

EDUCATING FOR INTERCULTURAL DIALOGUE

LIVING TOGETHER IN EUROPE

Council of Europe

Conference of INGOs

Education and Culture Committee

June 2017

Acknowledgements

Many thanks to the 40 non governmental organizations (INGOs) that have answered our survey on « Educating to inter-cultural dialogue »

To Didier Schretter, vice president of the Education and Culture Committee of the Conference of INGOs , who dealt with the data bases collecting the answers

To Irina Guidikova, Head of the CIC programme, for her outstanding presentation of the 20th June 2016 and Yvana d'Alessandro, our programme coordinator, who made contacts possible

To Kseniya Khovanova-Rubicondo (Melitopol) and Marwa Mahmoud (Reggio Emilia) for information on these intercultural Cities

To the Civil Society Division of the Directorate General of Democracy

To the Intercultural-Cities Section of the Directorate General of Democracy

To the Education Board of the Directorate General of Democracy, for its advice concerning the « Competences for a Culture of Democracy » programme of the Council of Europe.

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EDUCATING FOR INTERCULTURAL DIALOGUE - LIVING TOGETHER IN EUROPE

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INTRODUCTION

The following study is part of the 2015-2017 project by the Education and Culture Commission of the Conference of INGOs and was launched on June 16th 2015 by President Sabine Rohmann and Vice-Presidents Roseline Moreau and Didier Schretter.

This project is based on *the White Paper on Intercultural Dialogue- living together as equals in Dignity* (2008):

« Learning to live together in a context of growing cultural diversity (...) has become one of the main requirements of our times. »

Quoting the 2014-2015 priorities of the Directorate General of Democracy, it points out that :

« Protecting human dignity, strengthening participation and innovation as well as promoting diversity, are the most urgent challenges that today's democratic societies have to meet »

Under the responsibility of Roseline Moreau, this project has led to the creation of a workgroup (Educating for intercultural dialogue – living together in Europe) which focuses on establishing a collection of innovating ... and highlights on formal and non formal education, heading for the development of and cohesive society. A survey was then coined and sent to a maximum of INGOs with a view to collecting data from their experiences .

In the process, it was obvious to us that the work had to be linked to work already done in other EC bodies on similar grounds. Among those, that of intercultural cities (ICC) soon appeared as the most advanced as well as the most tale-telling one. Not only did we study what had been published on that programme, but we also established valuable contacts for the future.

Before analysing INGO survey answers (section 2) and ICC experiments (section 3), it seemed judicious to make a quick draft of the main principles and goals, taking into account what important work had been achieved over the last decade, especially by the 2005 UNESCO CONVENTION and of course, the White Paper cited above.

As far as intercultural dialogue is concerned, it is also important to acknowledge what is at stake in terms of learning about alterity and reciprocity (section1)

Section 4 aims to clarify the notion of learning about intercultural dialogue in relation to necessarily promoting Democratic Culture, which the Council of Europe is currently working on .

To conclude and open up, prospective advice will be given as the fruit of our research and commitment. (section 5).

1 . ISSUES AND CONCEPTS

Not only is our world undergoing a crisis but it is also deeply changing under the quickening pace of interconnections, interactions and interdependence. The new means of communication and transport seem to have shortened distances as well as dwarfed time : what used to be alien has become part of our daily life. From now on, our multicultural societies , with people from different cultures , religions and ideas living side by side, will become even more so, due to massive migrations generated by the volatile state of the world.

As a result, the questions of how we can live together with our differences, of how we can build a viable society and achieve « de pluribus unum » are getting vital.

These issues can also be seen as a challenge, if we consider that facing our differences with a positive bias will enrich mankind as a whole.

Yet, tensions and conflicts often arise and grow, out of a lack of knowledge or misunderstanding, as people are often reduced to their cultural, religious or political backgrounds and therefore, alienated. Alienation can be reciprocal, each party trying to protect themselves and to exclude the other.

Such exclusions are fed and spurred by prejudice and fears, but also exacerbated by the terrorist attacks claimed by religious groups, and a vicious circle of hate speech and actual persecution is gathering momentum.

Therefore, it is urgent to forestall whatever division may degenerate into irreducible conflicts, and avoid the emergence of « *murderous identities* »¹.

This is why it is so important, now more than ever, to develop a pedagogy for meeting one another, which is exactly what '*Education for intercultural dialogue*' is about. By encouraging a better knowledge of the others and their differences, this pedagogy contributes to actually building up peace .

1.1 DIVERSITY OF MANKIND

These days, what characterizes our societies is cultural diversity and plurality, which can't boil down to adding up cultures and ignoring the fact that they vary, fluctuate, evolve . They have their own dynamics, which must be focused on, at the level of each community, but also of each person, who inherits more and more ethnic, cultural, religious or national assets.

Thus, no community, no individual can escape cultural diversity.

The point is, will we become aware of that fact, will we acknowledge it ? be able to analyse its hazards and opportunities and learn to cope with them ? so that cultural diversity may become a source of fulfillment for all ?

Both UNESCO and COE have pledged to face that challenge.

1 Amin Maalouf of the French Academy *Les Identités Meurtrières* (Paris, Grasset, 1998)

CULTURAL DIVERSITY : THE PLEDGE OF UNESCO

In 2005, UNESCO launched the « *Convention on the protection and promotion of the diversity of cultural expressions* »

Here are the first four items, which give a good insight into the matter :

- « *Affirming that cultural diversity is a defining character of humanity,*
- *Conscious that cultural diversity forms a common heritage of humanity and should be cherished and preserved for the benefit of all,*
- *Being aware that cultural diversity creates a rich and varied world, which increases the range of choices and nurtures human capacities and values, and therefore is a mainspring for sustainable development for communities, peoples and nations,*
- *Recalling that cultural diversity, flourishing within a framework of democracy, tolerance , social justice and mutual respect between peoples and cultures, is indispensable for peace and security at the local, national and international levels »...*

In this way, UNESCO asserts, protects and promotes cultural diversity.

THE COUNCIL OF EUROPE AND INTERCULTURAL DIALOGUE

As soon as the 80s, The Council Of Europe was the first European Body to focus on the word « intercultural », the use of which « *necessarily implies, in the full meaning of the prefix ‘inter’, interaction, exchange, elimination of barriers, reciprocity and true solidarity. As for the word ‘culture’, its full meaning implies the acknowledgement of values, living standards and symbolic representations to which human beings refer themselves , in their relations to others and in their conception of the world* » (Council of Europe, 1986)².

In 2003, meeting in Athens, the Ministers of Education requested the Council of Europe to « resume conceptual research on intercultural education »³

The San Marino Conference, which gathered representatives of the whole COE, gave a new approach to the subject , choosing as a title « *The religious dimension of intercultural dialogue* ». Its work opened up on the « *White Paper on Intercultural Dialogue, living together as equals in dignity* »⁴. The following extracts of the *White Paper* will remind us of the risks of not engaging in this dialogue, then give its definition and stakes :

2.4 «*Not to engage in dialogue makes it easy to develop a stereotypical perception of the other, build up a climate of mutual suspicion, tension and anxiety, use minorities as scapegoats, and generally foster intolerance and discrimination. The breakdown of dialogue within and between societies can provide, in certain cases, a climate conducive to the emergence and the exploitation by some, of extremism and indeed terrorism.*⁵ »

2 INRP -Approches interculturelles en Education, approche internationale (www.inrp.fr, sept 2007)

3 Standing Conference of European Ministers of Education -21st session – declaration 11a (Athens , 10 to 12 Nov 2003)

4 *White Paper on Intercultural Dialogue* « *Living together as equals in dignity* » Council of Europe (San Marino, May 2008)

5 id.

3.1 Intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect : it requires the freedom and ability to express oneself, as well as the willingness and capacity **to listen to the views of others.**

3.4.2 Intercultural dialogue entails a reflexive disposition, in which **one can see oneself from the perspective of others.**

Let us first underline that the point is not to reason in terms of belonging or personal identity but on the contrary, to promote a change of perspective, that is to say the aptitude for self criticism, concerning one's cultural patterns, stereotyped views and prejudice, in order to meet « the other ». Thus, diversity, whether it concerns groups or individuals, is inherent to any society. The differences in culture, religion, tradition etc. require competences of mutual understanding and communication which may be a source of enrichment for all, otherwise relations will degenerate into conflicts, impede the exercise of human rights and trigger violence.

1.2 KEY TERMS

- **'Otherness'** entails a relation with and the acknowledgement of the others in their difference. Indeed, **educating** to otherness calls for learning to meet the other as a person both singular and universal. What is essential is not to learn the other person's culture but to **become aware of him or her as human beings**, with the differences due to their own context but also as bearers of common, universal values present in that context. Otherness then represents the intersubjective framework in which the notions of identity and culture can be defined as conducive to relation and dialogue⁶. **What is at stake is how to get to learn diversity and alterity.**

- **'Empathy'** is the ability to open up to other people's ideas, beliefs, values and emotions and to react to them appropriately. It involves trying to understand them in their social and cultural space, that is to say realize that what seems strange to one may seem natural to the other.
« Learning empathy requires personal qualities rising from a trusting character. Thus, one will feel secure and balanced enough to feel free in a relation to the other, as well as ready to accept different viewpoints » (adapted from Carl Rogers).

