DARE
Democracy and Human Rights Education in Adult Learning

Conference:

Intercultural Dialogue - Challenge for Democratic Citizenship and Human Rights Education

Vienna (Austria), 14 - 16 November 2008

Conference Organizers:

Zentrum **polis** Politik Lernen in der Schule

European Year of **2008** Intercultural Dialogue

Education for Democratic Citizenship and Human Rights

bm:uk Bundesministerium für Unterricht, Kunst und Kultur

Conference Documentation

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Content

Note: A full version of this conference report which includes all powerpoint presentations made, is on the web: http://www.dare-network.eu/vienna_conference_documentation.htm
This print version contains only text versions of speeches and discussions.

Foreword

The European conference, "Intercultural Dialogue – Challenge for Democratic Citizenship and Human Rights Education" was co-organised by the DARE network within its EU-funded project Democracy and Human Rights Education in Adult Learning and the Council of Europe in Vienna (14-16 November 2008). 230 people from 37 European countries representing the broad field of NGO practice, research and policy level attended the event in order to come closer together around this core competency of civic education.

This publication is a result and part of the work plan of the EU Grundtvig Network "DARE – Democracy and Human Rights Education in Adult Learning", funded with support from the European Commission (EU Project No. 134263-LLP-1-2007-1-DE-GRUNDTVIG-GNW) to the beneficiary organisation AdB - Arbeitskreis deutscher Bildungsstätten.

The aim of the conference was not just to produce another statement on the importance of intercultural dialogue in Europe, but to set the focus on practical challenges for the work of NGOs in the field of EDC/HRE. The conference had three main purposes for the DARE Network: 1) to offer an opportunity for further networking, 2) to offer professionals further education and trainings adequate and fitting to the diverse approaches and structures of NGOs in the field of EDC/HRE, and 3) to enable DARE to be a forum for discussion between scholars, practitioners and policy makers.

To realise these aims, we focused mainly on 3 items:
* Intercultural dialogue as an operational task of NGO work: hands-on trainings in thematic fields of intercultural dialogue (Workshops F1-6, S1-4)
* Intercultural dialogue as structural task for NGOs: challenges related to the working structure of NGOs (Discussion Group 2)
* The European policy frame in EDC/HRE as a challenge for the work of NGOs: working on a better connection between educational praxis, research and policy (Discussion Group 1)

2008 was the European Year of Intercultural Dialogue, 2009 is the European Year of Creativity and Innovation. To both this conference made a substantial contribution.

This textbook offers some selected texts and documentations from the various conference sessions.
A detailed multi-media overview of the sessions and workshop of the whole conference with all presentations, as well as the minutes of each session/workshop, the orangelog reports, the evaluation of the conference and a photo-documentation can be found on the web:
http://www.dare-network.eu/vienna_conference_documentation.htm

We wish to extend a special thank for his organisational work to Reinhard Eckert at our Partners Zentrum POLIS. Without his work, we would not have been able to make this conference come true! Thanks also to all workshop leaders, moderators, researchers, etc. and to all the helping hands that were active in the background.

Georg Pirker, Anne Stalfort

For further information on DARE and on the EU project, Democracy and Human Rights Education in Adult Learning, please visit www.dare-network.eu or contact Georg Pirker at pirker@adb.de

Opening Speeches

Speech by Olöf Olafsdottir, Head of Department of School and Out-of-School Education, Council of Europe

Ladies and gentlemen, Dear participants,

It is a great pleasure for me to greet you on behalf of the Council of Europe. I should like to thank the organisers for inviting me to speak here, at the opening of the DARE Conference.

Only a month ago, the Council of Europe organised, in its headquarters in Strasbourg, a Forum on "Civic Partnerships for Citizenship and Human Rights Education", which some of you attended. In their final declaration, the participants of that Forum recognised the fundamental importance of a broad co-operation among international, regional and local institutions, governments, parliamentarians, human rights commissions, civil society organisations, media and education practitioners in the field of Citizenship and Human Rights Education (EDC/HRE). They asked the Council of Europe to continue to support and promote such partnerships.

I am certain that this meeting can further develop the discussion which took place in Strasbourg. The partnerships we speak about have one main goal: to establish a sustainable culture of democracy and human rights throughout the European continent, through education.

This conference, which is devoted to the theme "intercultural dialogue – a challenge for Democratic Citizenship and Human Rights Education" is taking place on the banks of the Danube, this river that flows through so many European countries and has had an important role in creating cultural contacts among its citizens. The history of Europe shows clearly that such contacts have not always been a story of intercultural dialogue and understanding, on the contrary. Just a few days ago, we celebrated the 90th anniversary of the end of World War I. And there have been other wars fought in Europe since that date, and some of them very near us in time. By saying this I am just reminding us of the fact that our discussion here is also a part of the process of building a peaceful Europe, where the human rights of each and every person are respected, and the first of them is the right to life. Sometimes it is as if this was taken for granted, but maybe we need to be reminded of this now and then.

The Council of Europe, born out of World War II and its atrocities, has always had democracy and human rights had as its basic principles and objectives. The values they are built on are the foundations of our organisation. The Council of Europe has also strongly promoted the respect for and the promotion of cultural diversity, and has intensified its work on this issue over the last few years. Europe has always been an intercultural continent – this is rooted in our history – and has become increasingly intercultural in the last decades, through migration. In May this year, the Committee of Ministers of the Council of Europe adopted a White Paper on Intercultural Dialogue. As it says in the title of the White Paper, this document sets out how we can live together "as equals in dignity".

The White Paper was negotiated over almost two years by the 47 governments of the Council of Europe and has therefore received strong political validation. A wide-scale consultation was held before the negotiations on the text actually began, including with NGOs, and partners from regions outside Europe. The outcome is a forward-looking model for managing cultural diversity. The White Paper argues that our common future depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights and its protocols, in democracy and in the rule of law. It argues that we must support

mutual understanding, that such a mutual understanding is key to Europe's future and that of its neighbours.

The White Paper does not support a response to diversity by accepting the coexistence of segregated communities, separated from each other by mutual ignorance and stereotypes. On the contrary, it must be emphasised that European identity is based on shared fundamental values, on the respect for common heritage and cultural diversity as well as the respect for the equal dignity of every individual. The process of writing and negotiating the White Paper created a useful debate which was extremely important for the member states of the Council of Europe, and in itself a crucial educational process.

There are many anniversaries to be celebrated this year, and there is also lot of hope for a new vision of society in spite of the economical crisis we are going through. The election process in the United States of America has been of a crucial importance also for Europe and has shown the strength and the possibilities of the democratic system. One of the anniversaries to be celebrated this year is that of the Universal Declaration of Human Rights, which is sixty years old. Never before had such a clear-cut document declaring the freedom and dignity of all human beings been adopted by the nations of the world. It is quite normal that the implementation of human rights and democracy takes some time. When we consider - taking only one human right - that thirty per cent of the world's population are considered to completely lack access to freedom of expression, free press and opinion-forming, we can consider that we have a long way to go – and a lot of work to do - before fundamental human rights apply - in practice – to everyone in the world.

