human rights.

The term “intercultural learning” can be understood on different levels. On a more literal level, intercultural learning refers to an individual process of acquiring knowledge, attitudes, or behaviour that is connected with the interaction of different cultures. Very often, however, intercultural learning is seen in a larger context to denote a concept of how people with different backgrounds can live together peacefully, and the process that is needed to build such a society. “Learning” in this context is consequently understood less on a purely individual level, but emphasises the open ended character of this process towards an “intercultural” society. The term “intercultural learning” will be explored according to its various components and interpretations here.

Learning takes place on three different, interrelated levels: on a cognitive, an emotional, and a behavioural level.

**Cognitive learning** is the acquirement of knowledge or beliefs: knowing that 3 plus 3 is 6, that the earth is conceived of having the shape of a ball, or that there are currently 41 member states of the Council of Europe.

**Emotional learning** is more difficult as a concept to grasp. Perhaps you can look back and remember how you have learned to express your feelings, and how these feelings have changed through time. What has made you afraid twenty years ago might not make you afraid any more, persons you did not like in the first place might now be your best friends, etc.

**Behavioural learning** is what is visible of learning: Being able to hammer a nail straight into a piece of wood, to write with a pen, to eat with chopsticks, or to welcome somebody in the “right” way.

Real learning involves all three levels, the cognitive, emotional, and behavioural. If you want to learn how to eat with chopsticks, you need to know how you have to hold them and you need to learn the right movements. But both will not have a lasting effect if you do not learn to like eating with them – or at least see an advantage in so doing” (EFIL).

**Formal/Non-formal education**

Non-formal education is defined as “all systematic, organized, educational activity, executed outside the formal system frame in order to offer selected kinds of teaching to determined sub-groups of the population” (La Belle, 1986). This definition of non-formal education is reducing in opposition to formal education for it assumes that school can not accept informality, the “extra-school”; it can be viewed as complementary. It involves life experiences, non-formal learning processes. Though
more diffuse, less hierarchical and bureaucratic, it has clear objectives in the methodology and in the use of sequence, space and time.

In this way, the educator is more than a teacher that answers to questions, is someone who teaches how to communicate, how to research, how to articulate knowledge with practice. In this context, he is more a mediator of knowledge, taking who learns to built and rebuilt knowledge from what he (the learner) does. The educator will cease to be a lecturer to become an organizer of knowledge and learning, for we only really know what we built.
## PRACTICAL PART

<table>
<thead>
<tr>
<th>Name of the workshop</th>
<th>“INTERCULTURAL COMMUNICATION”</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Brief description</strong></td>
<td>The workshop is composed of four group activities. At the first second activities, participants can reflect about their and others’ reality, different opportunities and limitations, and be more awareness about diversity. In a performance of a daily life activity, participants can feel the difficulties and efforts in communication and different ways of understanding or interpretation, related with culture and values. At the last activity, participants can realize that we can communicate in different ways, integrating cultural differences.</td>
</tr>
<tr>
<td><strong>Duration</strong></td>
<td>3:30h (3 sessions)</td>
</tr>
<tr>
<td><strong>Target population</strong></td>
<td>Adults Immigrants People who works with immigrants or minorities Community workers or volunteers</td>
</tr>
<tr>
<td><strong>General objective</strong></td>
<td>To promote empathy and communicate, raising awareness of cultural and values differences</td>
</tr>
<tr>
<td><strong>Specific objectives</strong></td>
<td>To raise awareness about the inequality of opportunities in society To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups To realize the cultural differences; To interpret cultural values; To communicate, taking into account the cultural differences.</td>
</tr>
<tr>
<td><strong>Resources</strong></td>
<td>People: 2 facilitators; Group of trainees (12-15); Materials: 1 room ; chairs; 1 table; Tape or CD player; CD; 1 towel; 1 large bread; a packing of butter;</td>
</tr>
</tbody>
</table>
### Methodology
Active inductive methodology: action – reflection – debriefing (From Individual to the group; summarize to generalize, taking in account the particularities)

### Evaluation
Registration of key words during the debriefing of the activities (by the facilitator)
Final: Stick post-its with different colours, for the different items, in a draw according to the participants’ feelings of getting in. (less in the centre, best in the periphery)
   Items: (Helpful for) self development
   (Enable to) understand cultural differences
   The methodology (adequateness)
   The trainer or facilitator (causing?)

---

### Activity 1
**“WHERE DO YOU STAND”**

<table>
<thead>
<tr>
<th>Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>• To challenge the concepts, acquired data and definitions of the participants in what concerns intercultural learning;</td>
</tr>
<tr>
<td>• To return to a more systematized questioning after the battery of exercises tried up to this moment;</td>
</tr>
<tr>
<td>• To confront the group with the different opinions, convictions and assumptions of each one of the participants on this matter;</td>
</tr>
<tr>
<td>• To recognize and to understand the differences between the group;</td>
</tr>
<tr>
<td>• To prepare (warm-up) for a more systematic reflection on the concept of intercultural learning.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trainer / Facilitator</th>
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<tbody>
<tr>
<td>1</td>
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<table>
<thead>
<tr>
<th>Group</th>
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<tbody>
<tr>
<td>At least 6.</td>
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<table>
<thead>
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<th>Time</th>
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<tbody>
<tr>
<td>30 - 50 minutes</td>
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<table>
<thead>
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<th>Material</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Enough room so that the group can split into smaller groups of maximum;</td>
</tr>
<tr>
<td>• 10 participants;</td>
</tr>
<tr>
<td>• Flipchart with statements written on its pages, one statement per</td>
</tr>
</tbody>
</table>
**Instructions**

1. Introduce the exercise to the participants. A statement is going to be presented to them. They are asked to decide whether they agree or disagree with the statement and go to the appropriate side of the room (if you agree, you go to the side with the “Yes” sign, if you disagree, you go to the side with the “No” sign). Everybody has to take a stand; you cannot remain in the middle.

2. Once everybody has taken a side, participants are asked to explain to each other why they (dis)agree. Everybody is free to change sides during the discussion, if you have been convinced by an argument you heard.

3. Also point out that the exercise is a tool for the participants to get stimulated to think about the issue, collect different arguments and be confronted with a diversity of opinions. Although everybody should try to be convincing, it is not a shame to be convinced by arguments somebody else brings up, or to change your mind several times during the discussion.

4. Start the exercise by showing the first statement. Give people time to read and understand the statement. Often participants will ask clarifying questions. If these are really about not understanding the essence of the statement, you can answer – but try to avoid answering questions when your answer will already be an argument for or against the statement.

5. Ask people to take their side, and, once everybody has decided, invite them to explain their decision. If needed, you can stimulate the discussion by asking people directly about how they feel, but usually the discussion takes off by itself. As a facilitator, only make sure that there is room for everybody to participate and try to make sure that a few people do not dominate the whole discussion.

6. It is not the purpose of the exercise at this stage to reach a consensus.

7. Decide for yourself when you feel it is a good time to finish the discussion and move on to the next statement. This can easily be while everybody is still actively discussing – the game in itself can anyway only be the start of a longer thinking process.

8. Move through all the statements following this routine. When you have finished, you might want to ask participants about how they felt and give room to resolve any outstanding issues. If any statement is so controversial that people cannot even settle with noticing that they have different opinions, take note of the issue and try to address it in the remainder of your programme.

Or move to the optional step 2:

**Step 2 (optional):**

After having gone through all the statements, go back to them
one by one.
This time, participants are asked to reformulate the statement in such a way that they can all agree on it, without changing the issue the statement is addressing. Give participants time to work through the statements that were presented, ensuring that people don’t just agree to disagree.

Reflection and Evaluation

Often this exercise does not need an in-depth evaluation. Still, some questions might be good to talk about with the group:
- Why was it so difficult to find agreement on some statements? Why was it easier with others?
- Do participants feel stronger about some of the issues than about others? Why?
- Are there any issues people would like to spend more time exchanging ideas about?

If you are working with a multilingual group, this exercise can give a lot of stimulus to discussions about the role and power of language and, in particular, the challenges related to really agreeing on a text in such a group.

SOME AFFIRMATIONS:

- ‘The intercultural learning is an end in itself’
- ‘there are no intercultural persons’
- ‘the interculturality is a concept’
- ‘the interculturality is learnt’
- ‘there is no interculturality without multiculturality’
- ‘the societies can be more or less intercultural’
- ‘the exchanges are always an experience of intercultural learning’
- ‘the cooperation is in itself a process of intercultural learning’
- ‘there are no spaces that are not intercultural’
- ‘there are no spaces that are not multicultural’
- ‘A citizen is a person who is able to deal with other members of the community according to democratic and tolerant values and respected human rights’
- ‘A citizen is a person who has obtained the nationality of a certain country’
- ‘A citizen is a person born within a certain community of people’
- ‘A citizen is a person who follows certain social rules established by the community to facilitate life in common’
- ‘There are no for formalities for citizenship’
- ‘Citizenship concerns involvement by people to solve problems of his/her community’
• ‘Citizenship involves cooperation in different ways to improve the situation of all members of the community’

### Activity 2
“TAKE A STEP FORWARD”

| Objectives | To promote empathy with others who are different  
|            | - To raise awareness about the inequality of opportunities in society  
|            | - To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups |
| Trainer/ Facilitator | 1-2 |
| Group | 10-30 |
| Time | 50 - 60 minutes |
| Material | An open space (a corridor, large room or outdoors)  
|          | Tape or CD player and soft/relaxing music |
| Instructions | 1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.  
|                | 2. Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else.  
|                | 3. Invite them to sit down (preferably on the floor) and to read their role card.  
|                | 4. Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:  
|                | a. What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?  
|                | b. What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?  
|                | c. What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?  
|                | d. What excites you and what are you afraid of?  
|                | 5. Now ask people to remain absolutely silent as they line up beside each other (like on a starting line).  
|                | 6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they
should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