- **'Multicultural'** is a descriptive word expressing the empirical fact that, within a society, different cultural groups coexist but don't necessarily meet or mix. It's a fact. Multiculturalism, as the concept of a social order, is of anglo saxon origin. As a model, it may foster communal segregation. The ' White Paper' analyses it as follows :

3.3 Multiculturalism advocated political recognition of what was perceived as the distinctive ethos of minority communities on a par with a « host » majority. While this was ostensibly a radical departure from assimilationism, in fact multiculturalism frequently shared the same, schematic conception of society set in opposition of majority to minority, differing only in endorsing separation of the minority from the majority rather than assimilation to it.

⁶ INRP (see note 2) 'Intercultural education', by Abdallah-Preteuille

- Interculturality and intercultural

As for a number of other key-terms, the main reference is '*the White Paper*' (1.4 and 3)

Interculturality refers to the psychological, relational, collective, institutional processes generated by the interaction of people from different cultural backgrounds in reciprocal exchanges.

'Intercultural' is used to describe the specific and dynamic process generated by interaction between cultures coming into contact, which results in changes and transformations.

Let's underline that the prefix « inter » implies a relation, 'intercultural' being a matter of alterity.

'Intercultural' takes into account interactions between individuals or groups, in other words the coming into contact and confrontation of differences. It is no objective reality, but a subjective link that develops in a specific space and time. « *It is the analysis that gives the studied object its intercultural aspect.* »⁷

'Intercultural' explicitly asserts the reality of a dialogue, of reciprocity, interdependence . What it expresses is a process, an action, a will and a method of intervening⁸.

Intercultural dialogue thus questions the pluricultural (or multicultural) model in so far as it involves a dimension of integration, and takes into account the power balance and the development of interactions⁹.

7 Id6

8 INRP (see 2) *La Educacion intercultural en el enfoque y desarrollo del curriculum-Galino , Escribano -Narcea Madrid 1990-p12*

9 Id 8

2 . EXPERIENCE OF INTERNATIONAL NON GOVERNMENTAL ORGANISATIONS (INGOs)

Since the White Paper was published, the INGO Conference, within the Council of Europe, has often been associated with research about favorably developing a sense of 'living together' in Europe. A number of approaches meet this objective and deal with part of the issue, for instance the importance of talking to each other, or the religious dimension in intercultural dialogue.

One of these is the Toolkit for international dialogue([Dialogue Toolkit](#)) which was coined during the Istanbul Council of Europe NGO Forum (March 24-25, 2011).

« The users of the [Dialogue Toolkit](#) are all those who are concerned by social cohesion, human rights, governance and diversity issues and willing to pass from policy recommendations to elaborating and implementing policies, based on a multi-stakeholder approach ».

<http://www.coe.int/fr/web/ingo/dialogue>

Another approach is the report of a working group on the « Religious dimension of intercultural dialogue » drafted by James Barnett during the 'INGO Conference Education and Culture' Commission in January 2015.

<https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=090000168030654b>

« The involvement of religious traditions, with their variety of creeds, in the common project of guaranteeing absolute respect for human rights, has represented and still represents today a historic challenge for all humanity. The key to enable this fine project to be transformed into a reality shared by all, is found in the acceptance by different religious groups of the fact that practice must be absolutely constrained by respect for democratic values, for human dignity and the freedom of others whether they be believers or non believers ». (Extract from the preface of Gil Alvaro Robles)

This document mentions the regular holding of « yearly meetings of the Council of Europe on the religious dimension of intercultural dialogue ». Such meetings were organised by the committee of Ministers as soon as 2008.

The Education and Culture Commission has decided upon going on with and enriching the reflection on « living together » and the ways of implementing intercultural dialogue. It particularly aimed at underlining the vital part of education in both schools and associations.

A working group called « educating to intercultural dialogue-Living together in Europe » was born in June 2015 with Roseline Moreau at its head.

The main purpose of that group was defined as follows : « *Starting from experiences gathered in the field of intercultural education, establish a number of innovative recommendations and landmarks for formal, non formal and informal education, that may contribute to developing a more inclusive type of society.* »

The work will develop in two stages : a phase of inquest with INGOs, then a synthesis of the results which will lead to recommendations. Then as it is a matter of educating to intercultural dialogue, we will check (in section 4) whether the described trainings and the obtained results could be used to illustrate the Council of Europe programme : ' Competences for a Culture of Democracy : living together as equals in democratic and culturally diversified societies.

In december 2015 and March 2016, numerous INGOs answered a survey organised by the civil society division of the Council of Europe and steered by the Education and Culture Commission of the INGOs Conference. **The purpose of this consultation was to collect a wide range of actions effectively undertaken to develop intercultural dialogue.** Each INGO was invited to report educative experiences according to the following pattern :

- the target public (type of population, age, gender, number of people involved)
- the action itself : starting point, supporting structure, type of action
- The procedure
- the changes observed among the people
- the elements that facilitated or hampered progress.

The answers we have obtained form a rich and diversified source of information.

In some cases, the variety of presented situations goes beyond our field of investigation, which is strictly restricted to educating to intercultural dialogue.

2.1 TARGET PUBLIC

The answers to the questionnaire have highlighted the diversity of audiences concerned by the INGOs that took part in our inquiry. :

- INGO officials, people in charge of Education, Schoolheads : 18 women and 7 men aged 30 to 80
- Migrant population (from Rumania, Bulgaria, Hungary) in precarious situation.
- Roma women from countries at war, aged 18 to 70.
- Population welcomed every year by two Swiss associations : 950 to 1000 women with out-of-school children under 4.
- religious community welcoming scouts of different backgrounds.
- All sorts of young graduates engaged in basic Franco-German management training (French-German intercultural school).
- Hungarian, German and Polish students : 400 youths aged 14 to 19.
- 368 adult migrants from 30 countries.
- 150 schools: migrant children aged 4 to 8.

2.2 ACTION AND PROCEDURE

We have applied the collected data to the procedure, focusing on the formative and educational actions more specifically centered on developing intercultural dialogue. We called them « intercultural dialogue learning situations »

List of described intercultural dialogue learning situations :

- experimental course on inter-faith practices
- programme of intercultural education for young children, using stories about young migrants
- Training session aiming at professionally integrating young Roma people
- The learning of French by women from countries at war :

Survey extract :

For 17 years, Rachel has been teaching French to women mainly coming from war-ridden countries : Somalia, Erythrea, Syria, Kosovo, Yemen, Afghanistan, Pakistan, Tchetchenia, Iran, Irak, Morocco, Algeria, Turkey, Bangladesh. Lately, Roma women have also been welcomed in these training and integration centers. The half-day French courses are given twice a week for each class . In Switzerland, the practical aspects of insertion in everyday life are part of the curriculum and are further developed in workshops (cooking, sewing, gymnastics, swimming) and outings (i.e to learn about the main places of Geneva : hospitals, shopping centers..). Courses on childcare (food and health) are provided, as well as mother-and-child activities. The children are taken care of by early-childhood educators while the mothers are having lessons or workshops. Both the teachers and the workshop educators are dedicated and well trained. The staff boasts 80 workers, 20 of whom are salaried. The whole team is female in view of the cultural background of 3/4 of the women. Husbands or brothers occasionally visit , to check whether it is ‘suitable’ for their wives or sisters.

Our comment : The men’s demand to visit the premises facilitates an atmosphere of trust, which is one of the conditions for women to have access to the training. However, male demands must not hinder the values of equality between men and women, or infringe on each person’s autonomy. The women have to comply with them in order to have access to and develop these values later, in a following phase.

- Learning English from stories related to the traditions of the country of origin of the different adult migrant communities.
- Sharing the knowledge of Roma History or culture with the host population and vice-versa
- Interreligious friendship group to prepare the national ‘*Live Together Day*’

Survey extract :

Shared meal, with everyone bringing some food, during a first friendly meeting. A 15-minute speech about a chosen subject (water, solidarity, forgiveness, peace, Mary as a person) from the christian and muslim points of view. The speaker will be chosen according to his or her knowledge of the topic. This year, the chosen topic is ‘Exile and hospitality’. Afterwards, people talk about their thoughts and lives, which should be developed into doing things together, in order to get to know one another better, alleviate fears, enhance reciprocal comprehension that differences may enrich all.

Synthesis by groups, discussion and personal evaluation of the day that will be taken into account to improve these meetings, which are so full of meaning and life. Interreligious education : Muslims, jews and christians meeting to make dialogue and mutual understanding possible.

- Vocational training course, to learn how to cope with conflicts rising from differences in culture at work.

Survey extract :

Become aware of the origin of typically French-German misunderstandings or even conflicts in a professional context.

Realize the existence of cultural landmarks on both sides of the Rhine and Moselle.

Minimize actual and potentially confrontational situations.

- Training session on a project to organize a theatre performance.