In Europe, we are lucky to have a strong system for protecting our human rights and defending us against discrimination, both in our member state legislation and at the European level. The European Convention of Human Rights created the Court of Human Rights, which in case-law interprets the Convention in the light of present day conditions. The Council of Europe has adopted many other treaties which safeguard our human rights, such as the European Social Charter and the Framework Convention on the Protection of National Minorities. They have their own monitoring mechanisms.

However, the existence of the Court and other monitoring mechanisms alone it will not create this culture based on values, those of democracy, human rights and intercultural understanding. If we are together here today, it is because we believe that the attitudes and skills needed to put these principles into practice should be taught and learned, practised and maintained throughout life. It is through democratic citizenship and human rights education that we need to make the language of Human Rights more relevant to each and every person and more user-friendly.

Through its EDC/HRE project, which was set up in 1997, the Council of Europe is developing tools and systems for its implementation. The most recent one is a comprehensive framework for the development of competences for teaching citizenship and human rights education. There is also a tool on democratic school governance which has met with great interest in many member states, since it is obvious that an undemocratic school will have difficulties in explaining to the students that democracy is a good thing. Another tool on quality assurance in education for democratic citizenship and human rights was drafted a few years ago. There are some manuals for teachers which are also being developed, and you may have seen the postcards and posters of these outside this room. From the beginning, the EDC/HRE project has worked closely with representatives of NGOs; they have actually been part of the steering groups of the project and will continue to be.

Besides the EDC/HRE project, the Council of Europe has also initiated a specific project on policies and practices for teaching sociocultural diversity, which seeks to address key issues

in pre-service teacher training and introduce common principles for managing diversity at school. These may prove very useful for developing further the principles set out in the White Paper. Previously, we had also dealt to some extent with the question of religious education and produced a reference book for schools on this. We have also, through our projects on history teaching, dealt with the question of "the image of the other" in textbooks and other materials for schools.

The network of EDC/HRE coordinators, who are representatives of the governments, was set up in 2002. This network has now become strong and sustainable, it is working very well; it even has its sub-networks. The network is well aware that intercultural education is embedded in its work on democracy and human rights education.

A very promising new development is the creation of the Wergeland Centre on education for intercultural understanding, human rights and democratic citizenship which will be set up in Oslo by the Norwegian government in close cooperation with the Council of Europe in the beginning of 2009. A memorandum of understanding between the Council of Europe and the government of Norway regarding this Centre has recently been signed. The Centre will deal with teacher training, information and research in these fields.

I hope that this conference will provide a useful opportunity to exchange views and experiences about these important issues, also with the EDC/HRE coordinators. I hope that you will learn more about the work of the Council of Europe, and that you will be able to use some of our tools to assist you in your work, and that you can give us good ideas to continue and develop our project, not the least for building the partnerships I was speaking about.

The White Paper which I presented to you earlier, is in itself a guide for policy-makers and practitioners. However, the process of intercultural understanding is a long and difficult one, since there is often so much misunderstanding. But it will come about through the teaching and learning of intercultural competences, which includes empathy, the capacity to listen and to understand the point of view of "the other". In this process, we constantly need to provide spaces for dialogue on intercultural matters, however sensitive and difficult they may be.

Since I have been speaking about European culture – and our common history - which is fortunately not only about wars, but also about the creation of the human rights philosophy, I wish to finish with a personal story which shows to how great an extent we live in a continent which has always had a shared culture, through interactions and through exchanges, even in its most remote places far from the waterways of the Danube and from Mitteleuropa.

When I was a little girl, I lived in Northern Iceland, not far from the polar circle. I was a great reader, not in the least because of the long winter evenings and nights in that part of Europe. This may seem strange today, in times of multimedia and instant exchanges on the internet and in times of the "demo-games" and "polipedias", which we heard about yesterday. My favourite authors included the Danish Hans Christian Andersen, the Swedish Selma Lagerlöf, the German Grimm Brothers, the British Charles Dickens and the French Victor Hugo. I read their books again and again with a lot of pleasure. One of my favourite books was Ruslan and Ljudmila by the Russian Alexander Pushkin, who was himself – as I was to learn later – the grandchild of an African slave, brought to the court of Peter the Great as a gift of the then Sultan of the Ottoman Empire. I still remember the pictures in my edition of Ruslan and Ljudmila and know some of the poems by heart, in Icelandic. I also loved the Turkish stories of Nasreddin Hoca which gave me a glimpse of a world I knew so little about.

I wish to pay an homage to the translators who brought to me these literary worlds, at the same time so far away and yet so close. They were so close because the stories were based

– as it says in the White Paper – "on individual human dignity, embracing our common humanity and common destiny".

Therefore let me conclude by a quotation from the last section of the White Paper, on "The way ahead". It says: "The Council of Europe invites all other stakeholders to continue what has sometimes been described as the White Paper process… the emerging model is a work in progress and a work of many hands. It involves wide responsiblities for public authorities at all levels, for civil-society associations and all other stakeholders."

I am looking forward to working with you in this process and wish you a good and productive conference.

Thank you for your attention

Opening speech by Manfred Wirtitsch, Austrian Federal Ministry for Education, the Arts and Culture

Distinguished guests (…)

Welcome on behalf of the Austrian Federal Ministry for Education, Culture and the Arts.
It is a pleasure of being able to host three conferences in the framework of the Democracy Initiative of the Austrian Ministry for Education:

The 14th Meeting of the EDC/HRE Co-ordinators of the Concil of Europe, the meeting representatives of University Teacher Training Colleges and the meeting of DARE-Representatives : DARE Network of Democracy and Human Right Education in adult learning

As we were told yesterday evening by my General Director Mdme. Strohmeyer, Madam Dr. Claudia Schmied, Federal Minister for Education, the Arts and Culture, will not be able to attend this meetings and has to be apologized. As you may know, Madam Schmied is taking part at the negotiations between the Social Democrates Party and the Austrian Peoples Party to build a new government after the parliamentary elections this late September. This negotiations are still at a very important stage as all the media are reporting. Probably the negotiations could be finished these days.

However, I am proud of hosting all of you at these meetings of the EDC/HRE Co-ordinators of the Council of Europe, all the relevant colleagues of the Austrian University Teacher Training Colleges and the Representatives of the DARE Network of Human Rights Education in adult education. In June 2007, the Austrian Parliament passed the so-called 'democracy package', which provides, inter alia, lowering the voting age to 16 years at any level: local, "Bundeslaender" - provinces of Austria, national and European level. Since then Education for Democratic Citizenship after a couple of years again turned to be one of the priorities in the Austrian educational policy. By the way, the age for running as a candidate is still at 18.

