

Intercultural learning in non-formal education: theoretical frameworks and starting points

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Preface

Intercultural learning has long held a central role in European youth work and policy, especially in international youth exchanges. The expectations placed on intercultural learning as a process, as an educational and social objective and, lastly, as a political attitude in relation to diversity have perhaps been exaggerated at times, but they remain to a large extent necessary and relevant.

The increasing attention given to intercultural dialogue as a social and political process does not take away any of the potential and relevance of intercultural learning as a planned learning process. On the contrary, it is when the tensions around identities and belonging surface in public debate and discourse, aggravated by the economic and social crises that seem endemic for many young people, that convictions concerning values are most important. Especially, when those values and convictions are rooted in knowledge, practice and reflected experiences.

Intercultural learning has been particularly developed and applied in non-formal educational activities with young people (intercultural education was often associated with formal education). Research and practical tools were particularly developed in the 1980s and 1990s, starting with the work of the European Youth Centre of the Council of Europe, and afterwards extended and deepened within the various youth programmes of the European Commission. The Education Pack “All Different – All Equal”, published in 1995 by the Council of Europe, was probably one of the first attempts to bridge both the formal and the non-formal education systems as well as to look at the role of intercultural learning in addressing the diversity within our own societies. The partnership between the European Commission and the Council of Europe in the field of youth has also paid attention to this area, notably with two research seminars, *Resituating Culture*, in 2003, and *The Politics of Diversity*, in 2006. The results have been made available in two publications, edited respectively by Gavan Titley in April 2004, and by Gavan Titley and Alana Lentin in January 2008. At a time when both the Council of Europe and the European Commission root their youth policy work in human rights and human rights education, intercultural learning competences are as important as ever, notably in making sure that the equality and diversity dimensions of humanity, so well expressed in the slogan “All Different – All Equal”, are understood, respected and appreciated in our increasingly global multicultural societies.

Non-formal education and, in particular, youth work seem to be implicitly entrusted with finding responses – or at least reactions – to situations of exclusion, marginalisation and the discrimination of young people of various origins and related to many dimensions of diversity. In an environment which is increasingly competitive for scarce public resources and budgets, the concern for quality youth work and non-formal education is both a threat and an opportunity. It often places further responsibility on public authorities and youth work practitioners to provide “quality” outputs, sometimes with decreasing means or no means at all. But the concern for quality is also a possibility for actually improving the status and form of youth work delivery.

One of the factors for improvement and quality which is often mentioned is the capacity to use knowledge and research for youth work and, similarly, to be able to describe youth work in ways that are also understandable in other social and policy fields. The work of the European Commission-Council of Europe partnership in the areas of youth worker training and of intercultural dialogue, in particular the Euro-Mediterranean co-operation activities, has provided ample experience of successfully practising intercultural learning in youth work and at the same time having so many difficulties in communicating about it. Communication, in this sense, is a condition for multiplying the experiences and, therefore, for being more effective.

This essay by Susana Lafraya is a modest contribution in this direction. The connections that she makes between non-formal learning, youth work and intercultural theory sum up much of what has been said in the youth work field in the past years. We are translating and publishing it with the intention of adding one more piece of writing to the wall of intercultural learning and non-formal education, complementing the Training Kits on Intercultural Learning and on Euro-Mediterranean Youth Work.

We cannot rely on the practical settings alone – “we have to dig deeply into the attitudes and ideologies which infuse our actions, and which colour the outcome of our undertakings”.¹ Reference points and frameworks such as the ones presented by Susana Lafraya may help in this direction.

Rui Gomes

Co-ordinator for the Euro-Mediterranean, intercultural dialogue and human rights education activities of the partnership between the European Commission and the Council of Europe in the field of youth

1. Hendrik Otten, quoted by Ingrid Ramberg in “Intercultural learning in youth work: which ways forward?”, Council of Europe, 2009.

Non-formal education

→ 1.1. Definition of concepts

The terms “formal”, “non-formal” and “informal education” have given rise to a fair amount of debate in the last 20 years owing to their non-exclusive nature and the difficulty involved in providing an adequate explanation of the educational processes that take place in our society.

The term “non-formal education” appeared for the first time at the end of the 1970s when there began to be talk of a “global education crisis” in formal education systems.

This idea of crisis referred to the fact that “expansion of the education system alone would not suffice to meet social expectations with regard to training and learning”.² It also referred to the questioning taking place at the time about the institution of school itself and the emergence of the need to create other educational resources and settings alongside and supplementing school.

2. Trilla J. (1992): “La educación no formal. Definición, conceptos básicos y ámbitos de aplicación”, in Sarramona (ed.), *La educación no formal*, CEAC, Barcelona, p. 9.

It was at this point in the history of education that, for the first time, Coombs³ and Ahmed (1974)⁴ attempted to conceptualise the three terms as follows:

Formal education was “the highly institutionalised, chronologically graded and hierarchically structured ‘education system’ spanning lower primary school and the upper reaches of university”.

They defined non-formal education as “any organised, systematic educational activity carried on outside the framework of the formal system to provide selected types of learning to particular sub-groups in the population, adults as well as children”.

And they described informal education as “the lifelong process by which every individual acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment”.

From then on, the terms found a place in educational jargon and thinking and came to be included in the *International Encyclopedia of Education* and to be the subject of international and inter-university seminars.

The distinction between formal, non-formal and informal education is undoubtedly complex and may give rise to conceptual disagreements and misgivings. It is a fact that it has met, and still meets, with an excellent reception in non-academic educational circles, although it is important to remember that in Spain, thanks to university teaching, the terms have begun to gain popularity and the practices to gain recognition.

Nowadays, speaking of formal, non-formal and informal education is a way of distinguishing between different forms of education on the basis of methodological or procedural criteria, or the intentions of the institutions and individuals who organise and promote education.

After consulting various Spanish sources and authors, we can establish the following differentiation based on the criteria set out above:

Table 1: Formal, non-formal and informal education

Formal education	Non-formal education	Informal education
This is education of an intentional, planned and structured nature. It covers all the educational provision known as compulsory schooling, from the first years of primary education to the end of secondary education and university.	This is education which takes place outside the sphere of compulsory schooling but where there is educational intent and planning of teaching/learning activities. Examples include adult education courses, leisure or sporting activities.	This is education which takes place on an unintentional and unplanned basis in the individual's everyday interaction with others.

3. P. H. Coombs, at the time head of the International Institute for Educational Planning at UNESCO.

4. Coombs, P. H. and Ahmed, M. (1974) *Attacking Rural Poverty: How non-formal education can help*, Baltimore: John Hopkins University Press.

The terms have also been defined by the European Commission and the Council of Europe, as follows:⁵

- Formal education: purposive learning that takes place in a distinct and institutionalised environment specifically designed for teaching/learning and training, which is staffed by learning facilitators⁶ who are specifically qualified for the sector, level and subject concerned and which usually serves a specified category of learners (defined by age, level and specialism). Learning aims are almost always externally set, learning progress is usually monitored and assessed, and learning outcomes are usually recognised by certificates or diplomas. Much formal learning provision is compulsory (school education).
- Non-formal education: voluntary learning that takes place in a diverse range of environments and situations for which teaching/training and learning is not necessarily their sole or main activity. These environments and situations may be intermittent or transitory, and the activities or courses that take place may be staffed by professional learning facilitators (such as youth trainers) or by volunteers (such as youth leaders). The activities and courses are planned, but are seldom structured by conventional rhythms or curriculum subjects. They usually address specific target groups, but rarely document or assess learning outcomes or achievements in conventionally visible ways.
- Informal education: from the learner's standpoint, this is non-purposive learning which takes place in everyday life contexts in the family, at work, during leisure and in the community. It does have outcomes, but these are seldom recorded, virtually never certified and are typically neither immediately visible for the learner nor do they count in themselves for education, training or employment purposes.

Despite this terminological clarification, we must not forget that the meaning of terms often depends on the context in which they are used. We will therefore need to go a step further in this attempt to define them.

While there is some doubt about the definition of formal education, non-formal education is a much broader and thus less clearly defined concept. Jaime Sarramona defines it as follows:⁷

Non-formal education refers to all those systematised activities that take place outside the strict framework of school, although some of them may be linked to it.

In many European countries, formal education is understood as taking place in schools, training institutions and universities. Non-formal education, on the other hand, takes place outside formal educational systems and is voluntary. It covers a wide variety of learning fields, such as: youth work, youth clubs, cultural, sports and environmental associations, voluntary service, training, and many other activities that organise learning experiences. It has less clearly framed curricula and enjoys much less recognition and "certification power", which gives it a weaker position from a socio-educational standpoint.

5. Chisholm L. (2005): "Bridges for recognition cheat sheet: proceedings of the SALTO Bridges for Recognition: Promoting Recognition of Youth Work across Europe", Leuven-Louvain.

6. This term refers to the different educators working in the three sectors of education.

7. Sarramona J. (ed.) (1992): *La educación no formal*, CEAC, Barcelona, p. 7.

However, a multitude of reforms are going on in formal education to incorporate elements of non-formal education, such as individualised curricular approaches, student participation bodies, extra-curricular activities, cross-disciplinary modules and self-regulated learning, allowing students to choose subjects according to their inclination, as well as including ICT as a learning strategy.

The European Youth Forum⁸ also defines non-formal education as organised and semi-organised educational activities operating outside the structure of the formal education system.

Informal education has been defined in many ways, generally as education that happens outside the formal education system. This can take many forms, and it can be seen that the term applies to a variety of activities. Some see it as learning that goes on in daily life, the multiple ways we learn to function and interact in our societies. In this sense of the term, informal education describes socialisation, as can be seen in the European Youth Forum's definition of it as the non-organised and incidental learning that goes on in daily life. A process where learning takes place and activities which help people to learn new skills.

Non-formal education is often defined in opposition to formal education, and this is a misconception which it is very important to bear in mind. To avoid confusion, we will use the term "non-formal education" to describe the world of youth training, while acknowledging that there may be disagreements over terminology.

Lastly, it should be noted that the concept of lifelong learning as defined by the European Union covers all phases of learning from preschool to post-retirement. It therefore covers all forms of education (formal, informal and non-formal), the boundaries between these three forms being permeable and action being focused on increasing the co-ordination between them. In conclusion, therefore, we acknowledge the complementary nature of the three forms, which embrace the entire sphere of education.⁹

→ 1.2. Aims and characteristics

In our study we are going to focus on the principles and characteristics of non-formal education in training activities with young people, as established by the European Commission and the Council of Europe.¹⁰ These are as follows:

- voluntary and self-organised character of learning,
- intrinsic motivation of participants,
- close link to young people's interests and aspirations,
- participative and learner-centred approach,
- supportive learning environment,
- open character and structure, transparency and flexibility of the underlying curricular construction,

8. Tittle G. (2006): *T-Kit No. 6 – Training essentials*, Council of Europe Publishing, Strasbourg, p. 14.

9. Trilla J. (1992): "La educación no formal. Definición, conceptos básicos y ámbitos de aplicación", in Sarramona J. (ed.), *La educación no formal*, CEAC, Barcelona, p. 16.

10. European Commission and Council of Europe (2004): "Pathways towards validation and recognition of education, training and learning in the youth field", Brussels and Strasbourg.