Survey extract :

Show preparations: deliberation with all, looking for a theme for the show and coming to an agreement on « The Little Prince » as a starting point for the show. Task distribution among groups : text, choreography, decoration, costumes.

Performance: innovation, humour, sub-groups including actors from different countries playing together, music, dancing, singing, a festive atmosphere.

- Public awareness campaign in support of Roma people's rights : fight against stereotypes and prejudice through the media, the educative system, institutions and local authorities .

Analysis of the data

In the survey, the word 'training' is used more frequently than that of 'education' . The training situation is more informal. One-time training courses and sessions are the most frequent.

Yet, it should be noted that :

- In the 'friendship group', the members are co-opted on a long-term basis.
- The inter-faith programme concerns a stable public that meet regularly.

A 'detour pedagogy' is mostly used, the first obvious objective rarely being intercultural dialogue :the courses are about language-learning, professional integration, project management, interreligious practices and conflict management.

In the approach of the Roma problem, there are prerequisites to intercultural dialogue : equal access to rights, promotion of equality of opportunity , access to welfare services.

Two actions, set on educating to intercultural dialogue, aim to foster reciprocity :

- hosting and hosted people meet to exchange knowledge
- a public campaign is launched in the media and schools about the rights of Roma people and about the age-old prejudice they are the victims of.

2.3 FACILITATING FACTORS

Inventory of facilitating factors

- Personal qualities of the trainees, and from the part of the trainers, benevolence, dedication and a co-operative climate .

- The participants express their religious commitment. Solidarity between them is strong whenever one is attacked because of his or her differences.
- Minimizing material obstacles to trainee involvement helps develop a trusting atmosphere.

Survey extract :

We are deeply involved in their training . We have established a ticket system : they get a 7euro voucher for every day of attendance , which has led to a lower absentee rate and better involvement. The training centres have good reputation and are trusted by the women and the families.

- It is possible to overcome the participants' feeling of being discriminated against, by establishing relations of benevolence and solidarity within the group.

Survey extract :

Because of a general lack of knowledge of Islam, together with a fear of some foreigners, who are often believed to be illiterate, muslim trainees are often ill-at-ease especially because of the 9/11 attacks. They need to express their sympathy for the victims of recent tragic events by their presence. They express their solidarity to their community members who feel pointed at and who withdraw from society.

- One of the objectives will be sharing experience between groups of different cultures .
- Mastering one's cultural reflexes in difficult situations can be obtained thanks to repeated experiences of such situations, in theory, during rehearsals and in a context of tension.

Survey extract :

Intercultural learning cannot be achieved solely in theory. Nor is it effective in harmonious situations .

It is important to find numerous adapted exercises and playroles for pairs or small groups : controlling one's cultural reflexes can only be mastered under pressure. It is in conflictual situations that one has to react positively to the other acting within his or her culture, instead of judging their attitudes and reactions from one's personal cultural references. Teaching these values can only be achieved through experiencing with the trainees.

- It is important to have recourse to non linguistic languages, like humour, laughter, enthusiasm, Creativity will reduce tensions.
- Active working methods (using trainees' personal stories).
- Resorting to mediators, chosen for their knowledge of the different cultures, will promote intercultural dialogue.

Survey extract :

In order to guarantee access for Roma communities to services and local equipments, but also promote equality of chances and intercultural dialogue, Roma mediator positions have been created in municipalities. These mediators are in charge of developing cultural dialogue, which is a prerequisite for a successful social strategy.

- Marginalised families are welcomed to participate in detecting the problems : this strategy is imperative to foster changes and improvements.

Analysis of these data

Personal qualities are an indispensable prerequisite, the personalities of both trainees and trainers being assets for a successful experience. Among these qualities are benevolence, open-mindedness, goodwill, positive energy, solidarity but also a touch of self-mockery and humour. Cohesion, solidarity and co-operation among trainers are often noted. Taking into account the actual situation of trainees is also important: material obstacles have to be removed, mistrust and negative perceptions identified.

As for the public (pupils, students, trainees...), exchanging and sharing, participation and active learning by specific lively educational methods are essential. The main facilitating factor is clearly the human one, be he or her a Roma family member, an elected representative, a public official, a culture mediator or a charity volunteer. All the different stakeholders have an influence on the acknowledgement of differences, the taking part in concerted action, the taking into account of concerns and fears, in order to weave social links.

2.4 VISIBLE CHANGES

From the education lever to intercultural dialogue

- Access to rights: the professional insertion of formerly rejected populations makes it possible for them to access to health and education. What ensues is a stability conducive to social integration. Access to rights then social integration are the first steps before one may take part in intercultural dialogue.

Survey extract:

The precarious situation of the public obliges them to live from hand to mouth. A partnership set out between social workers, the Eurometropolis Roma mission, Structures for Insertion through Economic Activities (SIAE) and the headtrainer, has solved a number of personal, financial, health problems which used to prevent learners from succeeding in their chosen training course.

- Faith in the social actors (trainers, mediators) comes prior to faith in society at large: opening to others, communicating more, socializing frequently, being able to laugh and feel self-assured in public transport.

Survey extract:

Changes and success stories are always individual. The women now feel secure and open up to others. They communicate better and feel like sharing their experience. They laugh a lot. Caring for mothers entails a benefit for their children because of a positive change in their behaviour.

- Reinforcement of self-esteem: the children from minority groups thrive and develop self-assurance. A dynamic relation flourishes between the teacher, the children, the families and society at large.

- Encouragement by trainers facilitates learning progress in English and trainees become more self-confident.

- Controlling cultural reflexes in spite of tense situations, being able to name one's differences, having a clear view of more authentic relations, permits people to express themselves and be themselves.

Survey extract :

At the end of a training course, the participants have a clear view of the causes of French-German misunderstanding and conflict in a professional context. . They will be able to anticipate them at the meeting table or during negotiations. Aware as they are of the existence of different cultural landmarks on both sides of the Rhine and Moselle and of their impact on professional and personal relations, they will identify inappropriate attitudes and avoid them with their peers from the other culture . They can also acknowledge the values of both German and French firms, as well as their style of management, minimize effective and potential conflicts, by controlling their own cultural reflexes and analyzing them from the others' point of view.

- Differences are often exacerbated : but by knowing one another better, both teachers and students are led to become aware of numerous similitudes between the 3 monotheisms.
- The capacity to spread the knowledge acquired during the training to intercultural and interreligious practices : following the Council of Europe-initiated training course, (*Learning to live together with our different value systems*), the people present have applied it to the contexts of Hungary, France and Norway.
- Change of perception : A 'Roma culture' and 'arts and crafts' exhibition set in the prestigious National Arts and Crafts Museum of Finland

Survey extract :

The exhibition of Roma arts and crafts and culture, set in the prestigious National Arts and Crafts Museum of Finland, in Jyvaskyla, has been the most popular one since it was created, with 9000 visitors. The Museum was born in 2008 out of a community arts centre, the Jyvaskyla Gloria multicultural Centre, where minority groups and mainstream citizens can meet.

- The observed improvement often consists in changing the perception of people formerly seen as different. Meeting them favors the acknowledgement of alterity.
- Enrolling Roma children in infant school, together with recruiting Roma school auxiliaries in Macedonia .

Survey extract :

In Macedonia, Roma children have been enrolled in infant school, together with Roma school assistants.

Synthesis

What are the components of educating for intercultural dialogue ?

The first requirement is actually giving access to the right to education and the associated basic rights to health, housing and work.

The second requirement is a matter of pedagogic relation : creation of a climate of trust, communication and mutual respect conducive to the development of self-esteem.

The last one is to ensure an authentic dialogue (especially in tense situations) based on the control of all parties' cultural reflexes and an awareness of points of agreement with interlocutors.

The different levers are clearly visible : in host schools, valuing the language of the newcomer (often true with Roma children) and his or her culture. Within host countries, valuing the different cultures, which involves organizing meetings and exchanges, launching exhibitions in relation with different populations' cultures, with a clear will to value, encourage and promote the different groups' artistic expressions such as music, photography, painting, visual arts and crafts, all singular and universal tokens of the Human Mind.

Permanent communication within communes will also allow them to remain vigilant about potential communitary lapses.

3. INTERCULTURAL CITIES : ASSETS IN THE FIELD OF EDUCATION

3.1 COMMITMENT OF VARIOUS COE BODIES IN INTERCULTURAL DIALOGUE

Focusing on the various practices of intercultural dialogue necessarily includes collecting the actions directly initiated by the different bodies of the Council Of Europe (COE), among which the Local and Regional Powers Congress (LRPC) and the Toolkit it is drafting to ensure good practices as far as living together in a multicultural society is concerned, particularly in matters of inter-faith dialogue at local level. The work of the Parliamentary Assembly (ECPA) must also be highlighted, especially the Legendre Report (april 2016), which aims to elaborate a European framework defining the required competences for a culture of democracy and intercultural dialogue¹⁰. Besides, the ECPA has recently invited the INGO Conference to take part in the implementation of the project. It must be further noted that intercultural dialogue is one of the main lines of the Pestalozzi Programme for teachers.