The Democracy Initiative seeks to empower first-voters, to raise awareness and to establish efficient teaching and learning of democratic citizenship in school and in initial and in-service teacher training institutions.
As an important international part of the Democracy Initiative this three Meetings are organised in Vienna.
It is also intended to give both Austrian Educators and international representatives the opportunity to discuss the challenges and chances given by the changes introduced with colleagues from all over Europe. Even more important of course is the possibility of exchanging good, better and at least best practices and establishing new contacts.
But let me line out two major aspects of the Democracy Initiative:

Subject Citizenship Education
Citizenship education this early September has been implemented as a **half to half compulsory part** of the history curriculum **in grade 8**. Referring to the early voting age of 16 this step to strengthen Citizenship Education is very important and supported by a huge range of offers on material and training.

Skills-oriented teaching
The aim is to develop a political maturity, which enables integration into political life without third-party guidance – e.g. the ability to stand up for one's beliefs or to perceive responsibility as a voter. And we have to be aware: these issues still have impact on in-service teacher trainings as well as on the learning environment in schools. And in the field of adults citizenship education we are promoting and supporting projects as for instance "voting at 60".

Ladies and Gentlemen!
I hope that these meetings can contribute to the further efforts on Citizenship Education as well as Human Rights education both in formal and non-formal Education in Europe and our common effort on Networking European Citizenship Education and Human rights education.

I wish you a pleasant stay in Vienna and a successful meeting. Thank you for paying your attention!

II   Workshops

II.1   Teaching complex issues like the EU and Globalisation in adult learning.

a) Policy didactics as a new approach, Ragnar Müller, Pharos e.V., Germany

This new approach to teaching politics aims at closing the gap between political science and politics in the classroom. The gap is mainly due to the effects of the processes of globalization and Europeanisation. While traditional images of politics prevail in the classrooms, multi-level governance characterizes the political reality. The new approach tries to introduce multi-level governance to classrooms (and tries to meet several other shortcomings of traditional approaches) by taking policies (and not polities) as starting points. That's why it might be labelled "Policy-Didactics".
The manual "teaching politics in a globalised world" can be found for download on
http://www.dare-network.eu/downloads/Ragnar_Mueller_Teaching_Politics.pdf

b) European Citizenship Workshop: On-line teaching materials to raise awareness of the EU and what it stands for, Ted Huddleston, Citizenship Foundation, UK

The Citizenship Foundation in London has been involved in a curriculum development project funded by the Network of European Foundations as part of its Initiative for Learning Democracy in Europe programme, to create an on-line 'resource kit' on the EU and European citizenship for teachers across Europe working with young people in the 14-19 age group.
The aim is to raise awareness of the EU and European issues among young citizens in Europe who have little concept or understanding of what being a European citizen means.
The 'resource kit' consists of a series of semi-animated PowerPoint stories on different themes – such as work, equality, minorities, environment, etc. – accompanied by suggestions for in-class discussion activities, information transmission and out-of-classroom practical investigations.

In this presentation, Ted Huddleston outlined and showed examples of some new on-line teaching materials designed to raise awareness of the EU and what it stands for. The materials, called *Europe for Me?*, have been produced by the Citizenship Foundation in London with funding from the Network of European Foundations as part of its Initiative for Learning Democracy in Europe programme.

These materials have been designed to support teachers across Europe working with young people in vocational education in the 14-19 age group. The aim is to raise awareness of the EU and European issues among young citizens in Europe who have little concept or understanding of what being a European citizen means.

They consist of seven themed semi-animated PowerPoint stories on different aspects of the work of the EU. With each theme comes a set of teachers' notes containing:

- suggestions for discussion activities based on the stories
- case studies and information
- out-of-classroom practical investigations for students
- proformas for student self-evaluation.

The seven themes are based around key claims made by the EU:

1.   Environment   The EU: Creating a greener planet?
2.   Law & Order   The EU: Protecting us against crime?
3.   Consumer Protection: The EU: Getting us a better deal?
4.   Work   The EU: Creating better jobs?
5.   Equality   The EU: Giving us equal rights?

| 6. Minorities | The EU: Helping everyone to feel they belong? |
| 7. The World | The EU: Making the world a better place? |

Ted contrasted the kind of pedagogical approached developed for this project with that commonly found in civic education currently available textbooks in Europe. Typically, textbooks on this topic concentrate on the learning of factual information about EU institutions whereas the *Europe for Me?* materials begin with *claims* for the EU and aim to help young people to develop a more *critical understanding* of EU policy and practice. Young people are encouraged to ask what the EU exists to do and how successful it is at achieving this, through situations that relate closely to their own lives, e.g., going abroad to work, football hooliganism, disability, water pollution and so on. Thus all the stories relate to a problem involving more than one country and the discussion activities which follow ask learners to consider whether the problem might more easily be solved if countries co-operated on them. Another key feature is the way the materials combine information about the EU activities taken from its own website portal with suggestions of ways in which young people might test out these claims in their own locality.

Ted explained how *Europe and Me?* is currently being translated into a number of different European languages and asked participants if they might be able to trial this resource in schools and vocational institutions in their countries.

The manuals are available for download on http://www.nefic.org/projects-data.php?id=37

c) Discussion using the "Community of Inquiry" method, exchange of best practices
(Minutes by Mick Bradley, CFGE York, UK)

The structure of the workshop was two 30 minute presentations which provided stimuli for a discussion amongst participants using a Community of Enquiry approach. The two presentations in different ways both sought to move EDC/HRE beyond a narrow study of the EU and global as institutions. The first by Ragnar Muller considered 'policy didactics as a new approach', in providing a way to look at an issue (i.e. climate change) at multi-levels of governance from the personal to the global level. The second presentation by Ted Huddleston outlined new online teaching materials to raise awareness of the EU and what it stands for amongst young citizens in Europe who have little idea of the meaning of European citizenship. This approach uses semi-animated PowerPoint presentations on themes such as work, equality, etc. to teach about EU institutions.

Following the presentations, the nearly 40 participants split into two groups:

Subgroup 1

Subgroup 1 used the Community of Enquiry approach, wherein participants considered the above joint stimuli first individually, then in pairs and finally in small groups to agree upon a question which they would like the full group to discuss further. The questions were then voted on and the selected question was 'What do learners really need to know/to be able to do with respect to being a member of a larger (global) community? (10 votes)' Other questions formulated were: 'How do we do ?? so it is relevant to the people?' (also 10 votes), 'How can the two approaches help to motivate adults to learn about the EU?' (7 votes) and 'How can we put together national identities and European/Global identities' (5 votes)

The full group discussion began with the question formulators explaining their thinking and ended with an opportunity for each participant to indicate what in particular they would take away from the discussion. The following points or areas of discussion were covered during the building of the enquiry around the selected question:
- o For problem-centred/learner-centred what kind of knowledge/skills are required? That is, what competencies are needed to affect change or develop critical sense
- o Wider access to information e.g. dealing with media
- o What is the role of heritage/history, especially if controversial, and does patriotism have a role?