- preparation and staging of activities with a professional attitude, regardless of whether the activity is run by professional or voluntary youth workers and trainers,
- evaluation of success and failure in a collective process and without judgment on individual success or failure,
- sharing of results with the interested public and planned follow-up.

We may therefore say that non-formal education fills a gap not filled by formal education, giving learners a critical view of what and how they learn.

Non-formal education is one of the forces that call into question the educational monopoly of formal educational institutions. It offers alternative learning opportunities, new learning settings and more possibilities because the participative approach makes it more productive than formal education, allowing young people to become full participative citizens and thus creating a new dimension of active citizenship.

→ 1.3. Types of non-formal education

Young people in particular participate in a wide range of activities outside the traditional education and training systems. These activities are provided through youth work programmes, in youth associations and clubs, in youth centres, in sports associations and centres, by residents' associations, by environmental or cultural centres and associations, in health promotion activities, voluntary and other social activities, and in international exchanges and mobility programmes for young people.

The great variety of activities makes classification by theme a complex business, as pointed out by María del Mar Herrera (2006).¹¹ Where the youth sector is concerned, activities can be classified as follows:

Table 2. Types of non-formal education

Sociocultural activities and community development	Activities aimed at social development and improvement of a community's social conditions, based on one's own culture and resources and by means of participation
Leisure time education	For the pursuit of educational leisure activities
Environmental education	To learn to respect and care for the environment
Social education	To develop individual and group social skills
Occupational education	To acquire vocational skills with a view to employment

11. Herrera M. M. (2006): "La educación no formal en España", *Revista de Estudios de Juventud*, No. 74, Instituto de la Juventud de España (INJUVE), p. 17.

Education for health	To prevent disease and promote a healthy lifestyle
Consumer education	To develop awareness and critical attitudes and practices with regard to consumption
Education in democratic values	To instil and further develop values such as equality, respect for diversity, democratic participation, active citizenship, etc.
Education for development	To raise awareness of the fight against poverty and of the need to aid and co-operate with developing countries
Education for peace	To raise awareness for peace and foster non-violent behaviour and positive conflict management
Intercultural education	To make communities more aware of the positive value of cultural diversity and generate relationships of co-operation and communication on an equal footing between people from different cultural backgrounds
Education for equal opportunities	To change and improve the opportunities of women and men in different spheres of life: employment, social, educational, etc.

→ 1.4. Non-formal education with young people in Europe

European education and training initiatives highlight the leading role of lifelong learning.¹² They stress that learning should encompass the whole spectrum of formal, non-formal and informal learning in order to promote personal fulfilment, active citizenship, social inclusion and employment.

1.4.1. Background and development

In the Final Declaration of the 5th Conference of European Ministers responsible for Youth, held in Bucharest (Romania) in 1998, with reference to non-formal education, and at the 6th conference in Thessaloniki (Greece) in 2002,¹³ European countries were encouraged to promote equality of opportunities by recognising the training and skills acquired through non-formal education and by finding ways of endorsing the experience and qualifications acquired in this way.¹⁴

Following these declarations, the European Steering Committee for Youth (CDEJ) set up a working group on non-formal education in order to form a clear picture

12. "Communication from the Commission – Making a European area of lifelong learning a reality", COM(2001)678 final of 21 November 2001, not published in the *Official Journal*.

13. Both organised by the Council of Europe.

14. "Report on the Symposium on Non-formal Education, Strasbourg, 13-15 October 2000", Council of Europe, Strasbourg, January 2001.

of what non-formal education should be at European level, as a learning process outside the prescribed classroom curricula or training programmes leading to some form of validated certification.¹⁵

The CDEJ working group's definition of non-formal education¹⁶ was as follows:

Non-formal education may be defined as a planned programme of personal and social education for young people designed to improve a range of skills and competencies, outside but supplementary to the formal educational curriculum. Participation is voluntary and the programmes are carried out by trained leaders in the voluntary and/or public sectors, and should be systematically monitored and evaluated. The experience might also be certificated. It is generally related to the employability and lifelong learning requirements of the individual young person, and may require in addition to the youth work sector the involvement of a range of government and non-governmental agencies responsible for the needs of young people.

The Council of Europe¹⁷ encouraged member states to promote equality of opportunity by recognising the training and skills acquired by young people through non-formal education and finding various ways of endorsing the experience and qualifications acquired in this way. It also called on all those who help to shape educational policies to acknowledge that non-formal education is an essential part of the educational process and to recognise non-formal education as a de facto partner in the lifelong learning process and in youth policy. In line with the recommendation on the promotion and recognition of non-formal education/learning of young people, the member states should "work towards the development of effective standards of recognition of non-formal education".

At their 5th conference held in Bucharest in April 1998, the youth ministers said that the integration of young people into working life would be built on the skills and qualifications they acquire from informal education, which enriches traditional models of education.

The Council of Europe took a further step forward in adopting the recommendation on non-formal education in January 2000, in which it acknowledged that formal educational systems alone could not respond to rapid and constant technological, social and economic change in society, and that they should be reinforced by non-formal educational practices.¹⁸

In March 2000, at the meeting of the European Council in Lisbon,¹⁹ the European Union set itself the ambitious goal of becoming the most dynamic, competitive and sustainable knowledge-based economy in the world. Emphasis was laid on the importance of innovation and knowledge, and on the fact that education and

15. Report on non-formal education (Parliamentary Assembly Doc. 8595, 1999).

16. Council of Europe (2003): "Study on the links between formal and non-formal education", www.coe.int/youth.

17. Information taken from the website of the Council of Europe (<http://wcd.coe.int/ViewDoc.jsp?id=21131&Lang=en>).

18. Parliamentary Assembly Recommendation 1437 (2000) on non-formal education, adopted on 24 January 2000.

19. Information taken from the website of the European Council (<http://ue.eu.int/Newsroom/>).

training in the knowledge-based society are key factors in facing current and future challenges and meeting the needs of citizens and civil society.

This gave rise to the communication "Education and Training 2010",²⁰ based on the principle of lifelong learning in synergy with the relevant elements of youth, employment, social inclusion and research policies.

As noted in the European Commission communication of 2001,²¹ building a Europe of lifelong learning involves:

- valuing education and training by assessing the value of formal diplomas and certificates and of non-formal and informal learning so that all forms of learning can be recognised. This means increasing the transparency and coherence of national education and training systems, developing by 2003 a transnational system for the accumulation of qualifications, developing by the end of 2002 a common system for presenting qualifications, based on the European CV, and supporting the voluntary development of European diplomas and certificates;
- strengthening the European dimension of information, guidance and counselling. In 2002, the European Commission set up an Internet portal on learning opportunities throughout Europe and a European Guidance Forum to encourage exchanges of information;
- investing more time and money in education and training. The Commission called on the European Investment Bank to support learning by funding local learning centres, asked the European Investment Fund to promote venture capital funds in this area, suggested that the member states make more use of the European Social Fund and undertook to produce an overview of fiscal incentives available in the member states;
- bringing together learners and learning opportunities by setting up local learning centres, encouraging learning at the workplace and making basic skills available to everyone;
- stepping up the search for innovative teaching methods for teachers, trainers and other learning facilitators, bearing in mind the growing importance of ICTs.

Since then, a range of initiatives have been undertaken in the education and training sector:

- lifelong learning strategy;²²
- work programme on the future goals of education and training systems;²³
- European co-operation in the field of vocational training;²⁴
- the European Commission White Paper.²⁵

20. European Commission "Education and Training 2010, SEC(2003)1250, <http://eur-lex.europa.eu/>.

21. "Communication from the Commission – Making a European area of lifelong learning a reality", COM(2001)678 final of 21 November 2001, not published in the Official Journal.

22. Can be consulted on the website of the European Commission (www.ec.europa.eu/education).

23. *Ibid.*

24. *Ibid.*

25. "European Commission White Paper – A New Impetus for European Youth", Brussels, 2001, http://ec.europa.eu/youth/archive/whitepaper/download/whitepaper_en.pdf.

The White Paper on European youth states that:

youth associations, social workers and local authorities in many countries are involved in in-depth work with young people. While continuing to be innovative and non-formal, and as part of the overall package of lifelong learning measures, this work would benefit from:

- a clearer definition of the concepts, of the skills acquired and of quality standards;
- a higher regard for the people who become involved in these activities;
- greater recognition of these activities;
- greater complementarity with formal education and training.

Both institutions, the European Commission and the Council of Europe, developed a common position and action²⁶ with regard to non-formal learning/education in youth activities as part of voluntary and civil society activities, in particular on the validation and recognition of these activities.²⁷ They share the same values and have the same philosophy on how to work with young people in the areas of education, training and learning. The main motivation is to ensure their social inclusion through active citizenship, solidarity, personal development and self-fulfilment.

In 2003, the European Youth Forum, in its policy paper on “Youth organisations as non-formal educators”,²⁸ said that one of the most important challenges in the coming years will be to find ways to increase recognition of the value of non-formal education among young people.

The new guidelines adopted in 2005 in connection with the Lisbon Strategy also include the objective of lifelong learning. The central role of the learner, the importance of equal opportunities, and quality and relevance of learning opportunities must be at the core of strategies to make lifelong learning a reality in Europe.

The main thrust is to gradually build up an open and dynamic European education area, concentrating on three additional dimensions: giving citizens the essential means of constantly updating their knowledge in order to enhance employability, by acquiring skills attuned to developments in the nature and organisation of work, and also in order to serve as a framework for the process of consolidating European citizenship. The scale of these challenges presupposes a higher degree of integration of the areas of education, training and youth-related policies.²⁹

1.4.2. Non-formal education and the European Union’s Youth Programme³⁰

The European Youth in Action Programme focuses on informal and non-formal experiences, helping young people to acquire knowledge, skills and competences,

26. Council of Europe and European Commission (2004): “Pathways towards validation and recognition of education, training and learning in the youth field. Working paper”, Youth Unit and Youth Department, Strasbourg and Brussels.

27. Ibid.

28. Information taken from the website of the European Youth Forum (www.youthforum.org).

29. “Communication from the Commission – Towards a Europe of knowledge”, 12 November 1997, COM(97)563 final.

30. At the time of printing the European Union’s *Youth in Action programme* (2007-2013) is in force, between 2000-2006 the European Union’s programme aimed at young people was entitled *YOUTH Programme* (http://ec.europa.eu/youth/glace/glace5_en.htm).

facilitating their social and cultural integration (minorities), ensuring that they can play an active role in the construction of Europe and introducing a European element into projects, which will have a positive impact on youth work at local level.³¹

The programme takes care of the needs of young people and youth workers, not only by offering financial support to their projects but also by providing information, training and opportunities to develop new co-operation networks and initiatives across Europe.

Looking overall at the discussion within European bodies and documents on non-formal education, it can be stated that there is growing consensus about the great importance of its potential for learning in knowledge-based societies.

31. European Commission (2000): "Youth Programme Guide" (http://ec.europa.eu/youth/doc/doc601_en.doc).



Education and intercultural dialogue

→ 2.1. Introduction

A great deal of thought and research has been devoted to intercultural education in the formal sector, following the line of research pursued since the North American studies, based on “the coexistence of different ethnic groups and cultures in the same geographical and social context”.³²

It is obvious that the formal sector allows more detailed study and that scientific work generates new knowledge and pedagogical guidelines which in turn help to generate new forms of interpersonal communication in our new multicultural socio-educational reality, and that, at the same time, the way is prepared for taking on the responsibility of building an intercultural society. Accordingly, school has a major challenge to meet if it is to avoid ethnocultural conflict.