Here, however, the focus will be set on actions taken within the framework of *the Intercultural Cities Programme*.

3.2 INTERCULTURAL CITIES (ICC) : A COE PROGRAMME IN LINE WITH THE WHITE PAPER ON INTERCULTURAL DIALOGUE

The ICC Programme is a COE action launched in 2008 in relation with the European Commission : it is an implementation of the White Paper on intercultural dialogue, which is our main reference¹¹. It is about taking the measure of the limits of prior models of integration, ie assimilationism, whose aim is forcible homogeneity, and multiculturalism, with ensuing communitarism, with inevitable majority – minority conflicts. The ICC projects aims to discover a third path, that of intercultural dialogue as defined in the White Paper :

Survey extract :

3.1 Intercultural dialogue is understood as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage (...) It is one of the main characteristics of inclusive societies, in which no individual is either marginalized or excluded.

Following a call for competition, 11 pilot cities were shortlisted as soon as 2008 : Jevsk (Russia), Lublin (Poland), Lyon (France), Melitopol (Ukraine), Neuchâtel (Switzerland), Neukölln, Berlin (Germany), Oslo (Norway), Patras (Greece), Regio d'Emilie (Italy), Subotica (Serbia), Tilburg (Holland). Today, there are over 100 pilot ICCs, reaching beyond the borders of Europe.

Here is the declaration of the Tilburg municipality, called the ' Allemaal Tilburgers ' ¹² and issued for one of the first 2008 implementations.

¹⁰ Two handbooks were published by the EC : « Landmarks » and « *Compassito, manual on Human Rights Education for Children* » in 2016 « *Competences for a democratic culture : living together as equals in culturally diverse democratic societies* » (see chapter 4)

¹¹ See above (1.1.2) and below (4.1.2)

¹² All the Tilburg inhabitants

Tilburg is a city of 200,000 people. We are committed to this city, we are one unity. We expect everybody to collaborate to protect and maintain this unity. On the one hand we disqualify no one, but on the other hand we cannot accept that people exclude themselves. No one can stand aloof, because a city can only be made together... However the reality is that many people live in their own group, blame others when there are problems and think that others have the responsibility to solve these problems. For that reason, Tilburg needs a change in thinking and in the behaviour, from indifference to public spirit, from a non-committal to a clear approach, from discrimination to acceptance, from segregation to integration, from a passive to an active approach, from 'we - they thinking' to 'All Tilburg Residents'.¹³

Eventually, as soon as April 2010¹⁴, The intercultural city is defined as follows :

« The intercultural city has a diverse population including people with different nationalities, origins, languages, religions and beliefs. Most citizens regard diversity as a resource, not as a problem, and accept that all cultures change as they encounter each other in the public space. The city officials publicly advocate respect for diversity and a pluralistic city identity. The city actively combats prejudice and discrimination and ensures equal opportunities for all by adapting its governance , structures, institutions and services to the needs of a diverse population, without compromising the principles of human rights, democracy and the rule of law. In partnership with business, civil society and public service professionals, the intercultural city develops a range of policies and actions to encourage greater mixing and interaction between diverse groups. The high level of trust and social cohesion help to prevent conflicts and violence, increase policy effectiveness and make the city attractive for people and investors alike. »

3.3 ICC : A PROGRAMME FOR THE WHOLE CITY

The numerous policies and actions concern the whole city , from the various town authorities to the neighbourhood organization, as well as relations between citizens.

Many towns have created specific bodies. For instance, the town of Copenhagen (Denmark) established a council of integration as early as 1999. Since 2006, its members have been directly elected by the foreign nationals residing in the city . This is part of the new integration policy of Copenhagen (2011- 2014), a key element of which is a diversity charter. In Barcelona, (Spain), the Immigration and Intercultural Dialogue Commissioner directly reports to the Mayor. In that town , there is also a municipal migrations council, which is also the case for Neukölln (Berlin, Germany)with a migrant consultative council.

In a general way, Intercultural Cities have set up intercultural training courses for their executives. Some towns have organized intercultural observatories which evaluate how matters stand with living together and intercultural dialogue, such as cities like Vienna (Austria), www.iz.or.at, Turin (Italy) www.comune.torino.it/interculturala , Madrid (Spain) www.munimadrid.es/observatorio .

¹³ In *Intercultural Cities-Towards a model for intercultural integration* Phil Wood, COE 2010- also see *the intercultural City-step by step- 'Practical guide for applying the urban model of intercultural integration'* we will call the former : ICC towards a model of integration and the latter : ICC practical guide

¹⁴ O.c see note 1

In the districts, things are getting organized : For example, in Barcelona, the Raval Foundation (named after the Raval area) has been created as ‘the intercultural laboratory of Barcelona’. It is a co-ordination platform for cultural institutions and social organisations, including NGOs. An important Museum of Modern Art was inaugurated there in 1995. It boasts several cultural events (especially a 4-day festival). Today, it is a quiet area, where tourists add a colourful touch to the still cosmopolitan character of the residents. Turin has a « Casa dei Conflitti » (a house of conflicts) which is a place for resolving neighbourhood disputes, and also teams of neighbourhood mediators. These days, many intercultural cities, like Neuköln (Berlin), Oslo, Vic, Barcelona, have organized ‘intercultural-awareness trained’ mediator networks ...

In Reggio Emilia (Italy), The Ana Lindh Foundation initiated an important Cultural Centre, ‘Mondinsieme’, whose mission is to promote the values and respect of cultural diversity in the social, economic as well as educational and cultural realms. The Centre coordinates numerous associations which represent 149 nationalities. It has also launched a partnership with neighbourhood secondary schools and it regularly organises cultural events (see below 3.5.3).

Similar experiments have been made throughout Europe (in Reggio Emilia, Tilburg with its ‘house of the world’ forum). **Indeed, everywhere in intercultural cities, the neighborhood, with the associations that live in it up, is the level where intercultural dialogue can best be triggered and where it builds up most.**

We note that the most innovative actions concern neighborhood development projects, the arts, sports but also women (see the Neukölln ‘District mothers’ network’ or our survey on Geneva).

In most cases, these actions also promote inter-faith dialogue. This can be seen once again in Reggio Emilia (in women’s gatherings and activities and interreligious dialogue), in the Marxloh area of Duisburg (Germany) or in the French GAICs (groups of muslim-christian friendship), who organise cultural activities (in Toulouse, which is not an intercultural city, the local GAIC took part in our survey).

3.4 THE PLACE OF EDUCATION IN INTERCULTURAL CITIES

It is now obvious that organising and promoting an intercultural approach of civic life hardly stems from formal education. Everything is achieved at the level of the municipal bodies the neighborhood and community life. Yet, **Education in general and the school system in particular have a part to play in a comprehensive policy.** Our group is well aware of that reality, which had to be acknowledged and, in the face of the scope and magnitude of ICC actions, has chosen to stick to the realm of formal, non formal and informal education, in keeping with both its title and the education and culture framework in which it works within the INGO Conference.

However, even if we limit our scope, the field of education is still wide, and we will retain only a few significant experiences.

The first thing a city has to do when it applies for the ICC programme, is to question its own school system :

Examples of questions a city should be asking itself about education and interculturality :

- Is the school experience helping young people to build cross-cultural relationships or is it reinforcing cultural separation?

Is 'intercultural competence' part of the school curriculum?

Are school teachers trained in intercultural competence?

Does the ethnic profile of schools reflect the diversity of the city or is there a trend towards polarisation and monocultural schools?

How can an intercultural school have an influence on its wider community, how can it involve multi-ethnic communities in school projects and contribute to reinforcing the social fabric?¹⁵

3.5 3 MAIN AXES SELECTED FROM ICC EXPERIENCES

Let us highlight some of the ICC experiences in schools, libraries and culture centres, which these cities do not enjoy the exclusivity of.

AXIS 1 : EDUCATION AND ANIMATION PROGRAMMES, CURRICULA COMPATIBLE WITH EDUCATING TO INTERCULTURAL DIALOGUE

City– target public	Action implemented	Process
<p>MILAN (Italy)</p> <p>All the children in school, district and even home libraries.</p>	<p>- Publishing of 18 bilingual story books in 13 different languages, starting from migrants' stories, to promote their story heritage and enable them to be the main actors and leaders in transmitting it.</p> <p>- Pedagogic conviction that telling stories is the most basic tool for achieving intercultural education, because the tale is a universal art form, an inclusive activity that affects our emotions, our empathy, our knowledge. It gives us an insight into the world of others, their way of life (knowledge dimension), their deep feelings, their stories (emotional dimension). A story is a two-way road, involving the narrator and the audience, which entails working on the 'listening' competence.</p>	<p>This project has necessitated joint action by a coalition involving public, private, and civil society interests .</p> <p>1 The Ministry 2) Associations like the Come Centre www.centrocome.it 3) Publishers (Angeli and Carthuria) 4) local schools</p>

15 *ICCs towards a model for intercultural cities p51 to 53 – ICC practical guide p67/68*

MELITOPOL (Ukraine) Children and youths of all origins	The « Mosaïc » project permitted various NGOs to visit one another, then organize a summer camp whose theme was : ‘initiation to intercultural exchange’.	In Spring 2016, this project won the town council Award for implementing intercultural integration
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It is to be noted that the emphasis is laid on oral expression, including that of parents. Besides, instead of resulting in written expression, it opens up on a more accomplished oral form, often a performance.