<table>
<thead>
<tr>
<th>Reflection and Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.</td>
</tr>
<tr>
<td>1. How did people feel stepping forward - or not?</td>
</tr>
<tr>
<td>2. For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?</td>
</tr>
<tr>
<td>3. Did anyone feel that there were moments when their basic human rights were being ignored?</td>
</tr>
<tr>
<td>4. Can people guess each other’s roles? (Let people reveal their roles during this part of the discussion)</td>
</tr>
<tr>
<td>5. How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?</td>
</tr>
<tr>
<td>6. Does the exercise mirror society in some way? How?</td>
</tr>
<tr>
<td>7. Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?</td>
</tr>
<tr>
<td>8. What first steps could be taken to address the inequalities in society?</td>
</tr>
</tbody>
</table>

**Handouts**

**Role cards**

- You are an unemployed single mother.
- You are the daughter of the local bank manager. You study economics at university.
- You are an Arab Muslim girl living with your parents who are devoutly religious people.
- You are a soldier in the army, doing compulsory military service.
- You are a disabled young man who can only move in a wheelchair.
- You are a 17-year-old Roma (Gypsy) girl who never finished primary school.
- You are an HIV positive, middle-aged prostitute.
- You are an unemployed schoolteacher in a country whose new official language you are not fluent in.
- You are a 24-year-old refugee from Afghanistan.
- You are an illegal immigrant from Mali.
- You are the president of a party-political youth organisation (whose “mother” party is now in power).
- You are the son of a Chinese immigrant who runs a successful fast food business.
• You are the daughter of the American ambassador to the country where you are now living.
• You are the owner of a successful import-export company.
• You are a retired worker from a factory that makes shoes.
• You are the girlfriend of a young artist who is addicted to heroin.
• You are a 22-year-old lesbian.
• You are a fashion model of African origin.
• You are a homeless young man, 27 years old.
• You are the 19-year-old son of a farmer in a remote village in the mountains.

Situations and events

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

• You have never encountered any serious financial difficulty.
• You have decent housing with a telephone line and television.
• You feel your language, religion and culture are respected in the society where you live.
• You feel that your opinion on social and political issues matters and your views are listened to.
• Other people consult you about different issues.
• You are not afraid of being stopped by the police.
• You know where to turn for advice and help if you need it.
• You have never felt discriminated against because of your origin.
• You have adequate social and medical protection for your needs.
• You can go away on holiday once a year.
• You can invite friends for dinner at home.
• You have an interesting life and you are positive about your future.
• You feel you can study and follow the profession of your choice.
• You are not afraid of being harassed or attacked in the streets, or in the media.
• You can vote in national and local elections.
• You can celebrate the most important religious festivals with your relatives and close friends.
• You can participate in an international seminar abroad.
• You can go to the cinema or the theatre at least once a week.
• You are not afraid for the future of your children.
• You can buy new clothes at least once every three months.
• You can fall in love with the person of your choice.
• You feel that your competence is appreciated and respected in the society where you live.
• You can use and benefit from the Internet.
### Objectives
To realize the cultural differences;  
To interpret cultural values;  
To communicate, taking into account the cultural differences.

### Trainer/Facilitator
1-2

### Group
At least 6.

### Time
20-30 minutes

### Material
1 table; 1 towel; 1 large bread; a packing of butter; 1 large knife; 1 small knife.

### Instructions
The activity has 5 parts:

1. The trainer must have the necessary materials to the activity hidden, so that the participants can't see them, and ask the volunteer participation of someone who will have to go out from the room and wait in another space up to being called.

2. The trainer explains the proceeding of the activity to the group:  
   It will be, recreated, a situation of the daily life. There will a table with bread, a packing of butter in front and the knives on the right.  
   To the person who is out of the room, it will be asked to play the part of someone of the local culture (welcome family, neighbour, boss,...) and the facilitator will play the part of a foreigner (student, worker, someone who had just reached the country,...)

   The activity to carry out will be: cutting a slice of bread with the appropriate knife; open the packing of the butter and bar the slice of bread with butter, using the small knife. In this scenery, they will have to imagine that the "foreigner" does not dominate the language and his/her cultural habits are very different. There is not bread in his country with that form and size, the butter is not packed like that and/or, there is not the habit of eating bread with butter.

   The person who represents the local culture, when called, will be back to back with the "foreigner" and will orientate verbally all the proceedings in order to get the task done. The facilitator places himself standing in front of the table, with the materials.

3. If there is a 2.th facilitator, it will be him/her to call the participant and to explain the created scenery (in case of 1 facilitator, he/she will explain and tell him/her that he will be playing the foreigner's part):
   The facilitator will say the participant to quickly notice what it is on top of the table and that person is foreign, does not understand properly the language and does not know how to
execute the task of cutting a slice of bread and barring it with butter, and that he/she will have to be back to back with the foreigner and explain, in detail, how to proceed.

4 Development of the task:
Instructions will be given and the "foreigner" must act, interpreting someone with difficulties to understand the language and to deal with the objects, as if they were not known to the person, carrying out the task as if it was the first time.

(The 2.nd facilitator must be observing the reaction of the participants who are observing the task and of whoever is orientating it. Normally the activity provokes laughter to the observers and, sometimes, some nuisance to the person who is orientating and who cannot see what is going on).

5 The task is finished when, in some form, the butter is put in the bread. The person of the local culture must observe the result of the task that he orientated.

<table>
<thead>
<tr>
<th>Reflection and Evaluation</th>
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</thead>
<tbody>
<tr>
<td>The trainer/facilitator (if there is a second one, it will be him/her), will ask all to analyse the feelings that they have experienced: first to the observers and then to the element that represents the local culture. It is asked to consider together how something that seems simple, in a determined culture, can be difficult to explain and to understand, having as starting point the communication, the cultural differences, and aspects that can help to respect and to understand in cultural diversity.</td>
</tr>
</tbody>
</table>
## Activity 4

**“TO PLACE IN SEQUENCE”**

<table>
<thead>
<tr>
<th>Objectives</th>
<th>To find a common “language” – a common way to understand each others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trainer/ Facilitator</td>
<td>1</td>
</tr>
<tr>
<td>Group</td>
<td>6 – 20</td>
</tr>
<tr>
<td>Time</td>
<td>30-40 minutes</td>
</tr>
<tr>
<td>Material</td>
<td>Bandages (one for each participant) A large room or open space</td>
</tr>
</tbody>
</table>

### Instructions

The activity has 5 parts:
1. The trainer prepare small papers and write a number in each one (1; 2... till the total number of participants) and prepare bandages
2. The trainer and the participants move to a large room or open space, without physical obstacles, where people can walk.
3. The trainer gives the participants alienator papers with a number and tell them to memorize the number and not to reveal it to anyone.
4. The participants have to put on the bandage and certificate that they cannot see.
5. The trainer ask for silence, to be quite and gives the information about the aim of the task: people must be placed, at the end, all hand in hand, doing the sequence of numbers (1, 2, 3,...), but they cannot see or talk. So, they must walk, touch and find a way to place themselves as a sequence of numbers.
6. When all the participants are handed, the facilitator asks them to tell their number, from 1, to confirm the sequence is done.
7. Then, people take out the bandage.
8. The trainer asks the participants to form a circle to begin the debriefing.

### Reflection and Evaluation

The trainer ask the participants to tell about their feelings from the beginning till the end of the activity:
- Was it easy? Difficult?
- When the activity began, did they think it would be easy or difficult? Why?
- How was it for the first and last numbers?
- How did they do to understand and make others understand who would be the next at the sequence?
- Which conclusions can we take about communication, with this activity?
The trainer should write the key words that the participants say during the debriefing, and put the paper in a visible wall to finish the activity.

## PLANNING SESSIONS

<table>
<thead>
<tr>
<th>Session</th>
<th>Brief description</th>
<th>Objectives</th>
<th>Duration</th>
<th>Activities*</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Session 1</td>
<td>First part-presentation of the participants; presentation of the Workshop; Theoretical introduction “European pluricultural Societies”. Second part – composed by two practical activities.</td>
<td>To reflect about their and others’ reality, different opportunities and limitations. To be more awareness about diversity.</td>
<td>3:00h</td>
<td><em>Theoretical</em>: “European pluricultural Societies”&lt;br&gt;<em>Practical</em>: - “Where do you stand?” - “Take a step forward”.</td>
<td>Key words during the debriefing</td>
</tr>
<tr>
<td>Session 2</td>
<td>The session begins with the practical part: a performance of a daily life activity, participants can feel the difficulties and efforts in communication and different ways of understanding or interpretation, related with culture and values. The theoretical part presents the concepts.</td>
<td>To interpret cultural values; To communicate, taking into account the cultural differences. To learn more about broad perspectives for an intercultural education</td>
<td>3:00h</td>
<td><em>Theoretical</em>: -Intercultural Communication;&lt;br&gt;-Intercultural Education&lt;br&gt;<em>Practical</em>: “Bread and Butter”</td>
<td>Key words during the debriefing</td>
</tr>
<tr>
<td>Session 3</td>
<td>An activity, enhance participants to</td>
<td>To find a common “language” – a</td>
<td>3:00h</td>
<td><em>Theoretical</em>: --Intercultural Education</td>
<td>Stacked post-its with the</td>
</tr>
<tr>
<td>realize that we can communicate in different ways, integrating cultural differences. The debriefing is the way to conclude the theoretical part. The session ends with the final evaluation of the workshop</td>
<td>common way to understand each others To be more awareness about communication, integrating cultural differences, with non-formal methodologies</td>
<td>- Non-formal education Practical: - “To place in sequence” participants’ feelings of getting in: - (Helpful for) self development - (Enable to) understand cultural differences - The methodology (adequate) - The trainer or facilitator (causing?) Template</td>
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BIBLIOGRAPHY


PART 3 DEVELOPING INTERPERSONAL SKILLS

In the last decade, the education for active citizenship becomes an increasingly important component of the effort to promote civil society and democratic values in Romania. After 1989, in Romanian educational landscape, an important number of projects are trying to stimulate the civic participation. As a result of the continuous interchange between an individual and society, reached through the responsibility of each person and their participation in the social, political and economic life of their community, the Grundtvig 2 Project “An Intercultural Approach to Active Democratic Citizenship”, for 2 years long: August 2005 to July 2007 was structured around transnational meetings in all countries of the participating partners: Romania, Unite Kingdom, Spain, Portugal, Italy.