32. García J. A. (1994): “La educación intercultural en los ámbitos no formales”, *Revista de estudios sociales y sociología aplicada, Documentación social*, 97, October-December, p. 147.

But as García points out,³³ we cannot restrict this challenge to formal education, for two reasons:

- a) The educational process is not confined to the years of schooling but is a lifelong process.
- b) Educational processes are increasingly reaching and taking place in non-school – non-formal – educational sectors and even play a decisive role in the setting up of many educational and social mechanisms.

Despite the fact that we are increasingly faced with educational situations where the formal and non-formal sectors are interconnected, we will single out the non-formal sector in view of its relevance to our study.

It must be borne in mind that our study is set in a context of non-formal educational action as it forms part of the European Commission's European Youth in Action Programme,³⁴ which is specifically concerned with non-formal education. Under this programme, a wealth of practices and knowledge are being developed which in turn contribute to the development of intercultural education and education for peace in the non-formal education sector.

Our thinking on interculturalism in the non-formal sector will be determined by the educational setting in which the subject of our study takes place. Our work is set in a context of learning for living together in peace, based on recognition of cultural and religious diversity and respect for that which is different.

We can thus say that it is not a one-off educational project but a contribution that helps us to understand relationships in society as a whole from a universal perspective and with an understanding, and the application, of peaceful conflict management and resolution.

→ 2.2. Definition of concepts

2.2.1. Culture

In our research project we have used different definitions of culture.

Some were formulated by authors of recognised prestige and others by students on the interculturalism courses which I have had the opportunity to co-ordinate and teach.

The system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning (Plog and Bates 1980).³⁵

A complex system composed of the criteria and values by which a society knows what is good, right, true, valid, beautiful, sacred; in general what is positive,

33. García J. A. (1994): *op. cit.*, p. 148.

34. The Youth in Action Programme of the European Commission's Directorate General of Education and Culture is the programme specifically concerned with work in the field of non-formal education with and for young people.

35. Bates D. & Plog F. (1990): "Cultural Anthropology". New York, McGraw-Hill. Pg. 7.

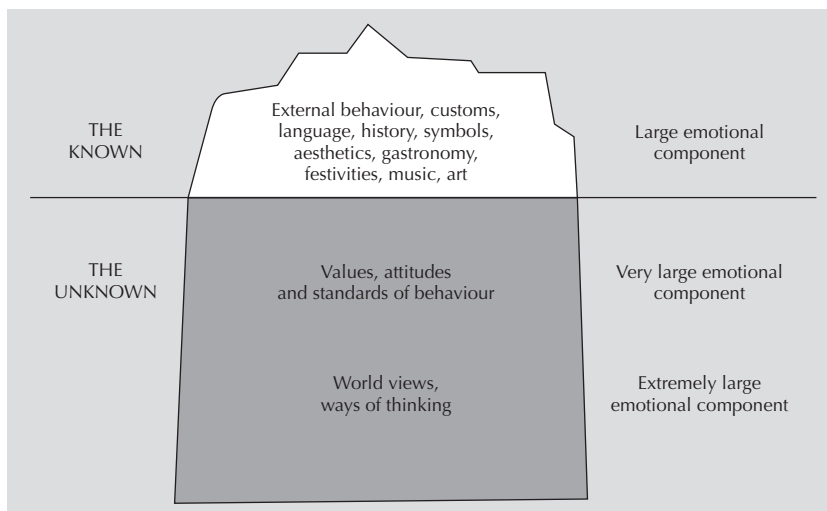
what is negative (bad, wrong, false, invalid, ugly, profane) and what is a matter of indifference (Galtung 1981).³⁶

The more or less consistent set of the most enduring and widely shared significations which the members of a group, because of their affiliation to this group, tend to apply systematically to stimuli from their environment and from themselves, assuming towards these stimuli common, value-attributing attitudes, representations and behaviours of which they try to ensure the reproduction by non-genetic means (Camilleri undated).

It is a stained-glass window through which we contemplate the world and ourselves with a selective, coloured and distorting vision (Course on Interculturalism for Youth Mediators, 2005).³⁷

The set of productions of a group that seek to meet its needs within a collective project subject to regulation and as an integrated system of responses to the physical, technical and social environment (anonymous).

Figure 1: Iceberg Theory



Based on the Iceberg Theory diagram,³⁸ we conceive of culture not only as a set of visible factors such as language, geographical origin, ethnicity, etc., but also as including other, invisible elements of an affective and cognitive nature which concern the person and his identity, behaviour and opinions and affect both his relationship with himself and his relationship with others.

36. Galtung H. (1981): "Qué es el desarrollo cultural", in Tortosa J. M. (ed.), *Estructura y procesos. Estudios de sociología de la cultura*, Caja de Ahorros de Alicante y Murcia. Alicante, pp. 15-32.

37. Course on Interculturalism for Youth Mediators, organised by the Directorate General of Youth and Voluntary Work of the Government of Castilla-La Mancha, Toledo, 2005.

38. Adapted from S. Lafraya and M. Moreno, for the Course on Interculturalism for Youth Mediators, Toledo, September 2005. Organised by the Directorate General of Youth and Voluntary Work of the Government of Castilla-La Mancha.

Culture is connected with living and doing. It is a continuous programme in our minds which begins at birth. It includes standards, values, customs and language. It evolves and is enriched constantly as we interact with our surroundings. It is linked to our identity as a psychological process. It has to do with the individual, with his perception of his relationship with his surroundings. It is the perception of his own awareness of existing as a person in relation to others, such as the family or the group with which he forms a social network. Where minorities are concerned, their identity is responsible for the way they are perceived by the majority.

We can therefore say that a culture only evolves through contact with other cultures. But contacts between cultures may have widely differing characteristics. No culture is better or worse than another. Obviously, every culture may have ways of thinking, feeling and acting in which certain groups find themselves discriminated against. But if we accept that there is no hierarchy of cultures, we are postulating the ethical principle that all cultures are equal in dignity and equally deserving of respect. Hopes are currently pinned on interculturalism, which presupposes a respectful relationship between cultures.

This also means that the only way of properly understanding cultures is to interpret their manifestations in accordance with their own cultural criteria. This does not mean discarding our own critical judgment, but it does mean initially leaving it to one side until we are capable of understanding the symbolic complexity of many cultural practices. It is a question of trying to moderate the inevitable ethnocentrism which causes people to interpret other people's cultural practices according to the criteria of their own culture.³⁹

In the process of approaching and understanding other cultures, what usually happens is that perceptions are distorted by ethnocentrism, that is one culture is perceived as being superior to others. This is very common in relations between minorities and majorities. It may be the cause of interpersonal conflict. This is due to the stereotypes that exist with regard to cultures, in the sense of judgments that we make about others without sufficient grounds or suitable arguments. We also tend to prejudge others simply because we do not know them or because we are unwilling to make the effort to get to know them, because we have an incomplete view of the reality of others or because of what others have told us, what we read in the press or what we see on television.

Miguel Rodrigo Alsina (1999),⁴⁰ with reference to the definition of culture and cultural cross-fertilisation, says:

Every culture is basically pluricultural. That is to say, it has been, and is still being, formed from contacts between different communities which bring their ways of thinking, feeling and acting. Clearly, cultural exchanges will not all have the same characteristics and effects. But it is on the basis of these contacts that cultural cross-fertilisation or hybridisation takes place.

While the term "pluricultural" serves to describe a situation, interculturalism describes a relationship between cultures. Although it is tautological to speak of an intercultural relationship, it is perhaps necessary because interculturalism by definition presupposes interaction.

39. Alsina M. R. (1999): *La comunicación intercultural*, Anthropos, Barcelona.

40. *Ibid.*, p. 70.

Ultimately, for our goal of contributing to the culture of peace, culture is dialogue, exchange of ideas and experience, and appreciation of other values and traditions. It is a continuous process of collective creation and recreation.

2.2.2. Interculturalism

Here, again, we have used different definitions in our research project.

As in the previous section, some are by authors of recognised prestige⁴¹ and others were formulated by students on the interculturalism courses which I have had the opportunity to co-ordinate and teach.

A set of anti-racist, anti-segregationist and, potentially, egalitarian principles according to which it is good to foster contacts and knowledge between cultures with the aim of encouraging positive social relations between them (Carrasco 2004).

A form of encounter with other cultures which transcends cultural relativism insofar as it seeks contact with other cultures on a basis of equality and with a critical vision. The encounter therefore promotes the development of both cultures (Aguilera 1994).

A space in which people can be different, marked by a history and a culture, a particular attempt to give meaning to everything. And each unfinished, complementary culture needs to be able to show curiosity about other ways of living in the world, so as to understand others and be able to recognise oneself (Sánchez Miranda 1994).

A personal and social learning process whose objective is the promotion of positive relations between individuals and groups from different cultures and backgrounds, based on mutual recognition and equal dignity, and which gives a positive value to cultural diversity (Course on Interculturalism for Youth Mediators, 2005).⁴²

Based on these definitions, we might submit that a multicultural society is a society in which different cultures, nationalities and other groups live together, but without realistic and constructive contact with others. Within these societies, diversity is seen as a threat and they usually constitute a breeding ground for prejudice, racism, xenophobia and other forms of discrimination.

It differs from an intercultural society in that the latter is a society in which diversity is seen as a positive asset for social, educational, cultural, political and economic

41. Carrasco S.: <http://red.pucp.edu.pe/ridei/buscador/files/inter58.PDF>.

Aguilera B.: Aguilera B., Bastida A. (1994): "La alternativa del juego II. Juegos y dinámicas de educación para la paz". Madrid, Libros de la Catarata.

Sánchez Miranda J: Sánchez Miranda J. y otros (2001): "Mediación Intercultural. Una propuesta para la formación". Sevilla, Andalucía Acoge.

42. Course on Interculturalism for Youth Mediators, organised by the Directorate General of Youth and Voluntary Work of the Government of Castilla-La Mancha, Toledo, 2005.

Editor's note: a similar definition can be found in the Education Pack "All Different – All Equal", Directorate of Youth and Sport, Council of Europe, originally from Equipo Claves/ Cruz Roja Juventud (1992): *En un mundo de diferencias ... un mundo diferente*, Madrid.

growth. A society with a high degree of interaction, exchange and mutual respect for values, tradition and norms.

We can therefore say that intercultural learning is about how we perceive others who are especially different from us. It is about us. It is about our friends and how we work together to build a just community. It is about how communities can interlink to promote equality, solidarity and opportunities for all. It is about fostering respect and promoting dignity among cultures, especially where some are in the minority while others are in the majority.

We can thus speak about tolerance as respect, appreciation and acceptance of diversity in a global sense, with an open mind and without preconceptions. Tolerance in the concept of intercultural learning is quite different from the traditional meaning of the word. Being tolerant does not mean one is interculturally tolerant. Here, we are talking about upholding and practising the values of human rights and the freedom of others. We might therefore define intolerance as lack of respect for difference. This includes practices or beliefs of others. Where there is a high level of intolerance, those with minority cultures are not equally treated with those of the majority purely on the grounds of their religious beliefs, sexuality, and ethnicity or sub-culture. This is the baseline of racism, xenophobia, intolerance and discrimination.