Alongside the ICCs (in Greece and France), « intercultural education does exist under the form of educational projects in museums (...) The school crisis leads us out of its walls with the need to find alternative devices for more respect of differences, by permitting all to participate in it and become active citizens. In fact, Museum education, in partnership with the school(...), appears as the new citizenship facilitator and promoter of interaction with others. »¹⁶

All in all, **it is the whole contents of teaching that must be seen through an intercultural lens.**

This is particularly true for the teaching of History, for which a multiperspective approach is recommended in the *White paper*

« Educational establishments and all other stakeholders engaged in educational activities are invited to ensure that the learning and teaching of history follow the recommendations of the Committee of Ministers on history teaching and focus not only on the history of one’s own country, but include learning the history of other countries and cultures, as well as how others have looked at our own society (multiperspectivity), at the same time being attentive to the respect of the fundamental values of the Council of Europe and include the dimension of human rights education ». ¹⁷

The same paragraph insists on « the religious dimension of culture and therefore, on the need to expand the knowledge and understanding of the world’s main religions and non religious beliefs as well as the part they play in society ».

In the same field, here are other **deriving** experiences (also in section 5.3) :

Other initiatives will be taken in the areas of art teaching and the teaching of religious and convictional facts, as part of a programme to promote intercultural education and dialogue through developing common references for the management of culturally diverse classrooms as well as support for the integration of intercultural education in educational programmes.

In fact, this dialogue culture takes a transversal approach across all disciplines and curricula. It also concerns the various activities organized in district cultural centres.

16 <http://www.aref2013.univ-montp2.fr/cod6/?q=content/391-l'education-interculturelle-par-le-biais-des-musees-revue-de-litterature>

17 *White Paper on intercultural dialogue* 5. 3

AXIS 2 : MAKING THE ENVIRONMENT AND SCHOOL LIFE ORGANISATION APPROPRIATE

City – target public	Action implemented	Process
<p>OSLO (Norway)</p> <p>Gamlebyen Skole¹⁸ (primary school)</p>	<ul style="list-style-type: none"> - The school's physical environment is shaped to involve references of migrant children's culture of origin - a climbing wall made up of letters of all world alphabets, the original carved wood pillar of a Pakistani Mosque, kilims and other objects which create a warm atmosphere. - There is also a benchmarking tool allowing teachers to check where they stand in diversity matters . 	<ul style="list-style-type: none"> -The process has been facilitated by the city of Oslo giving priority to intercultural education. - the school has edited a book from a joint project with Ankara and is now running a film project with schools from Denmark and Turkey.
<p>BOTKIRKA-ALBY</p> <p>Förskolan Omen school 130 pupils 99 % of whom have Swedish... as a second language</p>	<ul style="list-style-type: none"> -Exploring the neighbourhood, each pupil (some of them aged 5) takes photos of places that mean something pleasant or unpleasant to him . -Twinned with the in-town Söldermann school, the children are surprised to learn that the Söldermann '100 % white' kids only speak Swedish, whereas they all master at least two languages ! 	<p>Rejection of a method based on images of reference of the pupils' countries of origin, which might cause the children to feel they have a fixed identity.</p> <p>They are given the means to create their own pluri-ethnic identity out of different cultural models.</p>

AXIS 3 : NECESSARILY RELATED INSTITUTIONS

What comes out as a constant factor in the ICC educative experience is the necessary bond between the educational bodies/entities : the development of intercultural dialogue never boils down to one school doing things on its own, but must spread in joint venture with town or district associations,(Of course, this has existed of old), twinnings take place, as in the case of Mondinsieme (Reggio-Emilia, already cited), that runs joint projects with various district secondary schools.

City – target public	Action implemented	Process
<p>REGGIO-EMILIA (Italy)</p> <p>'Mondinsieme' Centre together with the Anna Lindh foundation</p>	<ul style="list-style-type: none"> - A permanent council of teachers devises educational workshops, intercultural strategies and yearly/annual public events like the one called 'Spring against racialism'. - yearly intercultural workshops - training courses in the mother tongue - trip to Morocco and exchanges with students 	<ul style="list-style-type: none"> - partnership with all district secondary schools and various intercultural associations. - training for civil servants, political leaders, secondary-school teachers, bus drivers, police forces and health

18 Between this project and 2017, a great number of schools have followed suit and even gone further

	<p>so as to give a common performance</p> <ul style="list-style-type: none"> - the workshops have a religious dimension, (with youth associations for religious pluralism), they also work on human rights and the link with the media. -creation of friendly-ear groups for women to facilitate integration as well as promote inter generation and inter-faith dialogue. 	<p>services... to help pupils and students understand migrants, causes of migrations 23 and processes that bring about prejudices.</p>
<p>STRASBOURG (France)</p> <p>secondary school pupils and apprentices from the city and the Alsace Region</p>	<p>‘The month of the other’</p> <p>Over the last 12 years, 140 000 secondary school students and apprentices have taken part in the project.</p> <p>In 2016, 500 actions were launched in 77 schools , involving 15000 youths</p> <p>In 2016 and 2017 the ‘Month of the other’ was concluded by the reception of 600 youths in the COE hemicycle premises</p>	<p>-Scores of associations partnerships</p> <p>catalogue of 30 action-files about tolerance and discovering the other, in the form of debate meetings, performances, shows, theatre forums, artistic, musical, playful creations, or sports events</p>

3.6 CONCLUSION

As a conclusion to this brief view/perusal of the ICC programme, here are 10 proposals out of the 13 to be found in the ICC step by step , a practical guide¹⁹.

- 1) Teach migrant pupils their mother tongue (or acknowledge their mastering it)
What's more, make it possible for the host people to learn some of the hosted people's vernacular.
- 2) Establish a true partnership with parents from cultural minorities, give them an opportunity to take part in the school policy and social life²⁰.
- 3) Create links with other bodies (i.e twinnings), district associations, other religious schools with different beliefs (for schools of a religious denomination).
- 4) See to it that the staff be multiethnic and interculturally trained.
- 5) Promote intercultural projects.
- 6) Make sure of the ethnic intermingling of pupils.
- 7) Make diversity visible (through architecture or decoration) around the school.
- 8) Keep an intercultural bias in both teaching and curriculum in all disciplines (especially in Human Sciences and History, using multiperspectivity.
Likewise, teach the religious fact when dealing with the history of religions, language, arts, sociology...
- 9) Encourage immigration-born children to take part in the school democratic processes.
- 10) Initiate the pairing of ethnic minority pupils with indigenous ones.

¹⁹ *ICC practical guide* p64-65

²⁰ How can parents be best approached ? A school thought of sending them an invitation in the form of a postcard, rather than in an envelope, which it is easy to throw away without opening, and the rate of positive answers popped up immediately.

EDUCATING FOR INTERCULTURAL DIALOGUE COMPETENCES FOR A CULTURE OF DEMOCRACY

Working on the issue has led us to look for successful experiences in educating to intercultural dialogue. The collection of these inspiring innovative ‘practices’ tells us they are often a matter of non formal education, whenever they are initiated by NGOs. When they are part of the ICC project, they often involve the school system.

4 . 1 BENEFITS OF THE INGO SURVEY AND ICC EXPERIENCE, AND QUESTIONS RAISED.

- Educating to dialogue : 3 questions to make sure the goal is reached

The data inventory, on its own, doesn’t allow one to make recommendations, yet the experiences are relevant and illustrate the 3 key-terms of the issue (education / dialogue/ intercultural). How can we assert they have an actual educative efficacy ?

When you try to improve educating to dialogue and training, how can you verify that the implementation is up to the ideal ?

There are training situations that fit with the definitions as well as with the values of education in so far as they develop the trainees’ intellectual, moral and relational competences. The knowledge and aptitudes derived from them enable people to adapt to positions of responsibility as human beings and citizens, which is the ideal vocation for every member of our society. This type of education contributes to forming free minds and enlightened social protagonists. These days, the efficacy of such an education can be seen through the competences it provides.

What are these competences and how can their mastering be assessed ?

The focus of the training actions on intercultural dialogue education is on developing dialogue competences, which are essential in our motley societies. Living harmoniously as citizens in our globalized societies requires the ability to understand, communicate and co-operate. Otherwise, relations degenerate into all sorts of conflicts and breach on human rights. The survey has pinpointed the beneficial role of ‘facilitators’ in making both dialogue and organised action possible.

What values, knowledge, understanding of the world will frame minds and the sense of dialogue in the diverse societies to come?

The intercultural dimension of dialogue

Dialogue necessarily involves an intercultural perspective. The survey well demonstrates that, if solidarity is spreading thanks to the actions taken, it often does so on the mode of an asymmetric top-down helpful relation aiming to ‘assimilate’, or of a multicultural approach, but we know now that « pluralism is no response to plurality »(Abdallah-Pretceille-2001- p24).