Since 1999, Centre for Psychopedagogical Assistance Bucharest /National College Mihai Viteazul promotes activities as: individual counselling / group counselling, studies (services quality, violence prevention), offers training for teachers, parents, organizes seminars and educational projects; it has as target group: students (from 1-st – 12-th graders), parents, teachers and social workers with subjects like:

- Guidance and School counselling
- Strategies for counselling class
- Creativity development
- Communication and conflict solving
- Education for career
- Personal and professional development
- Parent’s school
- Team building and organisational development
- Educational projects
- Counselling for deviance prevention
- Healthy education
- Stress management

In the period 10th March 2007 it took place in Bucharest the teachers meeting of the Socrates project — G2 at a national level, in a Seminar coordinated by Centre for Psychopedagogical Assistance/National College Mihai Viteazul, from Bucharest.

The main task of the training in Bucharest was to conceptualize the active citizenship in Romanian current context, discussing about the opportunities for motivating and involving adults and teenagers in exercising their rights and responsibilities in a democratic society. The conclusion was a dominant model of training of concept ADC which is cultivated by the formal education, “to encourage and support active citizenship in people”.
By implementing the “training model” through workshop, 40 teachers and school counsellors had the opportunity to discover the strong and weak points of the concept Active Democratic Citizenship (ADC) in educational field, practical experiences of working together getting to know closely the problems they face.

Adults learned that there are also non-conventional methods of teaching, increasing their interest towards continuous learning, and the trainers discovered a creative potential not exploited before. We also recommend the website: http://www.interculturalcitizenship.org/. It gives a good overview of the field of project G2.

**Training:** 6 hours course, divided in three sessions of two hours.

**General objective:**

The aim for these training Modules on Active and Democratic European citizenship is:
- To develop a sense of space and place in contemporary Europe, the skills required being active agents of change and development, and the knowledge required to make choices within this context.

**Specific objectives:**

SO1: To support the professional development of teachers and school counsellors by extending their competencies to integrate elements of European citizenship within their projects and practice and support their role as multipliers with young people.

SO2: To provide participants with knowledge and information about the concept of ADC, formal meanings and expressions of European citizenship and present function of educational institutions.

SO3: To enable participants to reflect about European citizenship and European identity and key values and concepts associated with it, such as safeguarding human rights, participation in the development of democracy and respect for cultural diversity.

SO4: To develop participants’ knowledge and motivation to critically understand the European Socrates/Grundtvig programmes and their potential to support the European citizenship dimension of youth work.

SO5: Conduct a simple research on dimension of the personal development through a questionnaire and a group discussion.

SO6: Compare results and observe how educational activities can to disseminate concept of ADC, using exercises, modern strategies in practice in our society.
SO7: Experience what has been learnt and discuss how we can apply the results to our daily life.

**Beneficiaries:**

40 persons: psychologists, teachers, school counsellors.

**Development of the sessions:**

This course aims were to develop an awareness of the role of the teacher of adult learners particularly focusing on the intrapersonal skills of the teacher and the interpersonal skills of the learners. The course was initially focused on the intrapersonal skills of the teacher of adults and it will move on the interpersonal issues of the teacher and the students. It discussed how a teacher can offer the best teaching experience to each individual adult learner. Participants also reflected upon their own personal learning experiences, personal qualities as individual teachers, skills and their own potential for development for personal enhancement.

**Content:**

- An introduction to the field of Grundtvig projects
- Introduction and objectives - needs assessment
- Perceptions of other cultures, Citizenship and identity
- Modern concepts and practices of citizenship
- What is ADC? Cultural values, Impact of values on work practices
- Inter/multicultural concepts and communication
- The contexts of intercultural training, debating type of values, developing different mentalities, creating a common goal, a profile of an active and democratic citizen, stimulating the civic participation: charities, voluntary implication in projects
- Types of intercultural training - methods and tools, promoting concept of ADC in schools
- Youth participation citizenship and democracy
- Lifestyles, cultures and life-management of young people today
- The European dimension in youth work, questions of ‘citizenship’
- Materials and activities for intercultural training
- Training delivery and evaluation
- Sources for further reading and professional development
- Evaluating intercultural training

The course used a variety of methodologies, with the emphasis on variety and interactive learning approaches, with a mix of facilitator presentation, individual reflection, pair work, small group activities, peer teaching sessions, simulations, role-plays, problem-solving exercises and case studies. Video clips and slides are used to illustrate aspects of cross-cultural communication and different communication styles.
Key learning points were from exercises applied at International Seminar, Madrid, June, 2006 and other handouts. The methodology used will allow the participants to become more familiar with valuable tips on facilitating adult learning and review how adults learn best.

Participants took part in small group and pair work activities, open discussions, in order to increase their own experience a range of modern communicative teaching techniques. The combined experience of participants is an important part of this course and all participants were encouraged to reflect on and share their problems and ideas in order to develop an understanding concept of ADC in a European Context. By the end of the course, participants improved their methods and training techniques and increased their confidence and skills as classroom practitioners.

WORKING PLAN

Session One

1. Exercise: “The hunting of treasures”
   - Interaction activity, to develop social skills, respecting personal differences, improving self-esteem.
   - It offers an opportunity to clarify the importance of self knowing and being open to know the others for the intercultural communication.

Contents of the session

Participants have to find some answers to the 6 questions:
   - Who knows to sing popular songs?
   - Who knows to make good jockes?
   - Who is a good dancer?
   - Who can explain what “active and democratic citizenship” means?
   - Who is a good mediator?
   - Who knows to make traditional food?
Each participant has to demonstrate that the answer is true, dancing, singing, telling a joke…At final first hunter will receive “The Diploma: The Best Hunter..”.

Methodology of the session

The training will:
- be based on the intrinsic motivation of the learner;
- be practice and problem oriented;
- be based on a personal responsibility for learning;

Persons will talk about the own qualities, in the large group participants will find persons who demonstrated that people has talents.
2. Exercise: “The European ball”

Each participant has to throw a ball to a person who is in a circle and to say a name of a country. Who catch the ball has to say something about that country: the capital, traditions, food, actors….

**Session two**

3. Exercise: “Stars of Europe” is a personal map with 12 personal characteristics, to be aware of personal and social skills to contribute for European citizenship.

**Contents of the session**

The aim of this exercise is: self-knowing, knowing the others and increasing the cohesion of the group. The result consists on a group map which could be completed by adding other elements, such as: values, philosophy of life.

All the participants have to introduce themselves to the group (using the rule of chain), speaking about their qualities and life-experiences from the drawing.

**Methodology of the session**

Each participant has to draw a star and on it they have to put 6 qualities, personal characteristics which contribute as everybody to be an Active and Democratic European Citizen and also they will to find 6 personal characteristics which are not change/improve behaviours.

**SESSION three**


**Contents of the session**

Participants have to imagine this situation: ..“we are coming from all over the world and we are in Portugal now. In seven days we have to arrive in Moscow, Russia with a World train. In Portugal each of you has the opportunity to choose three persons that will be in the same compartment with you and three persons with which you don’t want to be in the same train compartment.”

The list with passengers is:

- a Serbian soldier from Bosnia
- an Helvetian obese financial bank accounting man
- an Italian disc-jockey that apparently has a great sum of money (Euro)
Methodology of the session

On a common list of the group participants will write the preferences and the rejections (with two different colours). Each member of the group will motivate personal choose.

5. Exercise: “School as a community”

Contents of the session

Citizenship is all about how we can influence or make a difference in our community. Brainstorm as a whole group: what is a community and how many do the students belong to? (eg family, school, street or estate, city, football team etc).

Methodology of the session

Once students are familiar with what a community actually is, take the one they know best - school. Either as a whole group, in pairs or smaller groups, ask them to work out which smaller groups make up this community (eg teaching staff, ancillary staff, students, parents etc.)

Recap and list ideas. What would happen to the community if one of these groups was taken away? Do communities need a mix of people/groups to flourish? (the key idea
here being yes for a myriad of reasons – young learn from old, old learn from young, making use of different trades or skills or traditions).

Optional exercises:

a. Write a response to the above question.
b. Do a similar exercise with another community. Does the same apply?

Return to the school community. What is the point of it? What are its aims? Use discussion, the school mission statement or prospectus or work on school ethos to pin down the aims of the school community.

Using the ideas discussed, write a school mission statement, setting out five things the school community aims to achieve. As members of this community, do the pupils think the school fulfils its aims? If not, what could be improved and how?

Feedback and Plenary:

Do all groups agree on the strengths and weaknesses of the school community? Emphasise that this is why living in a community can be difficult - it’s a case of juggling priorities for everyone and making everyone feel part of the community.

The participants will contribute to discuss and imagine how to design methodology to design workshops and disseminates those items at school. In small groups, they will work on the different topics of the seminar and they can put together their conclusions.

Evaluation of each session and of the whole course:

Participants will communicate results of the questionnaire and discussion groups. The course offered the opportunity to discuss handling class problems regarding to the ADC concept and on helping adult educators become good facilitators of learning, combine cognitive, emotional and social dimensions for participating at educational projects.

During the course participants discussed the main teaching approaches in adult education and apply them to their own interpersonal and intrapersonal qualities studied during the course, for motivating and involving young people in exercising their rights and responsibilities in a democratic society, promoting European values.

Conclusions

By the end of the Seminar, participants:

• were aware of how culture forms an integral part of international communication and language training
• had ideas and skills for incorporating intercultural elements into their own areas of training
• were familiar with the main types of inter/multicultural training
• designed different types of intercultural training courses
• were familiar with different training techniques, activities and materials for intercultural training
• used different tools to evaluate the success of intercultural training

The participants received a course pack including the main topics discussed in the Seminar as a practical teaching aid. At the end of the course the participants had a course evaluation session which served as a personal reflection on one’s own adult teaching methods. At the end of the course participants were asked to reflect on their key learning points and how they will put their learning in to action. They also fill out a post-course evaluation form. Participants were encouraged to remain in contact with the school for further help and in order to maximize the value of this important part of the course.