- Defining national and political identity
- Need to focus on common problems and on personal connection/'problem'

This Community of Enquiry discussion allowed participants to actively engage with the many issues indicated above. The discussion did not, nor was it intended to produce concrete suggestions but rather to open and build a discussion. This could be followed up in future similarly structured discussions.

<u>Subgroup 2</u>

In Subgroup 2, the Community Of Enquiry approach brought forward that the most urging question for the participants from the previous presentations was: 'How to overcome the gap between the use of innovative educational methodologies and the existing education culture in the formal education sector'. Other questions (ranging from higher to lower support) were: 'How to introduce students in pre-service teacher training successfully to the use of innovative methodologies?', 'How to act in a situation where textbooks are used where these innovative methodologies are insufficiently made use of?', 'How to reform the educational system?' and 'How to motivate teachers to adopt these innovative methodologies and to be trained in the use thereof'.

During the lively and rich discussion many suggestions were made in relationship to the overarching question 'How to overcome the gap between the use of innovative educational methodologies and the existing education culture in the formal education sector'. Here is an incomplete listing of suggestions:

- Organize feedback from learners on the methodologies used or desired.
- Put in place quality standards for trainers and teachers.
- Select teachers/trainers who are willing to make use of innovative methodologies and who are willing to be trained in the use of them.
- Make evaluations of textbooks, work on the production of better textbooks, change the curriculum in order they integrate the use of innovative methodologies.
- Distribute information on innovative methodologies and where/how they are available.

II.2 How to teach and learn about children's rights using different perspectives

There are different perspectives on how to teach children's rights (political, economical, social, developmental, intercultural etc.). In this workshop a focus will be put on the participatory approach in the current European discussion on integrating children's rights issues into curricula. Ways of formulating goals and implementing children's rights activities in the classroom will be addressed. Relevant and proven teaching material for practical use will be presented.

Wiltrud Weidinger, Zurich University of Teacher Education, Institute for International Projects in Education, EDC/CR/HRE

Minutes

There are different perspectives on how to teach Children's rights (political, economical, social, developmental, intercultural etc.). In this workshop, a focus will be put on the participative approach in the current European discussion on integrating Children's rights issues into curricula. Ways of formulating goals and implementing Children's rights activities in the classroom were the main focus of this workshop.

Within a series of six volumes for teachers, the Council of Europe has produced a manual on Children's rights in joint co-operation with the Zurich University of Teacher Education. In the development of these manuals, experiences out of Council of Europe initiatives in the SEE context were used, integrated and adapted in this teaching manual by the authors.

The manual itself was presented to the participants in content, objectives and structure. Using the approach of teaching about, through and for Children's rights raised interesting discussions among the experts. Taking into account the specific background of the development of Children's rights initiatives within a country, the main focus of the discussion centered on ways and perspectives within the German speaking world.

The volume itself, offering nine different projects for teaching children's rights from class 1 to 9 was analysed by the experts in a next step. Using the different key concepts which also set the teaching and learning objectives as well as the corresponding competences of each project served as a basis of discussion on topics such as:

- Individual and community
- Right to education
- Personality
- Problem
- Rights of children: growing up in health, liberty and dignity
- Children's rights
- Society
- Rights, duties and rules
- Discipline, liberties and order
- Fundamental principles
- Wishes and needs, both material and immaterial
- Violation and protection of children's rights
- Purpose of rules and laws
- School as a micro-community

One project in particular was picked and evaluated in depth by the participants according to different aspects such as function, possibilities of adaptation for different contexts and age groups, adequate language, level of transfer to the German speaking world and practicality for teachers.

The critical discussion of whether experiences with materials like these coming from a background of development in new democracies could be transferred to a school system in an established democracy was a fruitful part of the seminar. Issues such as this, a reflection about the definition and approach to real participation of students in class, as well as a reflection about necessary, transparent and practical instructions for teachers were major outcomes of the analysis of the volume.

Apart from the manual itself and its position within the six EDC/HRE volumes of the Council of Europe, the status quo of the teaching and learning about, through and for children's rights was also discussed among the participants.

The manual "Exploring Childrens Rights" can be downloaded on:
http://www.coe.int/t/dg4/education/edc/Source/Pdf/Documents/2008_Exploringchildrenrights_en.pdf

II.3   EDC/HRE – Teaching and learning through key concepts

Education for Democratic Citizenship and Human Rights Education (EDC/HRE) is more than just a series of interesting lessons. Key concepts like rights, responsibilities, justice, conflict or authority are guiding elements throughout the learning process in all school levels. The main aspects of this approach as well as relevant strategies for an interactive methodology in the classroom will be presented in this workshop. A focus on upcoming teaching material such as the EDC/HRE volumes by the Council of Europe, including ways of teacher in-service training, will be set by one of the main authors.

Rolf Gollob, Zurich University of Teacher Education, Institute for International Projects in Education, EDC/CR/HRE, Council of Europe expert

Minutes

EDC/HRE is more than just a series of interesting lessons. Key concepts like rights, responsibilities, justice, conflict or authority are guiding elements throughout the learning process in all school levels. The main aspects of this approach as well as relevant strategies for an interactive methodology in the classroom were presented in this workshop.

The history of the development of working with key concepts and the corresponding structure of the teaching material were the main focus in this presentation. The EDC/HRE volumes produced in joint co-operation with the Council of Europe and the Zurich University of Teacher Education, Switzerland were shown regarding its framework, its goals as well as its possibilities for use.

The recently published volume "Living in democracy: EDC/HRE lesson plans for lower secondary level" was offered for analysis by the presenter Rolf Gollob from an expert point of view. Bearing in mind the structure of the volume, the function of the nine key concepts was the major issue of discussion during this session. The lesson plans included in each teaching unit within the volume revolve around these key concepts:

- Government and politics
- Identity
- Rules and Law
- Media
- Rights and Freedom
- Conflict
- Diversity and Pluralism
- Responsibility
- Equality

The participants were asked to choose one unit out of the book to analyse individually as well as in a group setting. Questions about the possibilities of transfer to different contexts in different countries were tackled as well potential adaptation to different age groups, different student populations and variable perspectives of teaching cultures.

Taking into account the chronology of development of these volumes and the experience of the authors in the SEE context with this material, consequences could be drawn in the discussion together with the participants. Interesting insights into the procedures of adaptation of teaching material to a specific context, ways of using them, introduction of these concepts to teachers and building up adequate in-service training structures were raised within the different groups.