2.2.3. Multiculturalism

Multiculturalism is a concept which, starting in the 1970s, was absorbed into the discourse of many disciplines and has been used by different social players: educators, politicians, social workers, etc. It is a concept which has not always been understood in the same way and contrasting social and educational goals have even been pursued under the banner of multiculturalism. Where terms are used with a considerable degree of ambiguity in different contexts, they have to be continually redefined. What is clear is that this is a relatively recent area of study and it may be assumed that, during its period of consolidation, the scientific community will select the theories and concepts that enjoy majority acceptance. In the meantime, we must be as specific as possible about the terms we use.

One point on which a number of authors seem to agree is that when speaking about multiculturalism, we must give some thought to the meaning of culture. Kymlicka⁴³ says that if multiculturalism encompasses all members of non-ethnic social groups who feel excluded from the main nucleus of society (disabled, women, homosexuals, workers, atheists, immigrants, etc.), every state is multicultural, however homogeneous it may be ethnically.

This broad view of multiculturalism is accepted by various authors. For Kymlicka (1995),⁴⁴ however, multiculturalism arises from national and ethnic differences:

I am using a "culture" as synonymous with "a nation" or "a people" – that is, an intergenerational community, more or less institutionally complete, occupying a given territory or homeland, sharing a distinct language and history. And a state is multicultural if its members either belong to different nations (a multination

43. Kymlicka W. (1995): *Multicultural citizenship*.

44. *Ibid.*

state) or have emigrated from different nations (a polyethnic state), and this fact is an important aspect in personal identity and political life.

We have to agree with Vertovec (1996)⁴⁵ when he says that behind multiculturalism one can see signs of a new racism, a racism without races, and of a rhetoric of exclusion. As Alsina points out, one of the current dangers is that the principle of exclusion based on differentiation by race, a category which has been rejected by science, might be replaced by cultural identity. This makes it necessary for us to look very closely at the goals that lie behind the different multiculturalist proposals.

Regarding this lively debate, which, moreover, is currently the subject of much political, sociological and anthropological analysis in Spain, Lamo de Espinosa (1995)⁴⁶ expresses the following viewpoint:

I understand by multiculturalism (as a fact) the living together in the same social space of persons identified with varied cultures. And I (also) understand by multiculturalism (as a political project, hence in a normative sense) respect for cultural identities, not as a strengthening of their ethnocentrism but, on the contrary, as a path, beyond mere coexistence, towards living together, cross-fertilisation and mixing. In this normative sense, it would not include what we might term “radical multiculturalism” or defence of “the development of separate, uncontaminated cultures”, and, therefore, rejection of mixing, a multiculturalism that can definitely lead to a new racism or exclusive nationalism.

We can thus say that multiculturalism is the coexistence of different cultures in the same real, media or virtual space and interculturalism would be the relations between them. That is to say that multiculturalism would be the state of a plural society made up of cultural communities with differentiated identities. Interculturalism would refer to the dynamics between those cultural communities.

We might therefore conclude by saying that the reality is multicultural, plural and diverse, and the attempt to achieve interculturalism involves introducing arrangements and measures that promote and aid intercultural communication and dialogue.

→ 2.3. Educational and intercultural dialogue

The notion of dialogue is increasingly present in the discourse of different areas of our lives, be they public or private, political or personal. This goes to show that dialogue is very present in our societies and that it helps to promote new ways of living together, new forms of dialogue and new modes of thought between people of different sexual orientation or in different family situations, different cultural groups, men and women. This means that we have new educational opportunities based on dialogue between the different groups that make up our society and others because we live in a society which is not only globalised in economic terms.

45. Vertovec S. (1996): “Multiculturalism, culturalism and public incorporation”, *Ethnic and Racial Studies*, 19, 1 (January), pp. 55-56.

46. Lamo De Espinosa E. (1995): *Culturas, estados, ciudadanos. Una aproximación al multiculturalismo en Europa*, Alianza, Madrid, p. 18.

This educational dialogue between people and members of the educational community is essential to show that it is possible to resolve our conflicts and respect cultural diversity. As Aubert (2004)⁴⁷ says:

This constant, reason-based dialogue which involves the entire educational community is that which makes it possible to discover the origins of conflicts and find alternative modes of operation. This approach offers a way of acting and thinking which has nothing to do with the consequences of the structuralist thinking of educational practice. Such consequences have to do with the mistaken belief that nothing can be done, that everything is conditioned by the system, that social or cultural origin negatively affects any social activity that overcomes inequality.

In our increasingly diversified societies, it is essential to achieve harmonious interaction and a will to live together among individuals and groups with cultural identities that are at once plural, varied and dynamic.

Policies that foster integration and the participation of all citizens guarantee social cohesion, the vitality of civil society and peace. Defined in this way, cultural pluralism constitutes the political response to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchanges and to full development of the creative capacities that drive public life.

Adela Cortina⁴⁸ believes that it is essential to have intercultural dialogue in everyday life, based on the following assumptions:

... it is important to respect cultures because individuals derive their identity and self-esteem from them and in principle one cannot dispense with the wealth that a culture can bring, but at the same time this respect must lead to a dialogue enabling citizens to discern which values and customs it is worth strengthening and which to discard.

Cultures are neither static nor homogeneous, they evolve, they have learnt from one another over the course of time, and they are dynamic; and it may be assumed that, in future, the same will not only happen, but will happen still more, bearing in mind the greater contact that exists at local and global level. It is therefore realistic to assume that the living together of people with different cultures will increasingly promote dialogue and mutual learning, bearing in mind also that each of us is intercultural.

This dialogue must not only be a matter for leaders, but starts at school, in the local neighbourhood and at the workplace. As long as there are ghettos, as long as everyday life is not genuinely intercultural, it will continue to appear that there is a gulf between cultures, when in reality they are very much in tune with each other provided they are not interpreted in a narrow-minded, disparaging and biased way. Making everyday life intercultural means ensuring that each culture will give the best of itself. For this reason, intercultural dialogue in everyday life is essential to the process of becoming a citizen.⁴⁹

47. Aubert A., Duque E., Fisas M. and Valls R. (2004): *Dialogar y transformar. Pedagogía crítica del Siglo XXI*, Graó, Barcelona, p. 22.

48. Adela Cortina is Professor of Ethics and Political Philosophy at the University of Valencia and Director of the ÉTNOR Foundation.

49. Cortina A. (2005): "Europa intercultural", *El País* – "Opinión", 22 November 2005. Information taken from the website of Aula Intercultural (www.aulaintercultural.org).

Furthermore, this idea of implicit dialogical modernity⁵⁰ therefore enables us to demonstrate the positive possibility of resolving and managing differences and diversity on the basis of equality of rights and respect by developing intercultural communication. Habermas (1998)⁵¹ identifies the following four fundamental characteristics in the process of dialogue:

... a) no one who can make a relevant contribution may be excluded from participation; b) everyone is given the same opportunities to make their contribution; c) the participants have to say what they think; d) communication must be free from coercion, both internal and external.

Despite the difficulties involved in dialogue, it seems obvious that it is increasingly important to achieve effective intercultural communication. Alsina⁵² offers us, based on Escoffier, a guide to successful intercultural dialogue:

1. Nothing is immutable. When a dialogue is started, one must be potentially open to change.
2. There are no universal positions. Everything is subject to criticism.
3. One has to learn to accept conflict and the possibility that feelings might be hurt.
4. There is a certain perversity in the history we have been taught. Our identities have been formed in opposition to that of others.
5. Nothing is closed. Any question can always be reopened.

Referring to the documents of international organisations, we find that UNESCO⁵³ also has the following to say about intercultural dialogue:

“The world’s cultural wealth is its variety in dialogue. While each culture draws from its own roots, it must not fail to blossom when crossing other cultures.”

Therefore, it is not a matter of identifying and safeguarding every culture in isolation, but rather of revitalising them in order to avoid segregation and cultural entrenchment and prevent conflict.

This cultural dialogue has taken a new meaning in the context of globalisation and the current international climate in politics. It is thus becoming a vital means of maintaining peace and world unity.⁵⁴

There is a need to reinforce practical and effective action in this domain in order to eradicate stereotypes and to promote intercultural understanding, universally shared values, human rights, as well as balanced and equal gender relations. These goals should be achieved with the support of international networks and organisations interested in intercultural and inter-religious dialogue, NGOs, local and regional inter-religious associations, politicians and all educational players involved in building an intercultural society through a range of programmes.

50. Term used in Aubert’s critical pedagogy.

51. Habermas J. (1998): *The inclusion of the other*, MIT Press, Cambridge, Mass.

52. Alsina M. R. (1999): op. cit., p. 242.

53. www.unesco.org/new/en/culture/themes/dialogue.

54. Idem.

As educators we have to be aware that this area of work is also one of the pillars of sustainable development. It is no accident that such projects as the World Social Forum, a platform for social movements from all over the world, is arousing such interest in our societies and is being studied on both sides of the Mediterranean. There is a shared need to express new ways of communicating, thinking, feeling and acting which are generating new alternatives in not only the social but also the educational sphere and we find, for example, such slogans as “Another education is possible”. The Mediterranean is, moreover, a clear example of cultural cross-fertilisation over the course of time, and so it is important to discover and recognise the intercultural origin of our cultures.

The new critical pedagogy according to Aubert,⁵⁵ “whose main aim is to combat inequalities through innovatory educational theories and practices”, is also of key importance if we want to achieve an education in which inclusion is a rising value by which to work in order to adopt an innovatory approach to education that can overcome the barriers generated by inequality.

Traditional educational practices have been based on ethnocentric and relativist approaches and in many cases have generated new forms of racism. Aubert therefore proposes dialogical learning as a new conception of critical pedagogy.⁵⁶

2.3.1. The objectives of intercultural dialogue

The first step will be to identify the foundations on which intercultural exchange is based. An intercultural dialogue must be started in order to get to know others. This dialogue must be critical, but also self-critical. As Weber (1996) points out, interculturalism, if properly understood, begins with oneself.

Secondly, we have to eliminate the negative stereotypes which each culture produces of other cultures. Throughout history, peoples have dehumanised other peoples because they have wanted to represent them as their enemies based on interests of different kinds depending on the particular time. This process led to the creation of the inhuman other and some of these stereotypes are still commonly found in cultures today. In fact, what is required from intercultural education is a change of mentality.

Third, intercultural negotiation must be started from a position of equality. This does not mean disregarding the existence of international powers which frequently create an imbalance. We must be aware of this fact and, as far as possible, attempt to restore the balance. In any event, neither paternalism nor victimhood are positive attitudes for intercultural negotiation. Neither must we fall into the trap of blind voluntarism. The challenge of interculturalism will come up against the intransigent positions of cultural racism, but also against the political and economic interests of states, which create the image of their enemies as it suits them politically and economically.

Fourth, we have to relativise our own culture, which will help us to understand other, alternative values and, in some cases, accept them. This will bring us ever closer to an intercultural identity which will allow us to recognise that the values of our own culture are not the only ones, but are simply perhaps preferable, and that other cultures also have valid contents. Interculturalism seeks to turn them

55. Aubert A. et al. (2004): op. cit., p. 84.

56. Aubert A. et al. (2004): op. cit., p. 123.

into a space for negotiation, which must tend to become a space for co-operation and, ultimately, a space for a new humanity.

2.3.2. Competences in the area of intercultural dialogue

The skills and competences which we need today to be active, responsible and intercultural citizens can be acquired through learning in all fields and contexts. We have already mentioned that there can be no question of establishing competitive relations between formal, non-formal and informal education, as they must complement one another.