Follow-up

We distribute an e-mail contact list so that everyone can keep in contact, as the interaction between members of the group is an important part of the course. Some months later we’ll contact everyone to ask how they are using the ideas from the course and in what way their approach to their training courses has changed.
PART 4: EUROPEAN INTERCULTURAL SHARED VALUES

General objective

Define the common values that are enshrined in the European Convention of Human Rights and analyse the meaning and significance of those values in an intercultural society, in order to establish a common reference for active citizenship in an intercultural Europe.

Specific objectives

SO1: Review the history of values in Europe, as they developed in the three principal cultures, Jewish, Christian and Islamic.

SO2: Define the concept of value in today’s society.

SO3: Analyse the European Union Charter of Human Rights and define the values that underlie the rights and the obligations that it creates.

SO4: Determine if different conceptions for the values exist, and ask how do persons belonging to different cultures interpret each value.

SO5: Conduct a simple research on values in our society through a questionnaire and a group discussion.

SO6: Compare results and observe how these values are put in practice in our society and contribute to the enhancement of active citizenship.

SO7: Identify what skills an active citizen should have: especially personal skills and civic values acquired through lived situations.

SO8: Identify the principal education policies that should be set.

SO7: Evaluate what has been learnt and discuss how we can apply the results to our daily life.

Beneficiaries

25 persons including social workers, social educators, psychologists, teachers, and intercultural mediators who work with intercultural groups. The group is preferably composed of persons belonging to different cultures and/or nationalities.
Previous steps to the course

At the beginning of the first year of the project, during the Asolo meeting, each country chose the theme of the course they were to develop. As the AIPC-PANDORA team decided to work on the theme of values, we started a discussion group on the three cultures which were founders of Europe and are represented in today’s societies, the Christian, Jewish and Muslim cultures. The group was formed by representatives of the three cultures, two Jewish, three Christians and three Muslims, and decided to conduct a pilot survey in order to see if people of different cultures could share the same values and what those values meant to them.

Methodology developed to design the session

Define values in relation to European, active and multicultural citizenship:

European citizenship: the values that underlie the “Charter of Fundamental Rights of the European Union”, based on the Universal Declaration of the Human Rights, are:
- Respect for individual Integrity/Security
- Freedom
- Equality
- Justice

Active citizenship:
- Responsibility
- Effort/capacity for work
- Participation in social and economic life

Multicultural citizenship:
- Respect
- Solidarity
- Generosity

Pilot Survey to measure:
- How we define our identity
- Ranking of values
- Integration of citizens from different cultures
- Social and economic participation

Then case studies were elaborated and conducted in order to find out if each value that was discussed meant the same in the mind of the different members of the team.

The questionnaire, the case studies and the results of the study that was done after eighty interviews are enclosed at the end of this chapter. They are given as hand outs to the participants during the three sessions.
The reflections of the groups together with the results and comments on the exercises served as the basis of the elaboration of the course on “Shared Values”.

WORKING PLAN

Development of the sessions

Each session begins with a theoretical introduction and description of the objectives, which last for about a half hour and then a practical exercise is proposed to the participants. Conclusions are drawn at the end of the session as well as an evaluation of the results.

Session I: The concept of values, our European values

Objective of the session

Reflect on the concept of value, how values evolve and change in the history of a society and agree on a definition of value. Analyse the principal issues of the Charter of Fundamental Rights of the European Union and define the values that underlie the rights and the consequent obligations of each individual.

Introduction

Much controversy arises out of the question of values What is meant by values? Which values are good and which are bad, if any? Which values are to be tolerated even if their acceptance is controversial? Has one a right to express and teach values? Can any science or doctrine be neutral with regard to values? These are key issues of psychological and social development, not facts merely to observe and describe.

Methodology

The session has two main topics for discussion. After the exposition of the introduction and the theoretical background, two exercises are proposed:

1.- In small groups, participants are invited to write a short definition of the concept of value.
2.- In small groups they have to read carefully three to four articles of the Charter of Fundamental Rights of the European Union, deduce the values that are implied beyond the articles and add other values that they feel are the most important in today’s society. After discussing the chosen values with the other groups, they draw a list and introduce them in a questionnaire.
Theoretical background.

A value is something that each human being decides to be a reference for his/her behaviour towards him/herself and the others and, thus, recognizes as the guarantee of his/her well-being which leads to his/her happiness and self-realization during his/her life. A distinction should be done between personal and interpersonal or social values.

Greek philosophers started with the concept of virtue. Aristotle defined the human virtues as Prudence, Justice, Fortitude and Temperance.

Prudence is the virtue that guides our practical reasoning to discern in any circumstance which is the real good and choose the rights means to achieve it. The Bible also says “the prudent man meditates his steps” (Prov. 14, 15) and Saint Thomas writes “Prudence is the right rule for action” (St. Thomas, 2-2, 47,2). Prudence should not be confused with timidity or fear, nor with hypocris; it the queen of the virtues, leading the others, indicating rule and measure. The prudent person decides and arranges his/her behaviour according to correct judgments.

Justice is the virtue that consists of constantly and firmly willing to give to everyone what is due to him or her. Justice means respecting everyone’s rights and establishing, in human relationships, the harmony that promotes equity in relation to others and to the common good.

Fortitude is the moral virtue which ensures strength and constancy for right behaviour in difficult situations. It prevents us from being weak and helps us overcome every obstacle.

Temperance is the moral virtue that moderates the attraction for pleasures and provides the right measure when enjoying goods. It guarantees the control of our will upon our instincts and honest desires. The moderate person positions his or her wishes towards actions that produce good and happiness.

Human values are linked to those virtues and our social values have been established together with them. Any individual that is raised according to these virtues develops, without difficulties, a right behaviour towards his family members and later his social environment.

A second source or origin or our values is Judaism. Jewish people were the pioneers in defending social justice and developed the idea of Law as something that cannot be separated from moral order. The seven orders structured social behaviour in our civilisation and Christianity came to add Love as another component of human relationships. Thus, our way of being in the world is deeply linked to the values described in the Bible, the virtues of Athens together with the art of thinking and deliberating, the social structure of Rome and the message of Jerusalem. As the historian Charles-Olivier Carbonell writes: “... Europe finds its origins through a long
history which, from the three sources, Athens, Rome and Jerusalem, entails a number of founding myths: the morality revealed by God and separate from historical fluctuations or Athenian democracy, for example. Those myths are not fables nor truths, but they are felt as real convictions. They are such positive, active images that they produce shared behaviours and feelings that determine the European character in its relationship to reality. If we consider the broad tendencies that fluctuate through history….we can observe and emphasize the combination, sometimes conflictual, sometimes pacific, of the values of Christianity, according to which each individual is a person and each person is “the image of God”, and the claim for spiritual liberties, that is to say the Greek authorisation for human beings to debate and question, which leads to the establishment, often painfully, of liberal and plural democracy which and opens the way to the creativity of the artist or researcher. Everything that converges and produces the invention of human rights. They are the mainstream of all the stages of the history of Europe and provide each of these stages one way to express human rights”.

Furthermore, aren’t the British people, belonging to the European culture, those who invented, in America, the Declaration of Independence? Human rights were born in America because British people started the revolution. Their sources, the Habeas Corpus or Bill of Rights, was referring to the writings of Saint Thomas of Aquino, for example, who had taken his inspiration from the myth of Antigon. The geographical birth of the Rights of Man and Citizen took place in America, but its immediate genesis is found in England, its distant genesis in the European civilisation, from Jerusalem to Athens, and its diffusion started in France, at the time of the French revolution. In summary, in spite of the tyrannies and slavery that Europe also practiced, there is the idea, always present, that each man, even if he is a prisoner, has the right to freedom. This is what, fundamentally, create the link and common history”.

In the same way, the writer, Giovanni Reale, demonstrates that the original grounds of our European culture took place in Greece and are twofold; on one side, the intellectual grounds with the creation of the “mentis theorctica”, origin of philosophy and science, and on the other side, the moral and spiritual grounds which discover the human being as a “psyche”, able to develop understanding and will as well as the duty of “taking care of his soul”. According to Plato: “The human being takes care of himself only if he cares for his soul, whereas if he cares for his body or his goods, he cares for what he has or owns and not for what he is as a human being”. All this created the spiritual unity of Europe.

This long process has resulted in the Charter of Fundamental Rights of the European Union which encapsulates our values. Shall we add other values that may not be implied in the Charter and are important to the European citizen today?
Development of the session

After the introduction and a short talk on the general understanding of the concept of value and the origin, development and evolution of the different values in the society, learners are invited to break into small groups and are given fifteen minutes to write a short definition of value. They then compare the different definitions and after a short discussion, come to a common one.

The second part of the session is devoted to read the principal points of the Charter of Fundamental Rights of the European Union and learners deduce the values that underlie the text. Learners split into small groups and each group analyses three to four articles. They meet together and establish a list of the values they have deduced from the articles and other values that they have decided to include. The trainer provides a model of a questionnaire which he/she has previously developed. The questionnaire is discussed in the light of the results of the discussions of the group. Participants are invited to answer the questionnaire at home and conduct three to five interviews among people of different cultures. They are asked to bring the filled questionnaire to the next session.

Session II: The common values in our intercultural society

Objective of the session

Bring together all the interviews that each participant has conducted and analyse the results of the questionnaires, establishing a ranking of values and observing if the answers from the persons belonging to different cultures coincide or present differences.

Discuss the meaning and interpretation of values, using a few case studies, seeing if there are differences in the interpretation of the values according to the membership of a specific culture.

Methodology

Learners are provided with a theoretical introduction to the session. The whole group works on the survey and draw conclusions.

During the second part of the session, they split into small groups and work on a case study to give an answer to the conflict or difficult situation that is proposed. They get together to discuss their conclusions.
Theoretical background

In our pilot course, this session was introduced by three trainers from the three different cultures, Christian, Jewish and Muslim. They all briefly spoke about the principal values of the three cultures. It is interesting to follow this model for this session, having a representative from each of the cultures provides the participants with a clear summary of the principal values on the one hand and of the observance of the human rights on the other hand.