Indeed pluralism shuns diversity by placing things side by side, which at best allows cohabitation, but often causes exclusion. Intercultural relations build up on reciprocity, acknowledge alterity and demand flexibility of mind and action.

What attitudes and aptitudes can foster a dialogue founded on reciprocity and an ethic of otherness ?

4 . 2 NEW COE PROSPECTS **Competences for Democratic Culture**

The analysis of inspiring practices and successful experiments put forward by INGOs, as well as that of pedagogic methods and educative background promoted by ICCs, points to what 'educating to intercultural dialogue' can actually be.

Additionally, the current COE programmes offer a new framework

'Competences for democratic culture : Living together as equals in culturally diverse democratic societies' (April 2016)

Phases 1 and 2 of that framework are now available and will be used as a reference .

Is 'educating to intercultural dialogue' an equivalent of democratic culture ?

Can educating for intercultural dialogue' be assimilated to democratic competences training ? : Does that not reduce the scope?

-Intercultural dialogue focuses on 'successful human relations based on the wish to meet, exchange and possibly create something with the other, thanks to differences that are not only acknowledged, but shared . Intercultural dialogue, which paves the way for peace, belongs to the finalities of human organisations.

- Democracy is one of their modes, founded on equality between citizens and the respect of diversity. Democratic practices are a condition of intercultural dialogue as much as the latter is conducive to democracy.

Intercultural dialogue and democracy in the White Paper

The subtitle of the White Paper on intercultural dialogue is : « *Living together as equals in dignity* ».

Various passages of the White Paper attest the semantic proximity between the two titles :

Education for democratic citizenship is fundamental to a free, tolerant, just, open and inclusive society, to social cohesion, mutual understanding, intercultural and interreligious dialogue and solidarity, as well as equality between women and men. It embraces any formal, non-formal or informal educational activity, including vocational training, the family and communities of reference, enabling an individual to act as an active and responsible citizen respectful of others. Education for democratic citizenship involves, *inter alia*, civic, history, political and human-rights education, education on the global context of societies and on cultural heritage. It encourages multidisciplinary approaches and combines the acquisition of knowledge, skills and attitudes – particularly the capacity for reflection and the self-critical disposition necessary for life in culturally diverse societies. (*White paper, 4.3.1*)

- **Intercultural dialogue and democracy as seen in the document** ‘*COMPETENCES. FOR DEMOCRATIC CULTURE. Council of Europe. Living together as equals in culturally diverse democratic societies*’.

This document was validated on april 12th 2016 in Brussels during the 25th sitting of the education Ministers’ Permanent Conference and is held to be the main reference for young Europeans’ formation.

Introductory pages insist on :

...the interdependence between a culture of democracy and intercultural dialogue in culturally diverse societies: in such societies, intercultural dialogue is vital to ensure the inclusion of all citizens in democratic discussion, debate and deliberation. (p9)

The model which is described in this document regards intercultural dialogue as being of central importance to democratic processes within culturally diverse societies. A fundamental principle of democracy is that the people who are affected by political decisions should be able to express their views when those decisions are being made and that decision makers should pay attention to those views. Intercultural dialogue is the single most important means through which citizens can express their opinions, aspirations, concerns and needs to those who have different cultural affiliations from themselves (...) Likewise, democratic attitudes are crucial for intercultural dialogue because it is only when individuals regard each other as democratic equals that truly respectful communication and dialogue may take place between them.(p15)

At the core of the model : 20 competences for democratic culture

The Cultural Democracy Model supplies a framework to analyze the practices described in our survey as well as those developed by ICC projects, allowing to evaluate both practices and results.

Competence : a definition

A series of landmarks, about the quality and efficacy of training actions and intercultural dialogue progress, are now available. The evaluation framework, the education quality and efficacy indicators are called ‘competences’.

« The term competence is defined as the ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding in order to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context » (p 23)

« It should be noted that, according to the current model, competences include not only skills, knowledge and understanding but also values and attitudes. Values and attitudes are regarded as essential for behaving appropriately and effectively in democratic and intercultural situations ».(p 24)

Competences mobilised for intercultural dialogue

« Such a dialogue initially requires an **attitude of openness** towards another person who is perceived to have cultural affiliations that differ from one’s own. It may also require the ability to overcome anxieties or insecurities about meeting and interacting with someone with whom one feels one has little in common.

However, once the dialogue begins, attentive **listening skills** and linguistic and communicative skills need to be mobilised and deployed to ensure that miscommunications do not occur and to ensure that the content of the dialogue remains sensitive to the communicative needs and cultural norms of the other person.

Empathy is also likely to be **required**, along with **analytical thinking skills**, to facilitate comprehension of the other person’s point of view , especially when this is not immediately

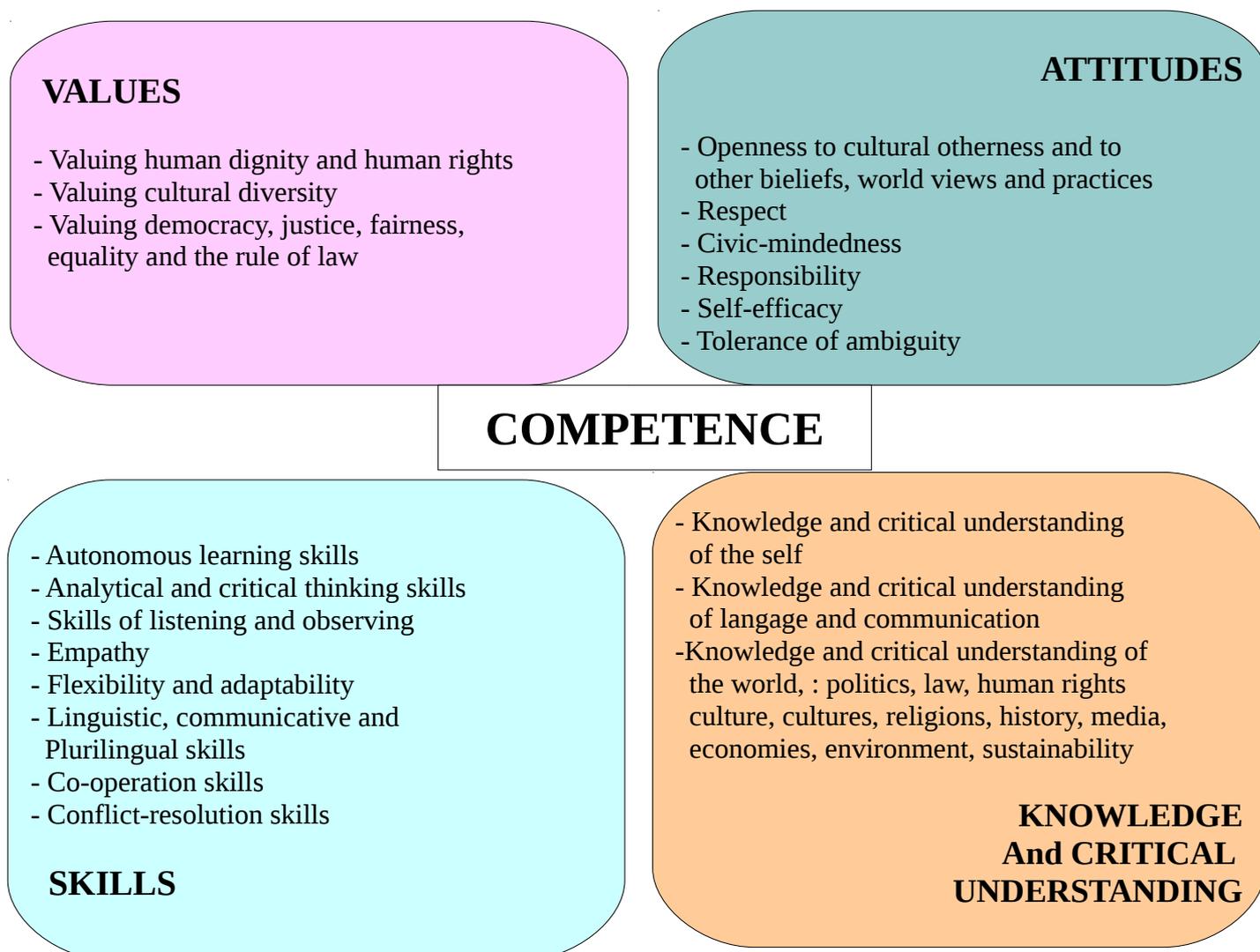
apparent from what he or she says. It may emerge during the course of the dialogue that there are irreconcilable differences in points of view between the self and the other.

If this is the case, then **tolerance of ambiguity** will need to be deployed and the lack of a clear-cut resolution accepted. Thus, effective and appropriate behaviour in the context of intercultural dialogue requires the mobilisation, orchestration and sensitive application of a very large range of competences. »(p24/25)

From the definitions and illustrations above, let us retain that the competences fall into four broad categories: values, attitudes, skills, and finally, knowledge and critical understanding.