But what is certain is that there is a growing need for specific training in intercultural competences for young people and their educators, and that this also includes the non-formal education field.

This will help us to gain a better understanding of the processes of cultural exchange and interaction and will enable people to discharge their professional responsibilities more effectively.

Next, we will explain the three basic competences which are required, namely intercultural, cognitive and emotional competence.

A. Intercultural competence

Intercultural competence is a key element in the intercultural professional attainment and a basis for exercising citizenship. It is a cross-disciplinary resource and attribute which is useful to everyone, and especially to those working with people from other cultures.

The concept of competence has been used by various authors as a synonym of professional capability, qualification, authority, etc. We will interpret it in our study as a “set of knowledge, skills and values necessary for the development of intercultural action-education”.⁵⁷ It therefore implies the availability and use of a set of knowledge, skills and attitudes which make it possible to perform the task of intercultural communication and overcome any challenges and difficulties which might arise as a result of cultural interactions.

According to Alsina, based on Chen and Starosta (1996)⁵⁸, intercultural competence is the “ability to negotiate cultural meanings and communicate effectively in accordance with the participants’ multiple identities”.⁵⁹ We must bear in mind that effective communication does not mean totally controlled, unambiguous communication.

The theory of communication holds that perfect communication, including between persons of the same culture, is very difficult. People interpret messages according to their knowledge, which may or may not match that of the author of the messages.

57. Lafraya S. (2006): *Gestión y dinamización de grupos de voluntariado ambiental*, Environment Department of the Government of Andalusia, Sevilla.

58. Chen G. and Starosta W. J. (1966): “Intercultural communication competence: a synthesis” in B.R Burelson and A.W. Kunkel (eds.) *Communication Yearbook 19*, London, Sage, p. 366.

59. Alsina M. R. (1999): op. cit., p. 235.

We have to bear in mind that interpretations are neither universal nor atemporal. In other words, they vary from one culture to another and also change, over time, within one and the same culture. This is an important point in the case of intercultural communication, as regards the different categories of interpretation and use, because it has to be remembered that people from other cultures do not necessarily make ill-intentioned or malicious use of our discourse, but simply apply different interpretative criteria. If this is not taken into account, misunderstandings and conflicts may arise. It is essential that we be prepared for this because to understand others it is necessary to understand also their failure to understand and to take these factors into account.

Communication is effective when a degree of understanding acceptable to the discussion partners is achieved. It is not perfect communication, but simply adequate communication. Despite this being the bare minimum, we have to say that, where intercultural communication is concerned, we are faced with a challenge which is by no means easy.

We have to add to this the problem of language because when we communicate in our own language and with someone from our own culture, we are not too aware of the communication process. In intercultural communication, however, we are usually much more aware of the different components of the communication process. This is certainly due to the difficulties inherent in intercultural communication. The people most predisposed to intercultural contacts know about the difficulties that arise in communication between people of different cultures and different mother tongues.

If intercultural competence is to be achieved, there must be synergy between the cognitive and emotional spheres in order to produce appropriate intercultural behaviour. We will therefore proceed to a study of the other competences.

B. Cognitive competence

By intercultural cognitive competence we mean that possessed by persons who have a high degree of self-awareness and cultural awareness.

This means in the first place that we have to be aware of our own cultural characteristics and our own communicative processes and make an effort to achieve a new self-knowledge, or what might be called self-recognition.

This aspect is very useful and rewarding in practice because it is in contacts with people from other cultures that we become aware of many of our cultural characteristics, which in other circumstances would go unnoticed by us.

Second, we have to get to know other cultures and their communication processes. It should be remembered that the image we mostly have of other cultures depends on the references we have of them or on the image conveyed by the media, on the way history has been recounted and the way our relations with them have been explained to us.

Rethinking our own culture from the perspective of other cultures can therefore be a highly stimulating and rewarding exercise allowing us to achieve a greater self-awareness. Sometimes it is necessary to stand back in order to evolve and discover new viewpoints and learn new things, and, as frequently suggested by

Colectivo AMANI,⁶⁰ the team specialising in intercultural education, think, feel and act on the basis of interculturalism.

Communication is not only an exchange of messages. Alsina tells us that it is a construction of meaning. Discourse can be read on several levels to which only people with a good knowledge of the culture of origin have access, but there is always a certain degree of uncertainty. Uncertainty is a cognitive phenomenon which affects our communication to some extent because it puts us in a situation of doubt, insecurity and vulnerability. The maximum degree of uncertainty makes communication very difficult, but the minimum may make for boring interaction. Effective communication occurs where the uncertainty is situated at mid-point.

To establish intercultural communication, a minimum of knowledge and also a common language are needed. It is becoming increasingly necessary to have access to and promote knowledge of other cultures as that will help us to have fewer misunderstandings.

It is obvious that a good knowledge of other cultures will permit more effective intercultural communication. We have to acknowledge that we usually have a very poor knowledge of other cultures. Most of the time our knowledge of them is based on the ethnocentric position of our own culture, as we have already mentioned, and its stereotypes. As noted by Alsina, only true, just and humanist interculturalism can demystify stereotypes and false images.

Lack of knowledge produces a tendency to use stereotypes. A stereotype is a simplification of reality. When we do not have too much information on a subject, we use clichés which offer us a socially acceptable but false interpretation. A deeper knowledge of others serves to overcome stereotypes and forces us to seek alternative interpretations to those found in the clichés. This means increasing our level of cognitive complexity because, to have a broader and more subtle view of others, we also have to be capable of less rigid, adaptable interpretations.

Lastly, to acquire intercultural cognitive competence it is necessary to put meta-communicative processes into practice, that is to be capable of explaining what we mean when we say something. In intercultural communication, any assumptions or concepts that we take for granted must be explained. This leads to a form of communication that is certainly less agile, but it is indispensable to have stricter control over the ways others interpret what we say or, in many cases, what we mean.

C. Emotional competence

Emotional intercultural competence occurs “where people are capable of projecting and receiving positive emotional responses before, during and after intercultural interaction”.⁶¹ In intercultural communication and dialogue, emotional relations are of fundamental importance and it is necessary to manage them with extreme sensitivity.

60. For more information on the Colectivo AMANI, see www.aulaintercultural.org/auteur.php3?id_auteur=159 (Spanish only).

61. Alsina M. R. (1999): op. cit., p. 239.

Alsina⁶² expresses the following view on the issue of the emotional element in intercultural communication:

One of the emotional problems of intercultural communication is anxiety. Anxiety is an emotional element which can disrupt intercultural interaction. It is an emotional response to situations in which it is anticipated that there may be negative consequences. It is a general imbalance which makes us feel ill at ease or concerned. If the level of anxiety experienced is too high, our intercultural communication will be ineffective, but if, on the contrary, it is too low, there will be no motivation to initiate communication.

For this reason, some of the skills to be developed will be tolerance of ambiguity and control of anxiety. If this competence is to be exercised and if our intercultural work is to serve an educational purpose, we have to be capable of acting effectively precisely in situations where the information we need to act effectively is unknown.

Empathy, understood as the ability to identify with others and feel what they feel, is the other basic competence to be developed. In other words, we must be capable of understanding and experiencing the feelings of others, but by putting ourselves "in their shoes", and on the basis of their cultural references. There must therefore be listening and expression skills which in turn help to change superior-inferior relations in one way or the other.

Lastly, motivation is another important element and it is therefore essential to feel interest in other cultures. This interest or desire cannot be anecdotal, exotic or aimed at reasserting the rightness of our values in relation to other cultures. We must recognise the desire to acquire knowledge, learn and break down cultural barriers, and to recognise ourselves.

Table 3: Intercultural educational desire

The desire to know	The desire to learn
Understood as curiosity to know other cultures with similar or different ways of doing things, but without falling into the trap of exoticism, thus confining oneself to a superficial view of cultures	Understood as a favourable disposition towards learning in order to benefit from intercultural communication and receive symbolic or material gratifications.
The desire to break down cultural barriers	The desire to recognise ourselves
Understood as the challenge of developing an unprejudiced view, understanding other models for interpreting reality and being positively disposed to change and to working with alternative viewpoints	To know ourselves again, rebuild our identity. If we form our personal identity thanks to others, it is thanks to other cultures that we have a cultural identity. Our personal identity is plural, as is the identity of others

Lastly, cultural cross-fertilisation is something which tends to be overlooked, anything which gives a "positive" image of the country's cultural identity being assumed to be one's own. However, to establish a genuine intercultural dialogue respecting the principles analysed hitherto, it is necessary to speak not only of

62. Ibid., pp. 239-240.

the right to difference, but also of the right to similarity, as a right to recognition in other cultures. The point is to discover the intercultural origin of our cultures.

Thinking on intercultural dialogue must therefore lead to the finding that truth is plural and relative and that each culture has to work on widening its own horizons if it wants to understand the values of others more freely and more objectively and if its communication is to be really educational.

2.3.3. Inter-religious dialogue

Regarding inter-religious dialogue, we can say that it represents a key aspect of intercultural dialogue and refers to the promotion of dialogue between different religions and spiritual traditions in a world in which intra- and inter-religious conflicts are intensifying, owing to ignorance of the spiritual traditions and culture of others.

Panikkar⁶³ highlights the vital need for dialogue, not only because the human being is a dialogical being, but because “without dialogue, religions become entangled in themselves or fall asleep at their moorings and sink”. It is also the only way in which historical and religious traditions can be creatively transformed, can enter into dialogue and can open up to one another to avoid or overcome fanatic or fundamentalist reactions.

From UNESCO's viewpoint, the purpose of dialogue in this field is recognition of the closeness of spiritual values and a commitment to inter-religious dialogue through formal declarations approved at meetings.

The organisation has always endeavoured to bring together eminent religious figures belonging to the monotheistic religions and spiritual traditions of the world with secular intellectuals known for their thinking and research on religion (historians, specialists in the history of religion, anthropologists, sociologists, philosophers, etc.), by means of thematic meetings and interdisciplinary studies whose main aim is to teach inter-religious dialogue, with help from the network of UNESCO chairs.

There is a growing recognition today that dialogue between religions must be used as a mechanism for contributing to social cohesion and stability throughout the world. Religious leaders are being asked to intensify dialogue within and between the different communities so that they come to appreciate the fundamental ethical values shared by all religious and humanist currents and act in accordance with those values.

One example of such action is the 2nd World Congress of Imams and Rabbis for Peace, held in Seville (March 2006), sponsored by the Foundation Three Cultures of the Mediterranean,⁶⁴ at which over 250 representatives of different religions came together to exchange opinions and express their rejection of violence and all fundamentalism in the name of religion.

→ 2.4. Intercultural education

The education we received was marked by established norms corresponding to different types of interests depending on the time. As a result, a series of prejudices and

63. Panikkar R. (2002): *El diálogo indispensable. Paz entre las religiones*, Península, Barcelona, p. 32.

64. Information taken from the website of the Three Cultures Foundation (www.tresculturas.org).

racial stereotypes grew up which are difficult to change if, in addition, one has not had the opportunity to know and live in a peaceful educational and interpersonal context. In some cases these prejudices met socio-political and economic interests, so that, as Adorno has pointed out, the solution is often very complex and conflictual.