Jewish values

The foundation of human dignity in Judaism stems from God who has created man according to His image and has established an alliance with whole humanity and all living beings. If the human being defies God and does not respond in an adequate way, his dignity is damaged but never lost; human dignity is inalienable. The human being is part of the divine creation, and this confers on him a great responsibility while exercising his freedom. Although man cannot control everything, he has been provided with freedom and only if he uses it correctly, is he able to experiment God’s presence. Life is a treasure, a gift from God that man has to preserve.

The Jewish people are linked together through their history and the covenant they have made with God and between themselves. Their principal rules are the ten commandments that are known in the three cultures.

Islamic values

According to Islam there are five basic values for humanity, which are required to be protected at all times. Depending on circumstances it advises that to build up harmony and universal peace, Islam recommends that it is necessary to preserve the five basic values at the lowest level or the barest minimum for an acceptable level of living. These basic values include the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. It is to be understood that at this level, one has enough to live but not necessarily to be in some comfort. Islam preaches to that a human being cannot live without these basic values. Individuals and states are advised to protect or at least to respect these basic values.

A) Life (Physical Self): This includes basic items such as food, clothing, shelter, transport, health etc. In other words, physical self means all those things that are required to provide a healthy body to lead a purposeful life. Islam holds the human
soul in high esteem, and considers an attack against innocent human beings a grave sin. This is emphasized by the following Qur’anic verse: “... whoever kills a human being for other than manslaughter or corruption and mischief in the earth, it shall be as if he had killed all mankind, and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah’s Sovereignty), but afterwards lo! Many of them became prodigals in the earth” (the Qur’an, 5: 32). In fact, Muslims stand for life, not for death. In Islam and other religions, all men are equal, regardless of color, language, race, or nationality.

Internationalized crimes like drug trafficking and the trafficking of women and children are much more difficult to control today because of their international character. Like crime, disease has also become globalized and threatens life. AIDS is one of those epidemics spreading around the world which can only be brought under control through a global effort. The porous borders of today’s world have made it all the more difficult to check all kinds of contagious disease.

B) Religion: Religion is considered as a basic value or fundamental right of every individual. One is free to practice the religion of his choice. There should not be any compulsion in choosing one’s religion, nor obstruction to practice it. Religion is for providing guidance, peace, tranquility, comfort and purpose in life. Religion is for teaching man to uphold truth, justice, and all the virtues and to avoid the vices. There is no coercion in Islam; Islam came with the just word of our creator. In Quran 2:256; God said “Let there be no compulsion in religion: Truth stands out clear from Error…”

According to many scholars, religion will be one of the prime factors of the 21st Century. Huntington, in his theory The Clash of Civilizations analyzed the present international conflicts in terms of clash of civilizations -conflict between the two cultures two civilizations -Islamic and Western civilizations. But this is not true.

In the world of humanity, from the time of Adam up to now, two great currents, two lines of thought, have always been and will so continue. Like two mighty trees, they have spread out their branches in all directions and in every class of humanity. One of them is the line of prophet-hood and religion, the other the line of philosophy in its various forms. Whenever those two lines have been in agreement and united, that is to say, if the line of philosophy has joined the line of religion, the world of humanity has experienced a brilliant happiness and social life. Whereas, when they have become separated, goodness and light have been drawn to the side of the line of prophet-hood and religion.

C) Intellect or Knowledge (Al Aql): The intellectual nature of man is made up of mind or intelligence or reasoning power. To this aspect Islam pays extraordinary attention and builds the intellectual structure of man on sound foundations. Islam classifies knowledge into two, the basic or fundamental which must be secured by every individual and the specialized knowledge which should be secured by only a few in a society.
D) Family Life and Offspring (Al Nasab): In a time when values tend to be turned upside down, family life as the very heart of society was attacked just as much as many other handed-down traditions. About ten years ago, when it become fashionable for young people to live in "communities", share sex and children and earnings, many people feared that this might mean the end of family life. Fortunately, this is not so. Neither socialism nor any other "isms" were able to uproot what has been implanted into human nature from time immemorial.

E) Wealth (Al Mal): Wealth is obviously a fundamental human value. White-collar crimes such as money laundering, embezzlement and corruption "transcend frontiers and have become similar everywhere" and threatening this value. Due to the globalization process, the majority of the wealth of the world is now accumulated in few hands. Less than one billion people now possess 79% of the total wealth and 11.2% people are controlling 62.5% income of the world. The US (4.6% population) has 25.7% of the world’s income, which is 26% of the total wealth. The total income of the whole Muslim world (total population 20.5%) is only 3.5% and they control only 5.3% of world trade. The immoral character of the global economy is becoming even more apparent in yet another sphere. Globalization, aided and abetted by the removal of national controls over cross-border financial flows and the computer revolution, has resulted in short-term capital entering and exiting markets at lightning speed. Because this capital is as massive as it is volatile, it is capable of wreaking havoc upon an economy, which may not have the mechanisms to deal with it. The dramatic outflow of capital from the region, triggered off to a large extent by currency speculation, has had a devastating impact upon undeveloped countries' economies. Millions of women and men have lost their jobs; millions more are struggling to survive as hunger and poverty ravage home and hearth. It is not just the tragic consequences of capital volatility that religion would regard as a blot on the human conscience

Christian values

"Christian values" is a hot topic of discussion, but what are Christian values? Here is a list of ten values or principles for living that are emphasized most strongly in the Bible.

1. Worship only God

One day, a religious leader asked Jesus which of the commandments was most important:

"The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' (NIV, Mark 12:28-30)

In today's world, many things compete against God for our devotion. These are some of the things that can become modern-day idolatry if we let them become too important to us: excessive attention to material things such as houses, cars, clothes, jewelry, physical appearance, entertainment; pursuit of wealth, power, fame, pleasure
or status; excessive devotion to self, job, hobbies, country, ideologies, heroes, leaders, even family

2. Respect all people

The second is this: 'Love your neighbour as yourself. There is no commandment greater than these." (NIV, Mark 12:31)

The English word "love" has many different meanings, but the Greek word, agape, used in the New Testament, is commonly known as "Christian love." It means respect, affection, benevolence, good-will and concern for the welfare of the one loved.

In His Parable of the Good Samaritan, Jesus made the point that we should extend our Christian love to all people of the world, regardless of race, religion, nationality or any other artificial distinction. We must practice that Christian love even toward our enemies!

Jesus' Golden Rule is, "Do unto others as you would have them do unto you." We should not say or do anything unless we can answer "Yes" to the question, "Would I want that said or done to me?" Neither should we fail to do the good things we would expect of others.

3. Be humble

Humility or being humble is a quality of being courteously respectful of others. It is the opposite of aggressiveness, arrogance, boastfulness, and vanity. Acting with humility does not in any way deny our own self worth. Rather, it affirms the inherent worth of all persons. Humility is exactly what is needed to live in peace and harmony with all persons. It dissipates anger and heals old wounds. It allows us to see the dignity and worth of all God’s people. Humility distinguishes the wise leader from the arrogant power-seeker.

4. Be honest

Honesty and integrity are held as very important values throughout the Bible, and any deception to gain an advantage or harm another is prohibited by the Ten Commandments and other Bible passages. Deception may be by false statements, half-truths, innuendo, or failing to tell the whole truth. It is all too common in advertising, business dealings, politics and everyday life. We must strongly resist the temptation to engage in any form of theft, cheating, deception, innuendo, slander or gossip.
5. Live a moral life

“Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honour God with your body”.

Jesus gave a list of actions that constitute immoral uses of the body: evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander, greed, malice, deceit, lewdness, envy, arrogance and foolishness. The apostle Paul gave similar lists.

We often think of morality in terms of sexual sins, but according to Jesus, sins such as slander, greed, deceit, and arrogance are equally immoral.

6. Be generous with time and money

The Bible tells us to share generously with those in need, and good things will come to us in turn. Each of us has something to offer to someone in need. We can give our money and our time to charity, be a friend to someone who is sick or lonely, do volunteer work or choose a service-oriented occupation. We may give unselfishly of ourselves.

7. Practice what you preach; don't be a hypocrite

If there was any one group of people that Jesus couldn’t stand, it was hypocrites! The Pharisees of Jesus’ time were a religious and political party that insisted on very strict observance of Biblical laws on tithing, ritual purity and other matters. At the same time, many of the Pharisees forgot the true spirit and intent of the law and became self-indulgent, self-righteous, snobbish, and greedy. That led Jesus to remarks such as,

“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men’s bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness”. (NIV, Matthew 23:27-28)

8. Don't be self-righteous

No one is perfect; we are all sinners in one way or another (Romans 3:23). Living a moral life means taking responsibility for controlling our own behavior. If we say or even think we are better than people we consider to be “sinners,” we are guilty of the sin of self-righteousness. It is not our right to look down on, criticize, judge or try to control other people; judgment is to be left to God. Jesus said,

“Do not judge, so that you may not be judged. For with the judgment you make you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your
neighbor’s eye, but do not notice the log in your own eye? Or how can you say to your neighbour, ‘Let me take the speck out of your eye,’ while the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye”.

This does not deny the right of governments to maintain law and order. Jesus and other New Testament leaders strongly supported the authority of civil government.

9. Don’t hold a grudge

Jesus said there is no place for hatred, holding a grudge, revenge, retaliation or getting even in the life of a Christian:

“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well”. (NIV, Matthew 5:38-40)

“You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous”. (NIV, Matthew 5:43-45)

Bearing a grudge and seeking revenge are never appropriate responses to a perceived wrong. A grudge destroys the grudge-holder with bitterness, and revenge only escalates hostilities. Jesus told us we must reconcile with our adversaries, forgive their transgressions, and let go of the anger that may tempt us to commit an act of revenge.