The role of the Council of Europe in providing all this teaching material for translation purposes to all member states could be explained by integrating the experience of both EDC coordinators present at this workshop as well as other representatives already involved in similar processes.

"Living in democracy: EDC/HRE lesson plans for lower secondary level" for download on: http://www.coe.int/t/dg4/education/edc/Source/Pdf/Documents/6332_ID_5599_Living_in_dem ocracy_assemble.pdf

II.4. Working against homo-/transphobia without giving in to racist stereotypes

Discrimination against women and sexual minorities has not been overcome completely in any country. Nevertheless, in many Western European societies there prevails an image of the „enlightened West" versus the „pre-modern THEM" when it comes to women's rights and the attitudes towards lesbians and gays. Seen from this perspective, immigrants from Eastern Europe and countries with a majority Muslim population are allegedly importing what seemingly had been left behind a long time ago. Homo-/Transphobia, women's rights and questions along race/ethnicity interact and often lead to racist stereotypes in the name of emancipation. The aim of this workshop is to find ways of speaking about prejudice and violence against lesbian and non-lesbian women, gays and transgendered persons without giving legitimacy to racist argumentations.

Koray Yilmaz-Günay, Mobile Counselling Against Right-Wing Extremism, Germany
Koray.Yilmaz-Gunay@GLADT.de

Minutes

The aim of this workshop was to find ways of speaking about prejudice and violence against lesbian and non-lesbian women, gays and transsexual/transgendered people in the context of societies that are structured by these and other forms of exclusion such as race/religion.

What we can extract from this workshop is:

– Countries in Eastern and South Eastern Europe differ a lot from Western European Countries when speaking about the situation of women, homo- and transsexuals/transgender people.
Discrimination against women and sexual minorities has not been overcome completely in any country. Nevertheless, in many Western European societies there prevails an image of a modern society that bettered the situation especially of women through the «enlightenment», but also to a smaller extent of homosexuals. In these modern societies, differences remain within legal structures and concerning questions of social in/exclusion (domestic violence and hate crimes against homosexuals were the main fields of discussion). Transgender people and the myriad forms of discrimination they face are, it seems, invisible in most countries. Ignorance prevents policy changes and social acceptance.

– Racism remains a serious social issue in all countries.
While in the Western European countries immigration poses a challenge to the traditional self-images of states as well as societies, in Eastern and South Eastern Europe indigenous minorities also face a many problems that are hardly dealt with. In particular, the bigger countries in the West hardly accept their realities as immigration countries and Eastern and South Eastern European countries seldom value their ethnic diversity.

– Intersections / Interdependences between racism and homo-/ transphobia are not acknowledged.
In Western European countries homo-/transphobic attacks coming from immigrant youth lead to problematic discourses in which a hierarchy of racism and anti-homosexual /-trans resentment leads to polarized debates, mostly initialized by mainstream gay organizations and individuals. Discussions on these intersecting phenomena seem to be a challenge for debates on a European level for the time being.

II.5   Reshaping Intercultural Learning

Intercultural learning, as a broad set of approaches and assumptions, has been a central aspect of non-formal education in Europe for decades. Nevertheless it has come under attack from a range of positions in recent years. In a Europe united by a resurgent political rhetoric of integration and the need for social cohesion through common values, intercultural education is associated with the supposed relativism of a rejected multicultural era. From another perspective the central focus on culture and individual self-knowledge limits the political possibilities of intercultural education. This session outlines these different criticisms, issues in an initial input, and suggests some ways in which intercultural learning may be reshaped for the current moment. A subsequent discussion group will focus on reshaping intercultural learning in the context of citizenship education. (Simultaneous translation into French language)

Gavan Titley, National University of Ireland, Maynooth

Minutes

This workshop aimed to guide participants through a critical discussion of intercultural learning theories and approaches and their relevance in contemporary European societies. The basis of the workshop was an argument that dominant intercultural learning practices are inadequate and that reshaping intercultural learning requires rethinking it conceptually, politically and educationally.

The workshop proceeded through alternating inputs and discussions on key questions emerging from those situating inputs. As a group orientation, as well as in recognition of the diversity of practices and understandings encompassed by the term intercultural learning, the group individually reflected on the question: What is your involvement in intercultural learning/education, and what do you aim to achieve with that involvement? There was a group discussion of the second aspect of the question which allowed the group to open out the different kinds of educational and political projects and ends for which intercultural learning approaches are mobilised. The thematic inputs and discussions then proceeded through three deliberately provocative questions:

- Conceptual: Is intercultural education racist? this discussion explored the ways in which dominant approaches to intercultural learning focus on bounded and essential ways of thinking about groups, and that this may often be to the exclusion of exploring people's positionality, power, social context and identity.
- Political: Is intercultural education anti-political? This discussion explored the ways in which cultural recognition can often be separated from social, political and economic contexts, positions and implications
- Educational: Is intercultural learning fundamentalist? This discussion examined how the modular approaches and decontextualised theories used in dominant intercultural learning may promote forms of learning which marginalise experience and other explanatory frameworks and approaches.

II.6 Strategies and tools challenging gender-based discrimination in adult education

The workshop gives an opportunity to reflect upon our perception of gender roles. We analyse the diversity of genders and examine how social affiliation in a binary gender system infl uences our individual perception and action. Thereby we also introduce current terms like transgender, sissyboys and tomboys. An activity for reflection, which is based on change of perspective, points out how gender plays a crucial role in all areas of life. The workshop will also introduce tools to identify and fight gender based discrimination in adult education.

Thomas Kugler, GenderForum, Berlin, KomBi - Kommunikation und Bildung (Berlin)

Minutes

The workshop's concept integrated three levels of learning ("head, heart and hands"), with the focus on the first two:

- cognitive level: giving information on the subject of gender and gender-based discrimination (lecture and discussion)
- reflexive level (interactive methods addressing one's own knowledge and perception of gender)
- practical level (recommendation of manuals on how to work further on this topic)

Introduction to Gender and Group Building (Sociometric Activities and Gender Quiz)

1. Positioning in the room on a virtual map: everyone places him/herself where he/she was born. Where do we stand? Which scale of the map is needed? → There are factors that affect our lives, which we cannot influence. E.g. being pigeonholed because of the place of our birth – or because of our gender. We did not choose such basic conditions, but they inevitably affect our lives.

2. Positioning in the room alongside a scale: low – medium – high → How high is the motivation of the participants in the workshop, why are they here? Same exercise concerning the English skills of the participants in order to clarify common understanding and abilities in working language.

3. Gender is located in the centre of the room, the participants position themselves around it → Where do they stand in relation to gender, and how close are they to the subject?