The goals of intercultural education are therefore increasingly necessary today: education in the values of peace, human rights, interculturalism, respect for difference and a positive view of diversity, which place us in a new model of society and mankind.

For this purpose it is necessary, on the one hand, to address realistically the complexity of the educational environment and also make a critical analysis of the cultural, social and political environment in which education took place.

But here we are faced with a difficulty, which is that we can state generally that in, for example, nearly all the countries participating in the Euro-Med Youth and Youth in Action programmes, we have been educated from a monocultural perspective, and that is one of the greatest obstacles to achieving peaceful intercultural coexistence. This calls for learning and the promotion of positive and rewarding experience of difference and diversity, which therefore means choosing a new path of understanding between different peoples which, in the words of García (1994),⁶⁵ “can overcome the irrational mechanisms supporting the myth of interethnic relations in the service of a system of domination”.

Culture is a symbolic representation of lived reality. A humanist culture which advocates an open society cannot but be universal. Intercultural education leads to the establishment of a humanist or universal culture. For this reason, to quote Galino,⁶⁶ “interculturalism may be seen as the search for a new humanism”.

Where teaching is concerned, it can be said that interculturally oriented curricula should aim to develop the human personality as a whole and that we therefore have to include the study of other cultures. This involves an attitude of openness, friendship, understanding, sympathy and empathy towards others, whatever their cultural origins, guided by the ethical principle of equal dignity of all human beings.

To quote Galino again,⁶⁷ “intercultural teaching must be familiar with the multiple ways in which the different cultures approach reality”.

In intercultural education there are no dominant or dominated, greater or lesser, cultures. There are cultures related to one another. In defining the concept of interculturalism we might say that the different cultures represented are situated on a symmetrical plane of equality and intercommunication. Here, there can be affective solidarity, exchange and interaction based on empathy. Here, the most important thing is not a comprehensive knowledge of each culture, but the dynamics of intercultural communication.

65. García J. A. (1994): “La educación intercultural en los ámbitos no formales”, *Revista de estudios sociales y sociología aplicada, Documentación social*, 97, October-December, p. 152.

66. Galino A. and Escribano A. (1990): *La educación intercultural en el enfoque y desarrollo del currículo*, Narcea, Madrid, p. 21.

67. *Ibid.*, p. 21.

Seen from Galino's perspective, an intercultural education requires clarification of the web of interests of power and oppression which some peoples have exercised over others in the course of history and which has remained hidden behind the mask of culture.⁶⁸

It is therefore our duty as teachers to reveal the deceit perpetrated in the name of different interests and to educate by fostering critical and clear-sighted minds and hearts that are open to diversity and to intercultural dialogue, to create educational spaces for mutual recognition between people and cultures who, being aware of their differences, seek to transcend them without relinquishing their respective identities.

Intercultural education emerges in response to the conflicts that occur in multicultural societies. Its aim is to promote an encounter and an exchange on an equal footing between different groups or communities. The aim, according to the Colectivo AMANI,⁶⁹ is:

... that the "hosting" society should:

- 1.3. Be aware of and modify the stereotypes and prejudices that it has with regard to the different minority groups.
- 1.4. Promote a knowledge and a positive and critical assessment of minority cultures.
- 1.5. Seek to raise awareness of the need for a fairer world.
- 1.6. Promote attitudes, behaviour and positive social changes that prevent discrimination and foster positive relations, making possible the specific development of minority cultures.

Ethnic minorities are likewise urged to:

1. Be aware of and modify the stereotypes and prejudices they have with regard to the majority.
2. Promote a knowledge and a positive and critical assessment of the majority culture.
3. Make known their own culture.
4. Promote attitudes, behaviour and positive social changes that prevent discrimination and improve their living conditions.

In 1994⁷⁰ the Commission of the European Communities defined it as:

... a set of educational practices designed to encourage mutual respect and understanding among all pupils, regardless of their cultural, linguistic, ethnic or religious background.

Intercultural education is a concept open to differing interpretations whose content depends to a large extent on who formulates them and puts them into practice. What is beyond doubt is that we must endeavour to inculcate the positive value

68. *Ibid.*, p. 25.

69. Colectivo AMANI (1994): *Educación intercultural. Análisis y resolución de conflictos*, Popular, Madrid, p. 17.

70. Quoted in Besalú X., Campani G. and Paludarias J. M. (1998): *La educación intercultural en Europa. Un enfoque curricular*, Pomares Corredor, Barcelona, pp. 71-72.

of plurality because, as Ettore Gelpi⁷¹ says, “it is the road to humanisation and personal enrichment”. And also a road beset with tensions and conflicts, which is why it is necessary to be educated in dialogue and positive conflict management, the ultimate goal of education for peace.

→ 2.5. Education for peace

Education for peace has a history of its own and has produced a historical legacy. From a modern standpoint we can say that it was born with the pedagogical renewal movement of the new school at the beginning of the 20th century, but we must not forget that, throughout history, non-violence and peace have been taught with varying degrees of success.⁷²

Education for peace according to Olmedo and Alvarez,⁷³ who have held numerous workshops on education for peace and tolerance and have reflected on its educational application, “is and pursues an education in values such as justice, solidarity, tolerance, self-reliance, decision-making, etc.”. But at the same time it calls into question “those values which violate the culture of peace, such as discrimination, selfishness, blind obedience, conformism and indifference”.

Based on past initiatives and current reality, we can say that it is not, and must not be, an isolated response to a particular problem. It has become a necessity today because of violence, the North-South imbalance, the violations of human rights, racism, xenophobia, anti-Semitism, inequality in human and inter-ethnic relations and other forms of exclusion on the grounds of religious and ethnic beliefs. All these things cause us to set new requirements for education for peace.

In this connection, it is important to note the enactment by the Spanish Parliament on 30 November 2005 of Law 27/2005 on the Promotion of Peace Education and the Culture of Peace (BOE (official gazette), No. 287 of 1 December 2005). It was a novel piece of legislation, unprecedented in international law, which sought to raise a concept, the culture of peace, to the status of law. This concept was promoted by Federico Mayor Zaragoza when he was Director General of UNESCO, and then included in various UN declarations, especially the Programme of Action for a Culture of Peace approved by the UN General Assembly in 1999.

Education for peace and the culture of peace, as such, have been areas of work for civil society, not-for-profit associations, NGOs and certain individuals of international standing. Starting in the mid-1980s, various bodies formed a movement of opinion, both theoretical and practical, pedagogical and research oriented, on education for peace.⁷⁴

71. Gelpi E. (1998): “Interculturalidad, dominaciones y conflictos internacionales”, in Besalú X., Campani G. and Palaudarias J. M. (1998): op. cit., pp. 19-42.

72. Olmedo A. and Alvarez C. (1997): *Taller de educación para la paz, la solidaridad y la tolerancia*, Government of Extremadura, Badajoz, p. 37.

73. *Ibid.*, p. 17.

74. “El fomento de la educación y la cultura de la paz, por ley” by Manuel Dios, who chairs the Galician Seminar on Education for Peace and heads the Culture of Peace Foundation in Galicia. Information taken from the website (www.sgep.org).

The concept of a “culture of peace”⁷⁵ is used in many different spheres, including the political. The spread of the concept and the publication of the World Report on the Culture of Peace midway through the decade owe much to the setting up of the Culture of Peace Foundation and the increasing development of activities in formal and non-formal education in four thematic areas related to education for peace, namely: education for peace, human rights and democracy; the fight against exclusion and poverty; intercultural dialogue, conflict prevention and the consolidation of peace. All this is closely related to the proposal by the UN High-Level Group for the Alliance of Civilisations.

By this legislation the Spanish Government undertakes to promote the teaching of academic subjects in the formal education system in accordance with the values inherent in the culture of peace. It will do this by encouraging the inclusion of these values in textbooks and in curricula, as well as in lifelong education for adults, the setting up of specialised university institutes in collaboration with the UN, and the peaceful settlement of conflicts, for which purpose teachers will be trained in appropriate strategies. In addition, arrangements for regular consultation with civil society organisations will be introduced, support will be provided for the carrying out of studies and research, and parliament will be informed of actions undertaken.

As we know, laws serve no purpose unless we observe and enforce them, unless we apply and promote them and ensure that schools and non-formal education institutions put them into practice by means of positive measures and actions.

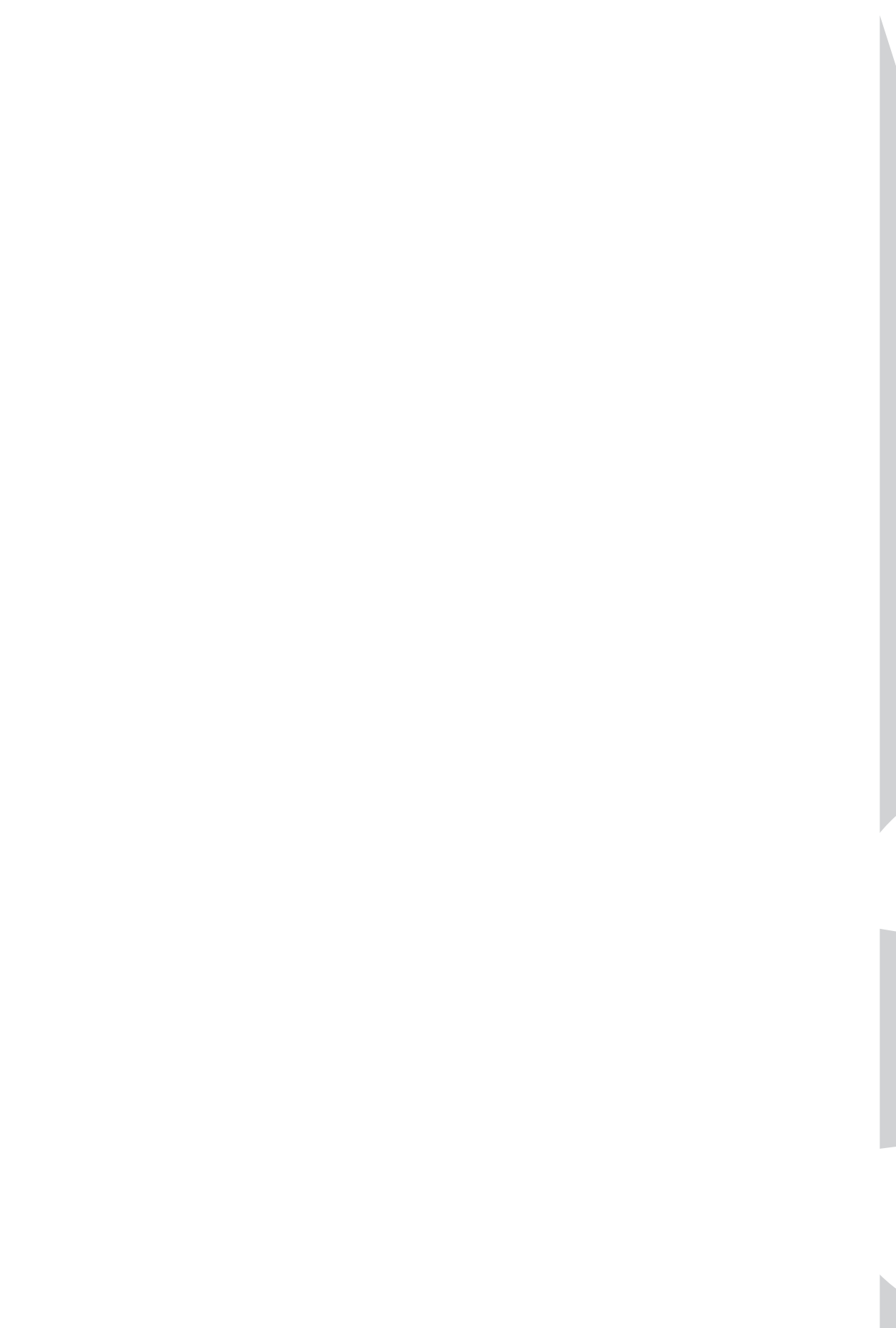
Everyone must be involved, the government, the regions, local authorities, education and culture departments, teacher training centres, guidance services, youth organisations and civil society, if this is to become a reality.