10. Forgive others

“If you forgive those who sin against you, your heavenly Father will forgive you. But if you refuse to forgive others, your Father will not forgive your sins”. (NLT, Matthew 6:14-15)

Jewish values

The three religions and human rights

- The Catholic Church:

Pope John XXIII was the first to assume human rights in “Pacem in terries” in 1963. The concept of Human rights and freedoms was ratified during the council Vatican II in “the constitution on the Church in the present world”, especially religious freedom which is one of the fundamental component of human rights.
Although this declaration is most positive, it contradicts the rules of the church that does not consider equality between their members. It is also contradictory to consider that women can access priesthood, to condemn homosexuality, to prohibit birth control, to investigate cells for therapeutical reasons…

- Islam:

The Koran presents two different types of texts: those which recognize human rights without exception, they belong to the stage of the Mecca period (610-622), and defend the principles of justice, freedom and equality; and those which discriminate women and non Muslim people, they belong to the stage of Medina (622-632).

Today, most Islamic leaders defend the following two principles:

- Activate the texts from the Koran that promote freedom and equality of all human beings, without any discrimination for gender or religion and unauthorized the discriminating texts.
- Put into practice the principle of reciprocity in applying the Sharia, which consists of treating everybody in the way we want to be treated.

Islam has elaborated their own human rights declarations (UNESCO 1981), based in the Koran, Sharia and Sunna:

- The economic right is based in the principle that: only God owns
- The right to knowledge: only God knows
- The political right: only God orders means fight against inequalities and the lack of faith in universal values.

The declaration acknowledge all the human rights (UN, 1948), the religious rights of non Muslim minorities, and even provides interesting social and economic rights based on the Koran.

But questions are raised: Is there separation between religion and the State in Muslim countries? What about political, cultural, economic autonomy? What about individual conscience autonomy, respect for religious freedom, equal access to education for women?
- Judaism:

The essence itself of Judaism leads to human rights, all men and women are equal in front of God and His judgement, so they are in relation to Law. For the same reason, justice is the main concern in the Jewish doctrine. In this sense Jewish people were the precursors of human rights. The first and more important one is the right to life. In the Bible, the different codes defend the rights of the most humble and weak people, immigrants, poor and oppressed people, orphans and widows, slaves and workers... For example, the codes acknowledges a resting day every week for workers, they provide norms to “pay the poor everyday”, “prohibit charging an interest when lending money and excercising violence toward somebody who owes money”...

Development of the session

After the brief exposition on the values in the different cultures, learners are invited to put together the questionnaires that they have brought, write the results for the different questions that were asked and draw conclusions.

The list of the common first five values is drawn and the learners are asked to discuss the meaning they attribute to each of theses values. Then, they are provided with the following case studies:

1) **Anthony** is married and has two children aside from a brother who is mentally challenged. His brother, **Carlos**, lives with his mother who is 80 years old. What should Anthony do with his brother when their mother dies?

2) **Carmen and Albert** are married and have three children. A few years ago they realized that they had nothing in common and agreed to live their own separate lives, but for the sake of the children, remain living together maintaining a friendly relationship. As a result, the children are happy, successful with their studies, receiving support and learning from their parents. One day, Carmen falls in love with her co-worker. What do you think Carmen should do?

3) **Mary and Adrian** are living in a neighbourhood that is changing little by little as a result of immigrant families who are moving in. Each day the community becomes more diverse. People from Columbia live directly above them and spend their nights listening to music, singing and making lots of noise. This, of course, bothers Mary and Adrian because they both have to wake up early for work every morning. They have tried speaking to their Columbian neighbours several times but the neighbours continue with the noise. What should Mary and Adrian do to solve this problem?

4) **Amalia** lives wall to wall with her neighbours who are alcoholics. These people are great people and Amalia is a good friend of the family. Aside from their alcohol abuse, they lead very normal lives. Amalia, however, is noticing daily how it is affecting their
son’s behavior. Amalia is now worried about their son and the parents’ alcoholic behavior. One night, Amalia sees the son, who is only 14, come home drunk. What should Amalia do?

5) Teresa and Khalid have just got married. Teresa is Catholic and practices her religion so does Khalid who is Muslim. They get along very well as they are respectful toward each other’s religion. But when they have their first child, discussions arise regarding with which religion they will raise their child. Their respective families put pressure on them to bring him according to their religion…. What do you think Teresa and Khalid should do?

Students will be divided into small groups and each group discusses one case study. All the groups then come together and each group presents the results of the discussion, explaining which attitude seems the most correct in the proposed situation, which values underlie the explanation and why they have come out with the solution to the case.

Session III: European Intercultural Citizenship

Objective of the session:

Distinguish between Identity and citizenship. Identify what skills should an active citizen have: personal skills and civic values acquired through living situations. Identify the principal education policies that should be set. Evaluate what has been learnt and discuss how we can apply the results to our daily life.

Methodology

This is the last session of the course and much time is devoted to discussion. Learners will be invited to discuss in small groups what actions each of us can develop to improve exercising citizenship.

Theoretical background

Here is the definition that the partners agreed on during the first meeting of the project:

“Active citizenship is a constant interchange between personal development, reached through awareness, responsibility and participation in the economic, social and political life of the social community”.
Citizenship and Identity

“Citizenship as the basis for living together, guarantees equality between all human beings, respect for plurality of opinions and includes acceptance of the feeling of belonging. But the feeling of belonging is not universal and consequently cannot be quantified and described as citizenship elements can be. Citizens’ rights and duties can be codified, but there are no definition nor categories for identity” Felipe González (El País, 31-03-05)

Identity is totally personal and entails subjective elements for each person which go beyond the rights and duties, although citizenship values are also part of their identity.

Citizenship must be respectful of identity, but identity must also be respectful of citizenship. Citizenship implies equal rights and obligations for everybody, it guarantees equality for citizens that belong to a community, country or nation.

What does being an active European citizen means?

- Being conscious of one’s membership of a democratic society that respects individual freedoms and human rights.
- Participate in the community to foster life conditions that enrich personal and social life and guarantee social justice.
- Being, consequently, responsible and show solidarity.

“A citizen is a person that knows how to insure his/her rights, fulfills his/her duties toward the community and contributes to the common good, that is to say, a person that collaborates in the maintenance of a democratic space that offers active participation of everybody in public opinion upbringing, decision making and realization of civic projects. All this for the benefit of a fair and democratic society, that respects pluralism and differences, that searches for understanding, intercultural dialogue and conflicts resolution, as well as promotes peace and human rights.” Josep Maria Puig Rovira.

According to those reflections and definitions, children and youth must be educated to be active citizens and this requires a pedagogical effort at both levels, practical and theoretical.

On a practical level, the following “skills” are acquired in the family and at school through living experiences:

- Sense of belonging to the human community and respect for the other: This is the main value and a child must learn how to be thankful for what he is given, to beg pardon when he/she hurts somebody. The child has to acknowledge when somebody does something good on his/her behalf and be grateful; he also
should recognize if he is harmed and learn to forgive, being conscious that he has to be forgiven on other occasions.

From an early age, children must learn how to reflect on their actions. This is what the author Edgar Morin calls “the ecology of action”; he means that many times the consequences of our acts are uncertain, so children must be provided with a “psychical culture” which consists of the ability to reflect on the ethical uncertainties, not to renounce action but try to avoid a divorce between the intention and the result of the action. It entails the development of the capacity of questionning one’s way of thinking, one’s motivations and beliefs and hence one’s way of acting.

- Sense of responsibility toward one’s self and the others: the child must learn how to keep his/her word, fulfill his/her engagements or promises, which means accomplish his duties toward himself and the others. This is the way to acquire autonomy and independence.

- Ability for discusión, listening, showing open mind to understand different opinions or points of view. As Edgar Morin stresses, we ought to be able to know ourselves, our own thinking mechanisms, to detect our profound motivations, to avoid self-deception, self-justification and every mechanism that blinds us... and thus, be able to develop correct behaviour and empathy and understanding everybody’s opinion or behaviour.

“When the teacher introduces systematic debates with the students instead of delivering lonely speeches, he/she is offering an opportunity to train skills for citizenship. When students’ participation in class or school meetings related to living together or the development of the school work is promoted, they are given the opportunity to enhance civic values. When cooperative learning systems which favour collective work and success are promoted, students are provided with knowledge and abilities that prepare them for their future professional life and participation as citizens. Those are examples of practices that complement the theoretical part of the education for citizenship”. Josep Maria Puig Rovira.

Those abilities also leads to the capacity to deal with conflicts and solve them in a constructive way.

- Sensitivity toward injustice: children must be treated in an equal way, without making differences between males and females. There is an exercise where students can learn about discrimination. The teacher divides the classroom in two parts, without saying anything to the students, and during a week, pays no attention at all to one half of them; on the following week, the teacher does the same thing with the other half of the students....
“Service learning”. Professor Rovira introduces this concept as an educational proposal that combines a process of learning and service at the same time; such as promoting projects in which students work on real needs of their social environment, with the objective of improving it. They work on behalf of their community in a double direction: learning their curriculum subjects and learning virtues and civic values associated in the process. For example, they can be asked to welcome and guide immigrant schoolmates, helping them with their learning processes; to help in a campaign designed to collect blood, to learn history through interviewing older people of their community, establishing a good relationship with them and rescuing past stories that will benefit the whole community...

On a theoretical level, a citizen must acquire the following knowledge:

- Economic and legal basics, necessary to understand social order.
- Knowledge of the public systems in education, health, transport, taxes, social and intergeneration solidarity. (Study about local politic system, national and transnational)
- Understanding of the fundamental legal texts.
- Knowledge of the Declaration of Human Rights and institutions that watch over their application.
- Learning the basics of the ethical and political theories that are fundamental to our democratic system.
- Analysis of the situations that present the most urgent difficulties

Today’s European societies presents serious obstacles that prevent or make difficult the development of citizenship:

- Parents are often irresponsible and lack education
- Merchandising of the media
- Despotism of big companies
- Incapacity for churches and political parties to socialize
- Lack of coherence in local governments’ policies for after school educational activities

There is a need to establish:

- An ethical contract to promote citizenship at a local, national and global level.
- Educational policies that develop new curricula aiming at bringing up citizens.
- Regulate a working timetable that enable people to educate their children or continue with their own education.
- Organize young people’s free time
“Talking about citizenship is impossible if it is not accompanied by an idea of the society that we want, as each form of regime defines its own condition of citizen” Jaime Martínez Bonafé

Evaluation

As standard.
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PART 5. THE POLITICAL DIMENSION OF CITIZENSHIP

Introduction

Learners are introduced to the idea of citizenship as a political concept. Several different aspects of citizenship are introduced and discussed. These include the idea of citizenship as being concerned primarily with issues about human welfare and security, citizenship as concerned with responsible and representative government and the trans-national and European dimensions of citizenship.