Moreover, rational criteria and pragmatic considerations have led to identifying 20 competences : (3 values, 6 attitudes, 8 skills, 3 forms of knowledge or understanding) for inclusion in the model.

They are summarised diagrammatically below : « **the butterfly** »



NB To facilitate the use of this competence scheme, we have decided on an alphanumeric codification see below

Values

- A1 ➡ Valuing human dignity and human rights
- A2 ➡ Valuing cultural diversity
- A3 ➡ Valuing democracy, justice, fairness, equality and the rule of law

Attitudes

- B1 ➡ Openness to cultural otherness and to other beliefs, world views and practices
- B2 ➡ Respect
- B3 ➡ Civic-mindedness
- B4 ➡ Responsibility
- B5 ➡ Self-efficacy
- B6 ➡ Tolerance of ambiguity

Skills

- C1 ➡ Autonomous learning skills
- C2 ➡ Analytical and critical thinking skills
- C3 ➡ Skills of listening and observing
- C4 ➡ Empathy
- C5 ➡ Flexibility and adaptability
- C6 ➡ Linguistic, communicative and plurilingual skills
- C7 ➡ Co-operation skills
- C8 ➡ Conflict-resolution skills

Knowledge and critical understanding

- D1 ➡ Knowledge and critical understanding of the self
- D2 ➡ Knowledge and critical understanding of language and communication
- D3 ➡ Knowledge and critical understanding of the world (including politics, law, human rights, culture, cultures, religions, history, media, economies, the environment and sustainability)

4.3 Applying the competences model to the INGOs survey results

The survey that was conducted with the INGOs has led us to spot elements facilitating intercultural dialogue achievement, as well as progress levers useful for its development, in the successful experiments.

The focus of this chapter is to question the validity and the educative scope of the proposed practices.

- *What are the competences put forward in each action ?*

- *Can these competences be identified through the facilitating factors and intercultural dialogue progress levers our survey has revealed?*

The following table establishes correspondences between our data and the list of 20 competences for democratic culture.

The presentation of these correspondences is built around two axes (two criteria of analysis presented in chapter 2):

- Facilitators (for each action)

- Levers for intercultural dialogue education.

The table can be read this way : In the list of facilitating factors (2.3) the fist item (personal qualities) sends back to competences A1-B3-C7-D3, namely to valueA1(called : valuing human dignity and human rights), attitude B3 (civic mindedness), skill C7 (co-operation), KnowledgeD3 (knowledge and critical understanding of the world).

FACILITATING FACTORS

*** Personal qualities of the trainees, and from the part of the trainers, benevolence, dedication and a co-operative climate .**

Values (A) A1 : Openness to cultural otherness and to other beliefs, world views and practices	Attitudes (B) B3 : Civic-mindedness
Skills (C) C7 : Co-operation	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

*** The participants are believers and practise their religion. Solidarity between them is strong whenever one is attacked because of his or her differences.**

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B4 : responsibility
Skills (C) C8 : Conflict-resolution skills	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* **Minimizing material obstacles to trainee involvement helps develop a trusting atmosphere.**

* **Obtaining trust from the trainees of different origins**

Values (A) A3 : Valuing democracy, justice, fairness, equality and the rule of law	Attitudes (B) B1 : Openness to cultural otherness and to other beliefs, world views and practices
Skills (C) C7 : co-operation	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* **Overcoming the participants' feeling of being discriminated against, by establishing relations of benevolence and solidarity within the group.**

Values (A) A1 : Openness to cultural otherness and to other beliefs, world views and practices	Attitudes (B) B1 : Openness to cultural otherness and to other beliefs, world views and practices
Skills (C) C4 : empathy	Knowledge and critical understanding (D) D2 : Knowledge and critical understanding of language and communication

* **sharing experience between groups of different cultures as an objective.**

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B6 : tolerance of ambiguity
Skills (C) C8 : Co-operation	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* **Mastering one's cultural reflexes in difficult situations can be achieved thanks to repeated experiences of such situations, in theory, during rehearsals and in a context of tension.**

Values (A) A1 : Openness to cultural otherness and to other beliefs, world views and practices	Attitudes (B) B3: civic-mindedness
Skills (C) C3 : skills of listening and observing	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* Having recourse to non linguistic languages, like humour, laughter, enthusiasm, Creativity will reduce tensions.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B5 : self- efficacy
Skills (C) C5 : flexibility and adaptability	Knowledge and critical understanding (D) D2 : Knowledge and critical understanding of language and communication

* Active working methods and personal stories.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B1 : Openness to cultural otherness and to other beliefs, world views and practices
Skills (C) C1 : autonomous learning	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* Resorting to mediators, chosen for their knowledge of the different cultures, will promote intercultural dialogue.

Values (A) A3 : Valuing democracy, justice, fairness, equality and the rule of law	Attitudes (B) B2 : respect
Skills (C) C7 : Co-operation	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* Welcoming marginalised families to participate in detecting the problems : this strategy is imperative to foster changes and improvements.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B6 : tolerance of ambiguity
Skills (C) C7 : Co-operation	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

LEVERS FOR EDUCATING TO INTERCULTURAL DIALOGUE

* **Access to rights : the professional insertion of formerly rejected populations makes it possible for them to access to health and education. What ensues is a stability conducive to social integration for the families. Access to rights then social integration are the first steps before one may take part in intercultural dialogue.**

Values (A) A1 : Openness to cultural otherness and to other beliefs, world views and practices	Attitudes (B) B3 : civic -mindedness
Skills (C) C3 : skills of listening and observing	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

* **Faith in the social actors (trainers , mediators) comes prior to faith in society at large : opening to others, communicating more, socializing frequently , being able to laugh and feel self-assured in public transport.**

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B5 : self-efficacy
Skills (C) C4 : empathy	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world

- the children from minority groups thrive and develop self-esteem.
A dynamic relation flourishes between the teacher, the children, the families and society at large.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B1 : Openness to cultural otherness and to other beliefs, world views and practices
Skills (C) C7 : Co-operation	Knowledge and critical understanding (D) D1 : Knowledge and critical understanding of the self

- Encouragement by trainers facilitates learning progress in English and trainees become more self confident.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B5 : self-efficacy
Skills (C) C3 : skills of listening and observing	Knowledge and critical understanding (D) D1: Knowledge and critical understanding of the self

- Controlling cultural reflexes in spite of tense situations, being able to name one's differences, having a clear view of more authentic relations,

permits people to express themselves and be themselves.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B2 : respect	35
Skills (C) C3 : skills of listening and observing	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the self	

- Teachers and students becoming aware of numerous similitudes between the 3 monotheisms.

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B1 : Openness to cultural otherness and to other beliefs, world views and practices	
Skills (C) C2 : Analytical and critical thinking skills	Knowledge and critical understanding (D) D3 : Knowledge and critical understanding of the world	

*** Being able to spread the knowledge acquired during the training to intercultural and interreligious practices .**

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B6: tolerance of ambiguity	
Skills (C) C2 : Analytical and critical thinking skills	Knowledge and critical understanding (D) D2 : Knowledge and critical understanding of language and communication	

*** ‘Roma culture’ and ‘Arts and Crafts’ exhibition in the prestigious National Museum for the Arts and Crafts of Finland.**

Values (A) A2 : Valuing cultural diversity	Attitudes (B) B1: Openness to cultural otherness and to other beliefs, world views and practices	
Skills (C) C5 : flexibility and adaptability	Knowledge and critical understanding (D) D2 : Knowledge and critical understanding of the world	

*** Enrolling Roma children in infant school, together with recruiting Roma school auxiliaries in Macedonia .**

Values (A) A1 : Openness to cultural otherness and to other beliefs, world views and practices	Attitudes (B) B1: Openness to cultural otherness and to other beliefs, world views and practices	
Skills (C) C7 : co-operation	Knowledge and critical understanding (D) D2 : Knowledge and critical understanding of language and communication	

Synthesis of the competences found in the survey answers given by both organizers and public during the actions taken :

Every facilitating factor and lever useful for educating to intercultural dialogue was examined to determine what value, attitude, skill and knowledge/understanding could characterize each action. The table below displays the results of the observation and lists up the competences that were found.

Values	A1 Valuing human dignity and human rights	A2 Valuing cultural diversity	A3 Valuing democracy, justice, fairness, equality and the rule of law					
occurrences	6	11	2					
Attitudes	B1 Openness to cultural otherness and to other beliefs, world views and practices	B2 Respect	B3 Civic-mindedness	B4 Responsibility	B5 Self-efficacy	B6 Tolerance of ambiguity		
occurrences	7	2	3	1	3	3		
Skills	C1 Autonomous learning	C2 Analytical and critical thinking	C3 listening and observing	C4 Empathy	C5 Flexibility and adaptability	C6 Linguistic, communicative and plurilingual skills	C7 Co-operation	C8 Conflict-resolution
occurrences	1	1	4	2	2	0	7	1
Knowledge and critical understanding	D1 Knowledge and critical understanding of the self	D2 Knowledge and critical understanding of language and communication	D3 Knowledge and critical understanding of the world					
occurrences	4	7	8					

This table shows that some competences recur more frequently : A2 Valuing cultural diversity (11 times), B1 Openness to cultural otherness and to other beliefs, world views and practices (7 times), C7 Openness to cultural otherness and to other beliefs, world views and practices (7 times), D3 Knowledge and critical understanding of the world (8 times), which shows the extent of intercultural dialogue development and the scope of the actions. The outstanding results of our survey, interpreted thanks to the ‘20 competences model for democratic culture’, could warrant that a great number of INGO actions bear witness to a comprehension of intercultural dialogue that is up to our definitions.