In this connection, Federico Mayor Zaragoza, Co-Chair of the UN High-Level Group for the Alliance of Civilisations, makes the following proposal:⁷⁶

... now it is imperative that all countries, on both sides, make an urgent call for dialogue and conciliation. Learning to live together, all of us different, but united by the same principles, “in brotherhood”, as described in Article 1 of the Universal Declaration of Human Rights. The immense majority of citizens of all cultures, beliefs and ideologies demand the right to live in peace, and it is incumbent upon all of us, in the exercise of our own rights and duties, to make that demand possible. We must make an urgent effort towards dialogue and conciliation, towards alliance rather than consultation. Identifying what unites us and evaluating what separates us, to forge our inevitably common destiny.

75. Proclamation by the UN of 2001-10 as the Decade of Non-Violence for the Children of the World.

76. Information taken from the website of the Culture for Peace Foundation (www.fund-culturadepaz.org/eng/english.htm).





Non-formal education and intercultural dialogue in the Euro-Mediterranean context

The programmes taking place under the banner of Euro-Mediterranean youth co-operation began 15 years ago under the title “Euro-Arab Dialogue of Youth and Students”.⁷⁷ Having started as a number of encounters between European political youth organisations and a small number of Arab youth networks, this dialogue was mainly political in nature, focusing on the Israeli-Arab conflict, as well as on other conflict situations in the region, such as the occupation of Western Sahara.

After this initial phase, the organisations that were behind this initiative⁷⁸ decided that it was time to broaden the dialogue to include a wider range of youth organisations.

Two Symposia on a Euro-Arab Youth Dialogue for Mutual Understanding and Co-operation were therefore organised in 1994 and 1996, in Malta and Hungary.

77. Auer B. (2000): “Training for Euro-Mediterranean Cooperation”, Coyote 3, p. 24.

78. We are referring to the European youth platforms that were active at that time and to the three networks of Arab youth and student organisations.

These symposia allowed a broader range of youth organisations in the two regions⁷⁹ to share their views on issues that young people experience in their daily lives: employment, religious concerns, xenophobia, conflict, education, etc.

In 1996, the participating countries came to the conclusion that co-operation between youth NGOs in Europe and the Mediterranean region should not exclude any country or territory and that co-operation should move beyond dialogue. Co-operation that takes place on a sub-regional or bilateral level should be stimulated, South-South or North-North. Co-operation should move beyond an exchange of views to include an exchange of experiences, knowledge, skills and methodologies applied.⁸⁰

Following the 1996 symposium in Budapest, a wide range of activities were undertaken by a number of diverse youth organisations (European Voluntary Service projects in the region, a peace cruise in the eastern Mediterranean and a variety of exchanges).

Based on this experience, we can identify three main objectives of international youth work:

Table 4: Objectives of international youth work

To strengthen local work	To encourage intercultural understanding and dialogue	To build an international youth movement
Work where international exchange is the means chosen to improve youth work on a local level. Exchanges of techniques and experiences that have the specific objective of strengthening youth work at local level	Work where international and intercultural exchange is the goal as well as the means. The exchange has the object of fostering knowledge about other cultures and the spirit and value of internationalism ⁸⁰	Work where international exchange is the means of gathering young people behind a goal or principle that can subsequently be used or advocated in a local setting and which refers to the slogan widely disseminated among youth social movements: "Think globally, act locally"

A review of these experiences leads us to conclude that international youth work as practised in the Euro-Mediterranean co-operation programmes in the last two decades has been predominantly about encouraging intercultural understanding and dialogue and building an international movement. The added advantage of this type of non-formal education activity is that youth organisations have been encouraged to become involved in, and committed to, numerous cultural exchanges and political dialogues at Euro-Mediterranean level, and this has also had an impact on specific activities at local level (although sometimes only as a by-product).

79. Europe and the Mediterranean.

80. Auer B. (2000): "Training for Euro-Mediterranean Cooperation", Coyote, 3, p. 25.

81. Term used by Auer before "interculturalism" gained explicit recognition. We have to remember that co-operation is born with a political goal.

We need to be aware of the great variety of youth initiatives taking place in the towns and cities of Europe and the Mediterranean in the field of non-formal education and intercultural dialogue, and recognise them.

In Europe, as in other continents, the culture is misused to justify intercultural and inter-religious conflicts. The Council of Europe is convinced that intercultural communication is essential both in preventing conflict and in reconciliation. The new intercultural dialogue and conflict prevention project is aimed at analysing the sources and mechanisms of intercultural and inter-religious conflicts.⁸²

What is needed today is increased understanding and dialogue concerning the situation of young people in all these different areas, and increased understanding of the working conditions of organisations and collectives. What is needed is more exchanges, information, research and training to develop, on the basis of the experience gained, a youth participation and training strategy focusing on the values underlying intercultural dialogue and the need for it in the Euro-Mediterranean context in the 21st century, as well as to identify problems, review current co-operation and establish the possibility of creating new paths for co-operation between Europe and our neighbours around the Mediterranean Basin.

It is for this reason that the European Commission and the Council of Europe have established, as one of their priorities, work and training with the European and Mediterranean countries that are signatories to the Barcelona Declaration within the partnership on youth.

82. Information taken from the website of the Council of Europe
(www.coe.int/t/dg4/cultureheritage/default_en.asp).

Appendix 1

A decade of the partnership between the European Commission and the Council of Europe in the field of youth with a specific view on co-operation in the Euro-Mediterranean region

by Hanjo Schild

In general terms, both the European Commission and the Council of Europe have specific policies and programmes in place to take action in various policy fields, focusing as well on the Euro-Mediterranean region. In a growing number of relevant fields of action, the two institutions have set up a close co-operation which is a perfect example of how the joint engagement of the two partners in the field of democracy, cultural diversity and respect for human rights can achieve positive results.

Since 2001, co-operation between the two institutions has been formalised by the “Joint Declaration on Co-operation and Partnership” between the Council of Europe and the European Commission. A further step was taken in May 2007 with the signing of a “memorandum of understanding”. For the youth sector, this memorandum underlines that the two partners “will strengthen their co-operation in the youth field by developing and taking part in programmes and campaigns to empower young people to participate actively in the democratic process and by facilitating youth exchange”.

However, co-operation between the Council of Europe and the European Union in the youth field has already lasted much longer. Since 1 November 1998, that is, for more than 12 years, the partnership between the European Commission and the Council of Europe in the field of youth has taken the form of consecutive agreements or “covenants” between the two institutions, focusing in a first stage on “European youth worker and youth leader training” (“Training Covenant”). In 2003, the “Training Covenant” was complemented by two further covenants, one on “Euro-Mediterranean co-operation,” and another one on “Youth research”. All three covenants expired during the spring of 2005. From then, both partners agreed to strengthen co-operation, to replace the existing partnership joint programmes by one single umbrella agreement, and to sign a “Framework Partnership Agreement” for the first period 2005-06, followed by a second one for 2007-09 and recently a third one for 2010-13.

Today, the work programme covers a wide range of activities in support of youth work, for both practice and training, youth policy development and youth research. Furthermore, it has a specific regional focus in South-East Europe, eastern Europe and the Caucasus, and the Euro-Mediterranean. In 2009 Africa-Europe youth co-operation was added to the joint programme, co-ordinated by the North-South Centre of the Council of Europe. The aim of today’s EU-Council of Europe youth

partnership is to provide a framework for the joint development of co-operation and a coherent strategy in the field of youth, particularly in the following areas:

- European citizenship, human rights education, and intercultural dialogue;
- social cohesion and equal opportunities;
- quality in youth work and training, recognition and visibility of youth work;
- better understanding and knowledge of youth and youth-policy development.

The EU-Council of Europe youth partnership has produced a number of flagship projects which have set standards throughout Europe. The following projects, for example, can be mentioned. They are in no particular order, and those not listed are equally important:

- in the field of training, the Advanced Training Course for Trainers in Europe (ATTE) in 2003 and in 2009/10 the long-term training course Trainers for Active Learning in Europe (TALE); in addition, the training courses on European citizenship for youth workers/youth leaders;
- in the field of knowledge production, the European Knowledge Centre for Youth Policy (EKCP), in which today 40 countries participate, the promotion of networking between research, policy and practice, and the thematic expert seminars and workshops on youth relevant topics such as employment, inclusion, participation, volunteering, history of youth work, and so on;
- in the field of youth policy, co-operation in regional seminars in eastern Europe and the Caucasus, South-East Europe, and the Russian Federation, leading to the development of youth policy standards and a closer co-operation in the region;
- in the field of intercultural dialogue and human rights education, the co-operation with the Euro-Mediterranean region and since 2009 the new pillar, Africa-Europe youth co-operation, in which mainly capacity-building activities enrich the scope of activities.

The purpose of Euro-Mediterranean co-operation was, from the outset, to ensure complementarity and coherence between the work of the two institutions in the region. The main aim of this partnership was to provide further quality training and learning opportunities for youth workers and youth leaders active in Euro-Mediterranean youth projects, based on intercultural learning, citizenship and participation of young people, human rights, democracy, women's and minority rights, and so on. The objectives of the programme were, amongst others, to increase the quality and quantity of Euro-Med intercultural youth projects, to provide educational tools, to develop existing networks of trainers and youth workers active in Euro-Med youth projects and to provide possibilities for dialogue between the main stakeholders in practice, policy and research. Today, a shift from organising training seminars to more political events has been considered necessary, without losing track of capacity-building measures for youth workers.

The main types of activities over the last six years were as follows:

- a series of training courses, particularly on areas such as intercultural dialogue, human rights, participation, citizenship, women and minority rights, and an advanced training course for Training Active Trainers in Euro-Mediterranean Youth Work (TATEM);
- thematic seminars with participants from the Euro-Med region within the University on Youth and Development, which takes place annually in Mollina, organised in co-operation with the European Youth Forum and the North-South Centre;

- seminars focusing on the various roles of youth policy, youth research and youth work/youth organisations in the definition of youth policy in the Euro-Med region, and round table discussions on youth policy development and youth policy co-operation.

A specific information and publication strategy aims at making the results of the EU-Council of Europe youth partnership more visible, including those in the Euro-Med framework. Since 1998, 12 T(raining)-Kits have been published, focusing on relevant topics of youth work practice. They have also been translated into various languages and are used in training activities across Europe and beyond. The publication on Euro-Mediterranean youth work, *Mosaic*, will be made available at least in English, French and Arabic. The joint magazine, *Coyote*, deals with issues around “youthwork/knowledge/policy”; so far, 17 issues have been published. The results of the expert seminars and workshops are published in a series of research and youth knowledge books. EU-Council of Europe youth partnership newsletters and the partnership web portal (<http://youth-partnership-eu.coe.int>) provide relevant information on ongoing activities and their results.