4. Gender Quiz: Participants individually answer questions read aloud by positioning themselves in one of the four corners of the rooms indicating their choice of four possible answers. Questions covered a range of topics including discrimination, participation, politics, marriage and youth, for example: When was CEDAW (Convention on the Elimination of All Forms of Discrimination against Women) adopted by the United Nations? From a range of 400 possible apprenticed professions (in Germany), out of how many do most girls choose? What percent of boys (in Germany) suffer from bulimia and/or anorexia? Which country was the first to grant civil marriage to same-sex couples? When did the first woman get a professorship for gynaecology in Germany? What percent of first level management positions in large concerns are held by women? When was female suffrage introduced on the federal level in Switzerland?

Lecture "Gender Diversity - From a Binary System to Gender Diversity. Clarification of Concepts"

Distinction between "Sex" and "Gender":

"Gender" is defined as the common perception of masculinity and femininity in a certain culture, regardless of actual biological features ("Sex").

Four aspects of Sexual Identity:
- Biological Sex (What is the body like?)
- Psychic Gender (What does the person feel?), also referred to as Gender Identity
- Social Gender (How does the person behave? How is the person perceived by others?), also referred to as Gender Expression
- Sexual Orientation (Whom does the person love?)

Binary gender system: Example of ♀ (Venus, hand mirror) and ♂ (Mars, shield and sword). These symbols for the goddess of beauty and the god of war are known from different disciplines, e.g. astronomy, biology, archaeology. They indicate a binary gender system that assigns certain behaviours or aspects of life like emotion or aggression to one of the two defined genders.

Heteronormativity: The binary gender system allows not more than two genders. These two genders are not on the same level, but brought into a hierarchy. The three possible sexual orientations are placed in a hierarchy as well: Heterosexuality is expected, accepted and rewarded, bisexuality and homosexuality are not. Due to the assumed biological sex, a person is expected to fit into certain gendered norms → a child born with a body defined as female is expected to feel and identify as a girl, to behave and act like a girl (gender expression: clothes, haircut, language, body language, interests, toys, abilities, choice of profession etc.) and to fall in love with boys. Whenever these expectations are not fulfilled, individual people are faced with discrimination.

Intersexuality: Intersexual people cannot inherently be assigned to the categories of male or female, because they are born with ambiguous biological features (regarding chromosomes, gonads, hormones, genitals). E. g XY-women have a chromosome set regarded as male (XY) and testes, but live and identify as women. Intersexuality is not accepted as an official legal third gender.

Transsexuality:
Transsexual people don't feel like belonging to the sex which their body (biologically) indicates. Their psychic gender is different from their biological sex. In some countries legislation enables them to change their juridical gender through gender reassignment, though not in all. Many incidents of transphobia as a specific discrimination against trans-people are reported.

Transgender: Transgender is sometimes used as an umbrella term for all people whose actual gender is not their gender of birth or the gender assigned to them at birth. The term can relate to inter- and transsexual individuals in that broader sense. In a more narrow sense, however, transgender persons are people who prefer a self-definition of their gender and gender expression; they do not want to be ascribed to a definite gender by others, but decide themselves who and what they are, when they are female, male or something else.

Tomboys: Gender non-conforming biological girls with a gender expression that is rather classified as male in a traditional view.

Sissy boys: Gender non-conforming biological boys with a gender expression that is rather classified as female in a traditional view.

Gender non conforming behaviour often leads to assumptions of others regarding their sexual orientation: Tomboys are assumed to be lesbians, sissy boys are assumed to be gay, although they may not have spoken about who they fall in love with. Gender and sexual orientation are separate categories. Tomboys and sissy boys can be heterosexual, bisexual or lesbian/gay like anybody else.

Transvestism: The term was shaped around 1910 and mostly refers to men wearing women's clothes. Most transvestites are heterosexual men, only few are gay men (so called "queens"

or "drag queens"). Transvestism is also called cross-dressing nowadays. Female to male cross dressers call themselves "drag kings". In many cultures, cross dressing is linked with gender concepts that establish third or fourth genders traditionally or at the present time (hijra, katoy, berdache, Lady Boys, etc.)

Metrosexual: Male heterosexuals who use accessories or clothing styles which earlier would have been regarded as gay. The range of "accepted" metrosexual styles has recently broadened the scope of gender expression for some men.

We often express our implicit assumptions about the gender, gender identity or sexual orientation of others through our language. It makes a big difference which of the following two questions an educator asks a girl: "Are you in love?" or "Do you already have a boyfriend?" The first question is neutral and open to various ways of answering, the second implies the assumption that a girl, if she falls in love, should fancy a boy. Furthermore, it implicitly expresses: "You should have a boyfriend."

Discussion

The lectures and the images displaying women in political and economic leadership positions, men taking care of babies, female soldiers, sewing men, etc. stimulated a lively discussion about gender perceptions and distinct assumptions about gender, inequality of positions of men and women in society and possible ways of how the state as an actor can influence what is regarded as male or female norms.

Several issues were brought up by participants, including the problem of so-called reparative therapy that can allegedly "heal" homosexuals, the situation of single women who formerly were dependent on a man, stereotyping assumptions within society (guessing that a woman is lesbian just because she has been single for a long time, lesbians did not find the "right man", etc.); also anger was expressed about the fact that only biological women attended this workshop, as gender-based discrimination should be a matter for all genders.

Recommendations of manuals on gender and gender based discrimination

Council of Europe:
Gender Matters. Manual on gender based violence affecting young people
http://eycb.coe.int/gendermatters/default.htm

Amnesty's manuals published in the Stop violence against women campaign:
Making rights a reality
- Human rights education workshop for non-governmental organisations
- Human rights education workshop for journalists
- Gender awareness workshops
http://www.amnesty.org/en/library/info/ACT77/035/2004/en

Andrea Irvin, International Women's Health Coalition: Positively informed. Lesson Plans and Guidance for sexuality educators and advocates
http://www.iwhc.org/resources/positivelyinformed/index.cfm?language=1

www.genderforum-berlin.de
www.kombi-berlin.de
www.gender-mainstreaming.org (Gender Manifesto can be signed online)

II.7 Intercultural competences in adult education: assessment criteria/models

Intercultural competences are based on three pillars: cognitive (knowledge related to intercultural issues), affective (emotional effects of intercultural encounters) and action-related aspects (behaviour in real intercultural situations). While the cognitive type are rather easily measurable and testable, it is significantly more difficult to assess affective and action-related intercultural competences, notwithstanding their particular importance in real life. This workshop will therefore deal with diverse methods for strengthening and assessing intercultural competences.