Methodology

Learners are first given a short talk on the political dimension to citizenship which provides them with a theoretical perspective. They then break into groups to take part in role-playing scenarios to explore the ideas in a practical way. At the end of each session time is allocated for everyone to come back together and discuss the results of the role-playing exercise and the way in which this has helped them to understand the underlying theories. Reading material is distributed at the end of the session and learners are given short articles or extracts from books, which they are expected to read before the following session. This reading is intended to reinforce the ideas presented in the session just finished and to help learners prepare for the next session.

Theoretical background

Citizenship currently occupies a central role in political debate across the European Union, both in the older member states and in the newer member states from Central and Eastern Europe. Much of the emphasis has focussed on two issues. The first has been on encouraging people to participate in the formal political process, through such activities as voting in elections, membership of political parties and serving on local councils. The second has emphasised the importance of civic behaviour, of acting responsibly and thoughtfully towards one’s fellow citizens. Both of these ideas of citizenship are laudable in themselves but they are also integrationist. That is to say, they assume that there is a standard to be achieved in terms of the political process and, more controversially in some important respects, the general good and well-being of society. The difficulty with this is that there may be times and places where conforming to these European level ideals undermines local and regional cultures and places them in a position where they feel threatened. The title of our project is, ‘An intercultural approach to active democratic citizenship’ and so this question of an integrationist versus more culturally diverse approach to citizenship is an important part of our discussion.
Session one: The meaning of European Citizenship

Since 1992 members of the European Union have (at least) dual citizenship. One of the key resolutions of the signatories to the Maastricht Treaty was ‘to establish a citizenship common to nationals of their countries’ and that has continued to be an important part of the European project.

This idea of dual citizenship is not new in European thought, though it has not always been welcomed. From Plato and Aristotle onwards, some European theorists of citizenship have argued that the key element in citizenship is an exclusive commitment to a specific, localised community. There has been no shortage of attempts to imagine what such communities would be like or indeed to point to concrete examples as temporally and geographically distinct as the Greek polis, the Renaissance city states and Rousseau’s Geneva. For such thinkers the idea of a dual citizenship is unacceptable because it threatens to weaken the intense personal relationship one has to one’s own community.

This is a very influential view of citizenship, an importance which is enhanced both by its origins in classical Greek thought and by the way in which it seems to be reflected in modern nationalism and regionalism within Europe and beyond. There is, though, another view of citizenship in European culture which is much more conducive to the idea of dual citizenship and one which, arguably, has had a strong influence on the development of the European Union. This is the idea that it is possible to be members of two communities at once, and that the dual membership brings positive benefits to both communities.

Activity

What do you think are the benefits to you personally of being a member of the European Union?

What do you think are the disadvantages to you personally of being a member of the European Union?

To what extent is there a European culture? There is a European flag and a European Anthem ‘The Ode to Joy’ from the 4th movement of Beethoven’s 9th Symphony. There are also many European cultural inks - e.g., student exchange schemes such as
Erasmus and Socrates. How deeply has this influenced people within the members countries?

The European Union’s public declaration of the value of a shared European citizenship is in part a response to the reality that Europe is made up of many different cultures and that there are significant differences between the member states. There are, for example, considerable contrasts between the Mediterranean countries and the Scandinavian countries and although Europe is officially Christian, there are Catholics, Protestants and Orthodox traditions. Some of these differences reflect deeply rooted cultural and political values which would be very hard to overcome, even if it were desirable to do so. This is partly recognised in the Maastricht Treaty, for example, with its stated desire to ‘deepen the solidarity between their peoples while respecting their history, their culture and their traditions’. One problem to be considered in discussing European citizenship is to ask whether the dominant values enshrined in the various treaties which have established and developed the European Union are able to allow for genuine respect for different cultures and traditions.

The place at which the limits are set for some people can be seen in the widespread hostility within some member states to the idea of Turkish membership of the European Union. There are many objections but among the most influential are those based on the idea that Turkey, because of its distinctive culture, is incapable of subscribing to the liberal values of the European Union. And not just the liberal values. There are also voices which stress what they take to be the distinctively Christian nature of Europe – something from which the predominantly Moslem Turkey is culturally excluded.

But this is not just about the way many within the European Union see the Turkish state, there is also the question of the way in which Moslems living within the members states of the European Union are treated. If the emphasis on the rights of individual citizens, does that mean that the European Union is pledged to defend the rights of minorities against the European Union’s own declared values? Recent debates in France and Holland about how Moslem women should dress in public show how difficult a question this is.

Scenario

The participants will be given the following scenario:

A large number of migrant workers from another member state of the European Union have recently moved into your country in search of work. You are members of a committee that has been established to advise your government on what needs to be done in order to accommodate these newcomers and to protect the interests of the local population.

As a committee you are presented with two issues to resolve.
1. A member of the local trade union council comes to your committee and protests that the migrant workers are willing to accept lower wages than local workers have been paid. He wants you to insist that local companies offer jobs to local people first. What is your decision?

2. As the numbers of migrants increases pressure is put upon local amenities such as schools and hospitals. Should you ask your government to a) restrict the number of migrants to ease the burden on the amenities or  b) ask the government to put more money into the amenities? Can you think of any alternatives?

A. Working in small groups

1. Form into small groups.
2. Once in a group, choose a representative to report back to the whole class later.
3. Discuss the questions, making a careful note of the arguments that are used for and against each position. Allow 10 minutes for each question.
4. Remain in your groups to report back at the end of the exercise.

B. A new problem

After the participants have reported back ask them to remain in their groups and consider the following question. What would your response be if you were told that any of the proposals which you made and which were accepted by your government could be vetoed by a higher authority which included representatives of the country from which the immigrants had come?

Question for discussion in the reporting back session: Do you think we owe a greater responsibility to citizens of our own country than to people from other member states of the European Union?

Session 2: Human rights and intercultural citizenship

Introduction

This session discusses the importance of the idea of human rights in relation to intercultural citizenship. Its purpose is to encourage students to consider the role human rights have in helping to recognise important areas of common humanity, and common moral obligations, in an intercultural environment. Its asks them to consider circumstances under which our common human rights may require us to put aside our cultural differences.
Methodology

Learners are first given an introductory talk on rights which provides them with a theoretical perspective. They then break into groups to take part in a role-playing scenario to explore the ideas in a practical way. At the end of the session time is allocated for everyone to come back together and discuss the results of the role-playing exercise and the way in which this has helped them to understand the underlying theories. At the end of the session, learners will be given short articles or extracts from books, which they are expected to read before the following session. This reading is intended to reinforce the ideas presented in the session just finished and to help learners prepare for the next session.

Theory

The concept of human rights plays a central part in modern European culture. Indeed, many people argue that the concept has its origins in Europe and that, in the past, at least, it has been more influential in Europe – and in the United States which is founded on European ideals – than any other part of the world. The concept can be traced to the Stoic idea of natural law, which is found in such works as Cicero’s Republic and The Laws, written at the end of the Roman Republic, but it emerged in its recognizable modern form in the 17th century, most notably in the writings of John Locke. The concept of human rights (or natural rights as Locke referred to them) was central to the language and politics of the American and French Revolutions and to the growth of liberal democracy in the 19th and 20th Centuries.

Despite the fact that we find the term ‘human rights’ used very widely in the modern world it is not always clear what the term really means. Some governments claim to be upholders of human rights but in practice they deny some or all rights to their citizens or to certain minority groups within their countries.

So how do we define human rights?

First, rights belong to us as human beings – they are not ‘granted’ to us as a favour or gift by governments. This is central to the whole idea of human rights. John Locke expressed it by saying that we own ourselves – we are not the property of a king or a feudal master. The rights to sufficient food, clothes and shelter to enable us to live a secure life, for example, are among our rights as human beings.

Secondly, human rights are universal – they apply to all human beings, irrespective of race or gender or religion. Although the concept of human rights may be said to have originated in Europe all human beings are entitled to be treated as having the same human rights. So if we accept the principle of human rights, certain institutions
become untenable. It seems to be impossible, for example, to both consistently defend human rights and the institution of slavery.

To say that they apply to all people is not the same as saying that all people enjoy the exercise of these rights. Many governments attempt to restrict peoples’ rights.

There have been a number of important documents which have sought to set out key human rights in an international context. The most famous of these is the United Nations Declaration on Human Rights.

In 1950 the Council of Europe ratified the European Convention on Human Rights. The Council of Europe is not a part of the European Union, and includes all the states of Europe (currently with the exception Belarus and Kazakhstan), both members of the European Union and non-members. Its 47 members states also include Russia and Turkey.

**The European Convention on Human Rights includes:**

- The right to life
- Freedom from torture, inhuman and degrading treatment
- Freedom from forced labour or slavery
- The right to a fair trial
- Freedom from facing retrospective crimes or penalties
- A right to privacy
- Freedom of conscience
- Freedom of expression
- Freedom of assembly
- The right to marriage and family
- Freedom from discrimination

**The role playing session:**

The role playing exercise is partly adapted from the well-known “Imaginary Country” exercise) though is based on a different perspective on human rights and is aimed at adult students. (For an example of the original exercise see http://www.hrea.org/erc/Library/First_Steps/part4_eng.html).

The participants will be given the following scenario:

*Imagine that you have been travelling with a group of people from several different countries and you have been shipwrecked on a large island. There is no obvious means of escape from the island and so you and the other members of your group will have to establish a new society with new rules and laws. You do not know what social position you will have in the new country so it will be important to ensure that these laws guarantee basic rights to everyone.*
A. Working in small groups

5. Form into small groups.
6. Each person individually list three rights which they think should be guaranteed for everyone in this new island community.
7. When you have done this, share and discuss your lists within the group, and select a list of 10 rights which the whole group thinks are important. Write this list out on a large sheet of paper.
8. Choose a representative from the group to report back to the whole class later.