They also ground our recommendations. Educating to intercultural dialogue boils down to :

- Openness to cultural otherness and to other beliefs, world views and practices (competence B1)
- Valuing cultural diversity (competence A2)
- Co-operation skills (competence C7)
- Knowledge and critical understanding of the world (competence D3).

It should be noted that some competences don't appear in this table. Using the above data, training sessions could be organized with a view to developing the attitude of 'tolerance to ambiguity' (B7) and linguistic, communicative and plurilingual skills (C6).

4 . 4 Focusing on phase two of the 'Competences for democratic culture' project : competence proficiency descriptors

The Education services of the Council of Europe are developing descriptors to ascertain a person's level of competence proficiency : a descriptor is « *a statement or description of what a person is able to do if they have mastered the various competences that are specified by the model* ». A questionnaire with two analytical propositions will be sent to educational practitioners.

The former exercise of the questionnaire aims to determine whether descriptors can be linked to the components they mean to evaluate. Tolerance to ambiguity (see description below) is one of the 20 competences : educational practitioners will be asked to weigh the pertinence of the following descriptors about it:

«Tolerance to ambiguity is an attitude towards objects, events and situations which are perceived to be uncertain and subject to multiple conflicting or incompatible interpretations. People who have high tolerance of ambiguity evaluate these kinds of objects, events and situations in a positive manner, willingly accept their inherent lack of clarity, are willing to admit that other people's perspectives may be just as adequate as their own, and deal with the ambiguity constructively. Hence, the term 'tolerance' should be understood here in its positive sense of accepting and embracing ambiguity (rather than in its negative sense of enduring or putting up with ambiguity). People who have low tolerance of ambiguity instead adopt a single perspective on unclear situations and issues, hold a closed attitude towards unfamiliar situations and issues, and use fixed and inflexible categories for thinking about the world ».

The second exercise of the questionnaire consists in evaluating the descriptors, using four criteria :

- 1) Clarity : is the descriptor conceptually clear (i.e. not ambiguous, vague or abstruse) ?
- 2) Practical aspect : is the descriptor about a thing that can be observed by outsiders ?
- 3) Observability in a specific context : is it about something that can be observed in an educational context ?
- 4) Level of education at which the descriptor can best be used (6 classified levels)

4 . 5 OBSERVATIONS

Let us first observe that intercultural dialogue depends on the quality of human relations and in particular on the readiness to stand in a position of reciprocity. How can that point be introduced in the competence model ?

There is a bonanza of intercultural dialogue experiences, as was shown in our survey .

Yet, we want to recommend permanently questioning them so as to find out whether the relation that is established is actually reciprocal and respectful of otherness. Our INGOs survey testifies to their riches but also to somewhat variable interpretations of interculturality and intercultural dialogue.

Let us further observe that educating to intercultural dialogue will advance in quality thanks to the evaluation initiative

COE research on competences and intercultural dialogue is a considerable step forward.

Indeed, on the one hand it proposes a common framework to define the goals of training and education : 20 competences that have been selected and explained, referring to the resource fields of values and knowledge as well as those of skills and attitudes.

The definition of competences and descriptors constitutes a fine-tuned toolkit for assessing the educational impact , the relevance of the procedure and the success of intercultural dialogue.

5 CONCLUSION : A FEW RECOMMENDATIONS for educating for intercultural dialogue and ensuring its legitimate priority

The partnerships with the INGOs taking part in our survey and with the ICCs have been particularly fruitful. From their experience, one can measure the momentum of solidarity and goodwill for living together, not only peacefully, with a real quality of life for all. This is what so many of our organisation members and stakeholders are driven by, not only in the world of Education, essential though it may be, but in all the spheres of urban life .

The actors are also very different from one another : people from the North and South, from modest or well-to-do backgrounds, all rooted in their indigenous or foreign born culture. Many are believers with a strong commitment for humanity, which confirms the relevance of COE work as regards the religious dimension of intercultural dialogue.

We want to highlight again²¹ how innovating international dialogue practices are , but also how difficult they are to grasp and implement . Many organisations and towns launch admirable aid programmes which, useful as they are, are nonetheless a policy of handouts, far from the mutual welcome and reciprocity of intercultural dialogue. The latter allows mutual discovery of otherness, and beyond mutual respect and acknowledgement, empowers and allows creation in common.

In that perspective, reflecting on the survey data leads us to make the following recommendations :

5 1 RECIPROCITY AS THE KEY ELEMENT OF INTERCULTURAL DIALOGUE.

Intercultural dialogue is not just about minority groups and ‘hosted’ populations, it is also about the host community. Indeed, what the latter have to do is build a relation with each hosted person that may enable them to belong in the host country without having to forsake their culture or their past history.

21 See above 4.1

A prerequisite for initiating these relationships is of course the respect of fundamental human rights, which is crucial for social integration (i.e. access to health, housing, education and employment)

5.2 FOUR SKILLS AND COMPETENCES TO PROMOTE :

Creativity and empathy, Arts and communication techniques, a culture of critical understanding, involvement and democratic commitment.

* Educate to creativity, empathy, self-expression and listening.

Considering that narrative art works both ways between the narrator's personal involvement and the receptor's listening effort, it seems to us that educating to intercultural dialogue requires a culture of creativity and empathy, based on learning to express oneself and to listen :

- **Self-expression** : use stories, theatre, music, dancing, sharing meals, exhibitions, animations, so that minority cultures may have means of expression.

- **Listening** : enable host people to have access to the language and culture of migrants and cultural or social minorities, to awaken trust and reciprocal interest.

Let them all exercise their power of empathy, for example by getting to know still other cultures together. This common appropriation of a new cultural heritage may be triggered by visits to museums or trips together.

*** DEVELOPING A CULTURE OF COMMUNICATION**

- To call forth equal-to-equal relationships, one must promote attitudes of benevolence, humour and trust. Such attitudes minimize tensions and make it possible to take oneself and one's culture 'with a grain of salt'.

- Goodwill is not enough to solve problems : preventing tensions and conflicts necessitates professional knowledge and systematic practice of communication and mediation.

- Being capable of listening to and communicating with the other also requires having an insight into his or her cultural sphere : this is why it is recommended to provide hosts with at least some knowledge of the hosted people's language, so that the latter may always find someone who understands them in their own language.

*** TRAINING FOR CRITICAL UNDERSTANDING OF THE SELF AND THE OTHER**

by cultivating detachment, growing awareness and better self-control.

In order to achieve that, here are our recommendations :

- Develop language training, professional insertion, conflict resolution, undertake intercultural projects.

- Allow life-experience feedback, for example, through friendly-ear groups, solidarity groups, friendship groups (intercultural, inter-faith or inter-belief ones)

- Multiply awareness-raising actions (to combat institutional discrimination), which may be symbolic or cultural, practical or a matter of inner experience.

- Confront diverging points of view on a given subject, work of art or animation, to enable each actor to have an insight into the others' feelings.

*** INTRODUCING TO DEMOCRACY**

- Through institutional participation and partnership in democratic commitments : town or district intercultural projects, sponsoring, community life...

- Devise and create spaces for exchange and reciprocity in all fields (educational, artistic, sporting, inter-belief , interreligious) with a view to developing a **pedagogy of confluence**. In most cases, it will take the shape of a roundabout pedagogy, that will allow sensitive issues to be tackled in a non frontal way.

5.3 SPECIFIC RECOMMENDATIONS FOR SCHOOLS

- Favour the link with parents.
- Open schools to the outside world: engage partnerships with other schools and district associations.
- Organize cultural mixing of both students and teachers.
- Manage the school space in an intercultural perspective.
- Educate to interculturality in all disciplines by choosing multiperspectivity for the whole curriculum (and not just for History).

5.4 INTERCULTURAL DIALOGUE AND COMPETENCES FOR A CULTURE OF DEMOCRACY

There is a certain interdependence between a culture of democracy and intercultural dialogue and one can reasonably think that educating to intercultural dialogue, promoting it in all places of encounter, at all ages of life, will eventually cause democratic practices to look self-evident.

For that fine ideal to come true and be shared by all, the key element is the respect of democratic values, of human dignity and of the freedom of others, whether they are believers or non believers.

For us, intercultural dialogue seems to have an intrinsic value that reaches further. By experiencing asserted but also shared forms of otherness, grounded on a desire to encounter the other, exchange with them, and create something together, intercultural dialogue aims at successful , cohesive human relations enriched by the diversity of persons, cultures and beliefs.

These relations thrive in justice and respect for otherness, making it possible for one to encounter ‘the other’ and glimpse at the infinity reflected on their faces.

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