Bettina Strewe, InterkultOst Potsdam / Freie Universität Berlin

Minutes

The workshop started with a warm-up activity in which the 10 participants were split in groups based on their answers to some questions – who lived/worked in a foreign country, who trained/taught in diverse cultures, how one overcame a critical incident etc. This is how we smoothly stepped in our personal experience on the seminar topic. Then, the moderator sat down on the "hot chair" and answered the participants' questions by illustrating how a broad experience turns a person into a real world citizen. A short theoretical input followed – the three levels of learning (cognition, emotion and action/behaviour) generated a rich discussion because of our different perceptions (experience-reflection-action seemed a more suitable approach in adult learning).

The painting we were asked to observe then proved very clearly how meta-viewing can alter our specific/concrete/objective-oriented observation. Most of the participants saw *peace, harmony, balance, genuine nature* instead of *men, women, an animal, a lake* etc. Then the trainer explained the context in which Paul Gaugain authored and exhibited his shocking paintings.

A new theoretical moment came in order to analyse why and how the group could not see with eyes, but with brain: we discussed the three steps of processing an experienced/observed situation (selection – interpretation – evaluation) using several personal experiences.

Some quotations (e.g. "Postpone interpretation until you know enough about the other culture!") gave us the leading thread for the next task: a case study of a critical incident (a Hispanic woman working in an American company and not willing to develop herself in spite of her boss's support). We worked in three groups on different tasks: - identifying the behaviours, standards, etc. that clash in the situation,
- retelling the story from the woman's point of view
- finding a constructive solution.

The participants came up with numerous solutions and agreed upon the idea that lack of communication was the fundamental cause of the incident. This exercise drove us through the three steps of learning and gave us a rich sense of the cultural awareness we demonstrated by outlining the solutions.

The final task depicted once more the power of questions as assessment tools. We were asked to stand in a line according to our position related to the author of a car accident (who happened to be our friend) and wanted to escape.

The whole workshop was a living stage for cultural understanding, critical thinking, valuing human dignity and openness offered by a very professional trainer who showed us a really inspiring dimension of intercultural learning.

Minutes taken by Corina Leca, The Friendship Ambassadors Association, Romania

II.8 Web 2.0, social software, intercultural communication and EDC/HRE

The web 2.0 evolution offers surprising new approaches for networking. This workshop aims at introducing the possibilities and learning environments of social software for intercultural HRE/EDC networking purposes.

Wolfgang Schumann, University of Tübingen

Minutes

Why should you or DARE deal with Web 2.0? The answer is quite straightforward, as it offers new, unique opportunities to enhance your work in EDC and HRE in an unprecedented way.

First of all, Web 2.0 provides tools for online cooperation and collaboration most of you won't be able to imagine (web-based project management, working on common documents or presentations in real time, using wikis or databases to gather information etc., etc.). With Web 2.0, geographical distance has lost its meaning and teams with members distributed across locations all over the world can collaborate as if they were sitting in the very same office!

Secondly, because Web 2.0 greatly facilitates getting information about human rights issues by, for example, eliminating the language barrier. Don't believe me? Then surf to Google Translate, choose the „Translated Search" Tab, choose English as „My language", Russian – or another language of your choice – in the field „Search pages written in", f ill in „human rights violations" in the „Search for" field and click on „Translate and Search" – as is depicted in the following screenshot.
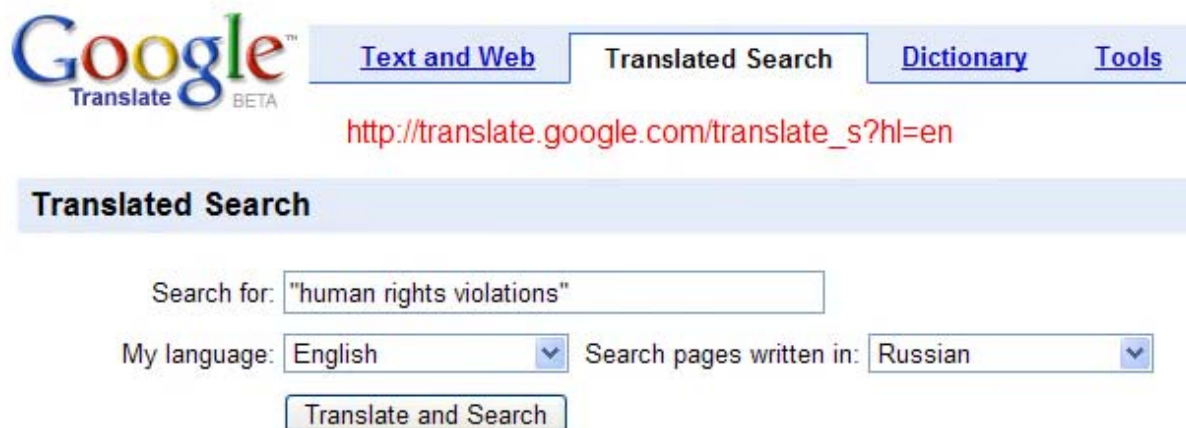
What you'll get is not only the original Russian results but an English translation of these results as well! Moreover, new technologies, like for example RSS (a short video tutorial on YouTube offers a wonderful explanation for non-techies in less than 4 minutes), help keeping track on new developments in you fields of interest much more efficiently than up to now.

Thirdly, because the so-called citizen journalism, enabled by new Web 2.0 based technologies, has brought about a variety of new ways of keeping track of human rights violations and dealing with human rights issues. Examples include Ushahidi, The Hub or Witness – to mention but a few.

Last but not least, because Web 2.0 offers amazing opportunities for DARE, to develop e-learning courses and curricula and thus disseminate knowledge about EDC/HRE in attractive, interactive ways.

This short enumeration was not and has not intended to be exhaustive; it should have made clear, however, that the time available today, a mere three hours, will neither allow for dealing with all of these aspects nor even delving into all the details of at least one of them. That is why I decided to focus not only on one aspect but moreover offer this course as a blended learning event.

Blended learning in our case means that we will start dealing with our selected subject area, namely online cooperation and collaboration with Web 2.0 tools, this afternoon, where I will try to give you a complete picture supplemented by some practical exercises. Our course won't end on 6.30 pm tonight, however, it will rather continue online and be completed by an online platform. On this online platform, you not only will find an abundance of additional material (tutorials, presentations, videos etc.), but moreover a forum dedicated to discuss all the questions, which will arise when you will start integrating these tools in your daily workflow.

The reason for selecting "international cooperation and collaboration with Web 2.0 tools" as the subject area for this seminar simply was that during my preparatory talks with the DARE staff we came to the conclusion that dealing with this field could greatly improve the efficiency of DARE's activities in the short-run.