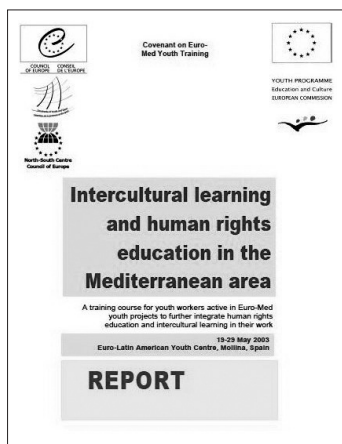
The main stakeholders in the partnership between the European Commission and the Council of Europe in the field of youth are the European Youth Forum, international youth NGOs, the national agencies for the Youth in Action Programme and the SALTO resource centres, particularly the Resource Centre on Euro-Mediterranean Youth Co-operation, the communities of trainers and those of youth researchers across Europe; also included are policy makers in the public administrations and youth ministries in the member states, and the various partners in the Euro-Mediterranean region, for example, the League of Arab States, the Anna Lindh Foundation and the Euro-Med Platform.

All the activities are co-ordinated by a team, which is responsible for the implementation, the monitoring and the visibility of its actions; it is located in the Department of Youth of the Council of Europe.

The European Commission and the Council of Europe consider their partnership in the field of youth as a very useful tool in building on the strengths of each institution and enhancing co-operation between the two institutions in the youth field in the given areas and beyond.

Appendix 2

List of publications of the Euro-Mediterranean strand of the partnership between the European Commission and the Council of Europe in the field of youth



Report entitled *Intercultural learning and human rights education in the Mediterranean area*, a training course for youth workers active in Euro-Med youth projects to further integrate human rights education and intercultural learning in their work.

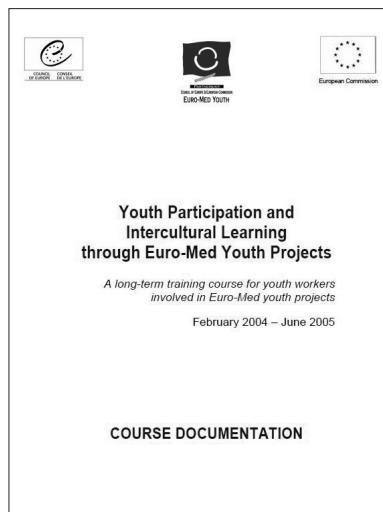
Euro-Latin American Youth Centre, Mollina, Spain, 19-29 May 2003

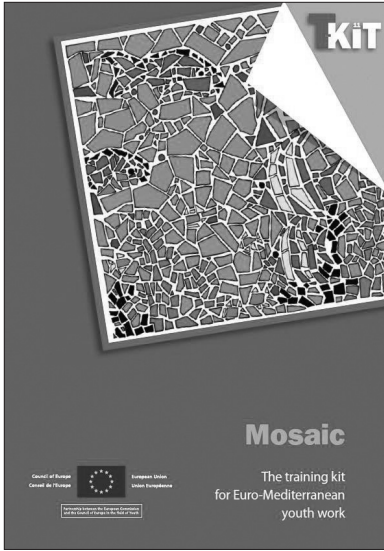
Presents the structural and pedagogical context of the course, including the conclusions and outcomes generated by participants.

Report of the long-term training course for youth workers involved in Euro-Med youth projects, *Youth participation and intercultural learning through Euro-Med youth projects*

February 2004-June 2005

Provides an overview of the course that aimed at developing the capacity of youth workers to plan, manage and evaluate sustainable youth projects, presents the local youth pilot projects initiated during the course addressing citizenship, environmental protection, and women's and human rights. The report is structured according to the phases of the long-term training course: introduction and project development seminar (European Youth Centre Budapest, February 2004), project implementation phase, and evaluation seminar (Amman, Jordan, June 2005).





Mosaic – The training kit for Euro-Mediterranean youth work

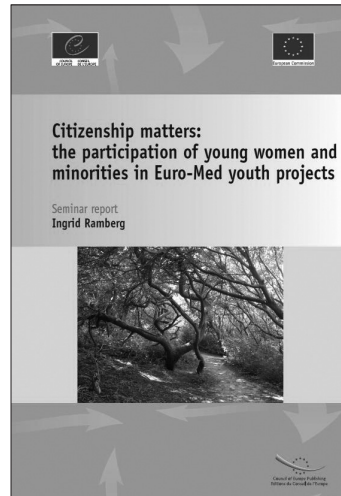
In line with the T-Kit series developed within the EU-Council of Europe youth partnership, *Mosaic* is intended to provide theoretical and practical tools for youth workers and trainers to work with and use when training people. It aims to be a tool that supplies youth workers, trainers and project leaders interested in Euro-Mediterranean youth co-operation with starting points, essential information and methodological proposals enabling them to understand, address and question common issues present in the reality of Euro-Mediterranean youth projects. A special feature of *Mosaic* as a T-kit is the fact that it does not focus on one topic, but complements all the other T-kits by reflecting and exploring the specificities of the Euro-Mediterranean region and the specific objectives and issues of the Euro-Med Youth Programme, based on thematic areas reflecting the specific fields of co-operation being developed through youth projects.

Seminar report Citizenship matters: the participation of young women and minorities in Euro-Med youth projects

Alexandria, Egypt, 19-29 April 2004

The report, written by Ingrid Ramberg, gives an overview of the seminar proceedings, featuring the inputs by the speakers, workshop discussions, and conclusions by the participants.

The report is available in English and Arabic.



Youth Policy - Here and Now !



**11 - 14 September 2005
Alexandria - Egypt**

Seminar report *Youth Policy – Here and now*

Alexandria, Egypt, 11-14 September 2005

This publication summarises the outputs of various seminar sessions that provided an opportunity for the young people, governmental employees, researchers and NGO representatives from the European and Mediterranean countries to meet and learn from each other, exchange experiences and identify challenges for youth policies.

The report is available in English and Arabic.

Report of an international round table *Youth policy and research development in the Euro-Mediterranean cooperation framework*

Cairo, Egypt, 30 May 2006

Co-organised by the League of Arab States, the Swedish Institute in Alexandria and the partnership between the European Commission and the Council of Europe in the field of youth, the round table was attended by a series of national and international organisations active in the Mediterranean region which had an opportunity to share experiences and challenges met in the process of developing and implementing youth policy plans and projects. The round table identified common strands and future interests in youth policy co-operation.

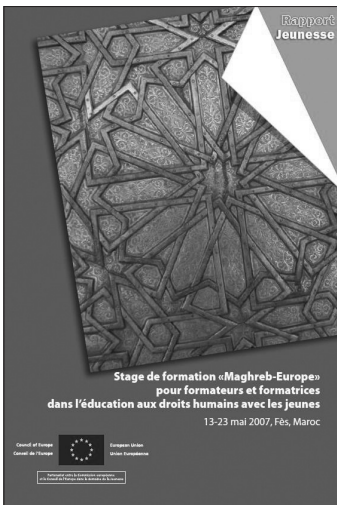




Long-term training course *Training Active Trainers in Euro-Mediterranean Youth Work* (TATEM)

November 2004-November 2006

TATEM was organised in close co-operation with the SALTO Euro-Med Resource Centre, targeting trainers and multipliers active in Euro-Mediterranean activities, aiming at developing a pool of competent professionals with specific experience and competences related to Euro-Mediterranean youth work. The course was documented by Andreas Karsten in three reports: initial training seminar (European Youth Centre Budapest, Hungary, November 2004), consolidation and development seminar (Injep, Marly-le-Roi, France, September 2005), and evaluation and follow-up seminar (Essaouira, Morocco, November 2006).



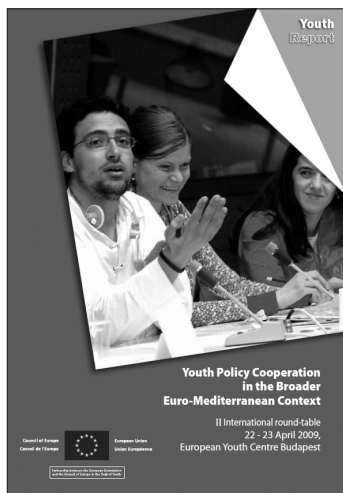
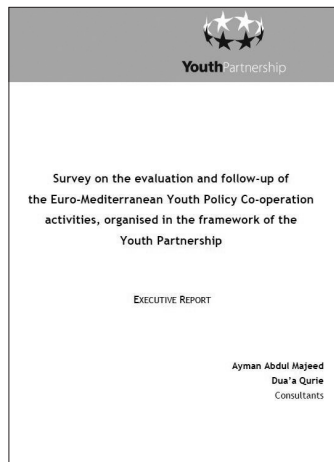
Report of the Maghreb-Europe training course for trainers in human rights education, *Stage de formation 'Maghreb-Europe' pour formateurs et formatrices dans l'éducation aux droits humains avec les jeunes* (available in French only)

Fes, Morocco, 13-22 May 2007

The publication prepared by the trainers team gives a detailed overview of the course, which was run in co-operation with the Centre de Documentation, d'Information et de Formation en Droits de l'Homme (Morocco) and l'Association Initiatives pour la Protection des Droits des Femmes (Morocco).

Survey on the evaluation and follow-up of the Euro-Mediterranean Youth Policy Co-operation activities, organised in the framework of the Youth Partnership

Based on an evaluation of the Euro-Mediterranean Youth Policy Co-operation activities between 2005 and 2007, the study was prepared – by Ayman Abdul Majeed and Dua’a Qurie – with a view to better assessing their added value in shaping the future strategies and priorities of the partnership and the other stakeholders in the process of Euro-Mediterranean youth co-operation.



Report of the second international round table, *Youth policy co-operation in the broader Euro-Mediterranean context*

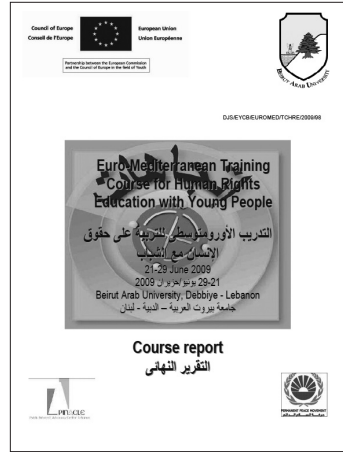
European Youth Centre, Budapest, 22-23 April 2009

The round table was held in order to identify and discuss the priority youth issues in the broader Euro-Mediterranean region and the youth policy responses to them, and explore the possibilities of co-ordination between the different institutions and governmental and non-governmental stakeholders. The report, prepared by Asuman Göksel, provides information about different youth policy initiatives, aimed at responding to the challenge of growing up and achieving autonomy as a young person in the Euro-Mediterranean space.

*Euro-Mediterranean Training Course
for Human Rights Education with
Young People*

Beirut Arab University, Lebanon,
21-29 June 2009

The report written by Sally Salem is based on the proceedings of the course that was aimed at developing the competences of Arabic-speaking trainers and multipliers in working with human rights education at national and regional level, and supporting the development of human rights education in their countries and organisations.



Youth Knowledge series

<http://youth-partnership-eu.coe.int/youth-partnership/publications/Research/Publications>

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