B. Reporting back

The members of the group remain seated together. The representative of each group presents their list to the class as a whole. As they do this, the tutor, or someone else who is not a member of any of the groups, makes a master list which should include all of the different rights from the group lists. This should be written on a flip chart or in a similar fashion so that everyone can see what is on the list. When all the groups have presented their lists, identify rights on the master list which overlap or contradict one another. Can the list be rationalised? Can some similar rights be grouped together?

Questions for discussion in the reporting back session

- Are there any other rights which should be added to the final list?

- Are there any particular rights which are held to be important in Europe which you might expect to come into conflict with other cultural traditions? This is the same question that was asked at the end of the previous session – it tests whether participants have changed their ideas.

Session three: European citizenship and global citizenship

Introduction

If we are genuinely seeking to be European citizens, that should make us aware of intercultural issues. But identifying ourselves as European citizens can divide us from people in other parts of the world. This may happen in the economic sphere, where the European Union is sometimes accused of exploiting the especially the poorer regions of the world. It may also be an issue with regard to migration where there is
sometimes deep distrust of, and even animosity towards, non-Europeans who choose to come and live within Europe.

One way to deal with this problem of an exclusive Europeanism is to argue that the citizenship is not only local and European but also global. This is not to diminish the importance of European citizenship but a way of understanding both local and European citizenship against the background of globalization.

**What is meant by global citizenship?**

The term ‘global citizenship’ can mean a number of things.

It can, for example, refer to a concern for the physical well-being of the planet and emphasise the perceived dangers of environmental issues such as global warming. It is often claimed that issues such as this cannot be dealt with by one county, however powerful, or even by a regional grouping of countries such as the European Union because the problem is truly world wide.

A second element is concern for the well-being of the human inhabitants of the planet which is most often expressed in terms of concern for moral issues about human welfare and security. These would include questions about foreign aid, human rights issues and armed humanitarian intervention. Many people also argue that the question of gender inequality should be afforded a high priority given the gross inequalities of opportunity between men and women in many parts of the world and the way in which, from a liberal, Western perspective, women are systematically disadvantaged in certain cultures. This takes us back to our discussion of human rights in the previous session, where it was argued that rights are universal, not simply reserved for Europeans or any other specific ethnic or cultural group.

For some writers and activists, the idea of global citizenship can be linked to a desire to see the development of global institutions of good governance. This can include plans for making international politics and international business and trade more just through reforming current institutions such as the United Nations and developing new ones to supplement the already existing ones. Some who argue this way see the European Union as providing an important example of a trans-national institution which is part way between the local or national and the global.

This raises a further question, whether there is a global ethic – a set of global values – which underpins the idea of global citizenship? Increased knowledge about other parts of the world – and the suffering that many people experienced through poverty and lack of other basic human essentials – since the 1970s led some people to believe that there was a universal ethic which needed to be applied practically.
What is meant by the idea of a global ethic? How is this related to the concept of human rights?

**Global citizenship and globalization**

Global citizenship is also often discussed in the context of globalization. ‘Globalization’ is a buzzword, used by a wide range of people – politicians, economists, journalists, cultural commentators – and in a wide variety of context. It is frequently associated with the idea that certain cultural values are being spread around the world - serious values such as democracy and human rights, less serious ones such as Hollywood films, Paris and New York fashions in clothes, fashions in eating, such as Macdonald’s. As this choice of examples suggests, Globalization is often seen as the imposition of Western culture on other societies, but there are movements in other directions such as the growth of interest in world music, the appearance of restaurants serving non-Western food in all the major cities of the West, such as Sushi houses, and a growing interest in non-western religions.

So what is globalization? The term is notoriously difficult to define. In part this is because people use it loosely and sometimes in ways that almost render the term vacuous. But there are also genuinely many different ways of thinking about globalization – a plurality of perspectives from which we can try to understand it and seek to make sense of its impact on the contemporary world. There are perspectives which emphasise the importance of politics, others which lay greatest stress on economics, and some which regard culture – both high and low – as at the heart of the process. Many theorists of globalization, indeed, take the view that there is no one essential element to globalization and that it is a multi-faceted phenomenon – we need to take the various perspectives into account if we wish to develop anything approaching an adequate picture of what globalization is.

One way to think about the meaning of globalization is to ask in what ways it has become part of our everyday lives. We live in a global market where the clothes we wear, the food we eat, the films and television programmes we watch are frequently made abroad. We travel overseas for holidays to places that only a decade or so ago would have seemed impossibly remote or accessible only to the very rich. And, most emblematically, we use the internet to access information stored in computers thousands of miles ways in seconds.

Some argue that there is a very positive economic effect to all this. Many of the goods and services we receive as a result of globalization are much cheaper than those we purchased in the recent past. Clothes are a case in point, so is cheap air travel. The standard of living in countries such as the United Kingdom has risen rapidly, at least for the majority of people, as a consequence of globalization.
Critics of globalization also point to its intimate effects in our lives, though they stress what they take to be its baleful aspects – the dull standardisation of international fashion, the unappetising and unhealthy food produced by Macdonalds and its competitors, the unimaginative films produced by Hollywood, the damage done to local cultures by mass tourism.

**Activity**

List ways in which globalization has effected you on a regular basis. For example, the films and television programmes you watch, the origins of the food you eat and the clothes you wear.

What do you think are the benefits to you personally of being a member of the global economic system?

What do you think are the disadvantages to you personally of being a member of the global economic system?

Thinking about the personal impact of globalization on our own lives is a helpful way to approach the issues, but globalization is also driven by forces beyond our immediate control, and which have consequences which go far beyond us and our immediate neighbourhoods.

One way to put this is to simply emphasise that globalization is a planet-wide phenomenon. A powerful image that conjures this up for many people is that of the earth seen from space. Photographs taken by satellites and manned space craft often evoke a sense of the smallness and fragility of the earth set against the vastness of space.

This realisation that we are all part of one small planet has often been used to help illustrate two important arguments. On is to do with the physical environment, and the dangers posed to it by pollution and other forms of environmental degradation. The other draws attention to the view that all humans are members of the same species and should be treated with dignity and respect.
Scenario

You are members of a trust fund which is funded by voluntary contributions from individuals and organisations across the European Union to help deal with major disasters. You currently have 100 million euros worth of aid to distribute.

Three crises have suddenly occurred.

1. There has been an earthquake in a middle eastern country. At the time of the earthquake, that country’s relationship with the European Union is very tense. It has a militantly Islamic government which constantly criticises the countries of the European Union for their alleged moral decadence. It is also suspected of funding terrorist organisations which attempt to attack European countries. The member governments of the European Union have refused to give assistance, as have the governments of other rich Western states, because of the alleged support of terrorism, but they do not forbid private organizations such as your from offering help. Many thousands of people are suffering as a consequence of the earthquake and any money you sent would make a great difference.

2. There is a famine in an African country and millions of people are starving. The government of that country is notoriously corrupt and has spent much of the country’s wealth on buying support amongst the armed forces to keep itself in power. It also has a very bad record on human rights. You are hesitant to give money knowing the nature of the regime but millions of people are starving and will die without aid money from your organisation.

3. There has been a catastrophic nuclear accident in a member state of the European Union. The government of that country has been overwhelmed by the disaster and is appealing for help to the other member governments of the European Union and also to organisations such as yours. Other governments are already contributing to the disaster relief but you are able to get help to those in most need more quickly than larger organisations because you have very little bureaucracy.

You have to decide how much of the 100 million euros in aid, if any, you would give to each of these causes.

A. Working in small groups

9. Form into small groups.
10. Once in a group, choose a representative to report back to the whole class later.
11. Discuss how much money – if any – to give to each of the three causes, making a careful note of the arguments that are used for and against each choice.

12. Remain in your groups to report back at the end of the exercise.

Question for discussion in the reporting back session: Do you think we owe a greater responsibility to citizens of Europe than to people from other parts of the world?
## Part 1 - Social relationships focussed on minorities

### General Objective
Has the general objective been achieved for what the workshop was designed for?

### Specific Objectives
Does the activity fulfil the specific objectives for which it was designed?

Does anything need to be added to or taken away from the specific objective?

### Duration
The duration of the workshop is suitable?

### With regards to the group objective (target group)
Is the group suitable to be able to arrive at the expected results?

What would be the ideal group for this workshop to be carried out?

### Activities
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The number of activities is appropriate?
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# Part 2 - Intercultural communication

## General Objective
Has the general objective been achieved for what the workshop was designed for?

## Specific Objectives
Does the activity fulfil the specific objectives for which it was designed?

Does anything need to be added to or taken away from the specific objective?

## Duration
The duration of the workshop is suitable?

## With regards to the group objective (target group)
Is the group suitable to be able to arrive at the expected results?

What would be the ideal group for this workshop to be carried out?

## Activities
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| Does the activity fulfill the specific objectives for which it was designed? |

| Does anything need to be added to or taken away from the specific objective? |

| **Duration**                             |
| The duration of the workshop is suitable? |

| **With regards to the group objective (target group)** |
| Is the group suitable to be able to arrive at the expected results? |

| What would be the ideal group for this workshop to be carried out? |

| **Activities**                             |
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Part 4 - European Values

**General Objective**
Has the general objective been achieved for what the workshop was designed for?

**Specific Objectives**
Does the activity fulfill the specific objectives for which it was designed?

Does anything need to be added to or taken away from the specific objective?

**Duration**
The duration of the workshop is suitable?

**With regards to the group objective (target group)**
Is the group suitable to be able to arrive at the expected results?

What would be the ideal group for this workshop to be carried out?

**Activities**
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### Part 5 - The political dimension of citizenship

#### General Objective
Has the general objective been achieved for what the workshop was designed for?

#### Specific Objectives
Does the activity fulfil the specific objectives for which it was designed?

Does anything need to be added to or taken away from the specific objective?

#### Duration
The duration of the workshop is suitable?

#### With regards to the group objective (target group)
Is the group suitable to be able to arrive at the expected results?

What would be the ideal group for this workshop to be carried out?

#### Activities
The activity is easy to understand?

The number of activities is appropriate?

The duration of the activities is appropriate?
<table>
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