II.9   Intercultural Norms of „normal vs. handicapped", educational and professional integration concepts

The workshop aims at addressing the issue of discrimination against people with disabilities within the framework of the inclusive, civic and democratic society by the means of interactive and engaging methods based on the educational integrated approach. The workshop will enable participants to gain immediate insights into the topic as well as to obtain skills and knowledge which will be useful in the long run and in different settings. The goal of the workshop is threefold:

- provide its participants with knowledge and increase their awareness about the situation of people with disabilities both from the micro (personal) and macro (legal) perspectives
- investigate mechanisms of discrimination, stereotyping and prejudice with regard to people with disabilities
- come up with strategies of taking action (good practices) for the benefit of people with disabilities and improve everyday competences for approaching disability as diversity.

Magda Szarota, ONE.PL, Poland

"Seeing the invisible: recognizing human rights in relation to people with disabilities" by Magda Szarota, The Association of Disabled Women ONE.pl

People with disabilities are the biggest invisible minority in the world. No matter how scary this somewhat catchy sentence might sound, the hard data proves that it may in fact be treated as a diagnosis in a nutshell.

Disabled people are invisible to the rest of the society in many respects. Most importantly, however, they are not recognized as full (able) humans/citizens in the first place whose FULL human rights should be recognized. Therefore, all the possible wrongdoings or unequal treatments that have been taking place worldwide can be attributed to this existing unjust social paradigm.

The relationship between so-called disabled people and non-disabled people has been historically and up until now complex, multilayered and tricky as it has been entangled in hard to balance power relations between those in need and those who may offer assistance.

Achieving the right balance both on the micro (personal) and macro (systematic) level will not happen overnight. Rather than a onetime outcome, it should evolve into an ongoing dynamic process which people with disabilities are a part of.

However, the golden rule of the just social contract "nothing about us without us" in relation to the issue of (dis)ability has been put into practice only fairly recently. Nevertheless, the effects are already visible. Namely, there is a considerable change of the philosophy behind existing social paradigms (human rights approach of disability), which in turn have been influencing to some extent international and domestic law.

If this process keeps heading in such a direction then there is hope that the (daily) existence and the quality of life of people with disabilities will continue to gradually improve and that they will become equal and active partners in the social, economic and cultural fields.

All human rights activists, educators, trainers, defenders etc. are aware that the lack of recognition of somebody's human rights is, in itself, a major violation. Therefore, it was extremely important that the issue of disability from the human rights perspective was included in the DARE conference. I, myself, had the pleasure to create and facilitate workshop entitled „Intercultural Norms of „normal vs. handicapped", educational and professional integration concepts" which was designed to investigate the core of this complex issue in more depth by using the interactive approach (for more details please see the workshop handout).

Participants of the workshop turned out to be wonderful, wise and curious companions in this educational and awareness-rising journey. Together, we managed to unravel a big chunk of the complicated mechanics that govern the relationship between the biggest invisible minority and the more visible majority, both on a personal and institutional level. For me, our biggest success was the way in which on the one hand we managed to "put ourselves into the other person's shoes" and on the other hand to understand the importance of how the culturally constructed "norms" of ability and disability influence the law and legislative solutions.

At the very end of the workshop the participants spontaneously came with a few ideas of their small action projects which could be easily carried out in their home communities and which would contribute to 'seeing the invisible minority'. This was such a wonderful end of the workshop and hopefully a wonderful start of their activism supporting the disability movement.

Handout

Overview:
This workshop aimed at addressing the issue of discrimination towards people with disabilities within the framework of the inclusive, civic and democratic society by the means of interactive and engaging methods based on the educational integrated approach. The perspective taken is of the practical, hands-on type of experience. The results include gaining immediate insights into the topic as well as obtaining skills and knowledge which can be used in the long run and in different settings.

Objectives:
The overall goal of the workshop is threefold:
- to provide its participants with knowledge and increase their awareness about the situation of people with disabilities both from the micro (personal) and macro (legal) perspectives
- to investigate the mechanisms of discrimination, stereotypes and prejudices with regards to the disabled people and to equip the participants with a range of skills to enable them to effectively identify such instances
- to come up with strategies of taking action (good practices) for the benefit of the people with disabilities as well as to come up with everyday competences when approaching disability as diversity

Author & trainer of the workshop: Magda Szarota is a co-founder of The Disabled Women Association ONE.pl (the first and only NGO in Poland which tackles double discrimination of women and the disabled) and since 2004 has been involved in grass-root activism, awareness-raising initiatives and policy-making processes regarding disability and multiple discrimination in Poland. She is a co-author of the country report concerning disabled women in Poland for 2007 for the European Disability Forum (EDF) and served as a Polish delegate to the EDF's first conference on disabled women where she actively participated in drafting the declaration on women with disabilities, which has been recently adopted by the EDF. Furthermore, she is a member of the Committee for Social Dialogue Regarding Disabled People at the Warsaw City Hall and she has served as an expert to UNDP's project, 'Young Disabled People'. She is a co-creator of the first on-line interactive community-based initiative for disabled women called "An Open House – Space for Interaction" which has gained much positive feedback and support from the disabled women community, other governmental and non-governmental organizations dealing with the issue of disability and the media.

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Facts and figures about disability in the European Union

- Disabled people represent 50 million persons in the European Union (10% of the population), the equivalent to the population of Belgium, the Czech Republic, Greece, Hungary and the Netherlands combined.
- One in four Europeans has a family member with a disability. Six Europeans out of ten know someone, in close or more distant circles, who has a disability.
- People with reduced mobility represent more than 40% of the population.
- Disabled people are two to three times more likely to be unemployed than non-disabled people.
- Only 16 % of those who face work restrictions are provided with some assistance to work.
- Many disabled persons are 'discouraged workers' and don't even attempt to enter the labour force. They are therefore classified as inactive.
- The more severe the degree of disability, the lower the participation in the labour force. Only 20% of people with severe disabilities work, compared to 68% for those without disabilities.
- Non-disabled people are more than twice as likely to reach higher education than disabled people.
- 38% of disabled people aged 16 - 34 across Europe have an earned income, compared to 64% of non-disabled people. Disabled people's income is dramatically lower than the income of non-disabled people.
- One out of two disabled persons has never participated in leisure or sport activities.
- One third of the disabled population has never travelled abroad or even participated in day-excursions due to inaccessible premises and services.
- Disabled people suffer from isolation. Compared to non-disabled people, more than twice as many disabled people meet their friends and relatives less than one or two times per month.

The case for a European antidiscrimination law

The Amsterdam Treaty 1996: Article 13 gave EU the mandate to combat discrimination against disabled people, as well as discrimination based on age, religion, sex, race and sexual orientation. The Directive went into force from May 1st 1999. The following secondary legislation has since been adopted:
- 2000: Directive against discrimination in the labour market on the basis of among others disability.
- 2000: Directive against discrimination on the background of race or ethnical background.

Besides, several other initiatives have been made:
- 2000: EU action plan against discrimination.
- 2003: The European Year of Disabled People – struggle for an antidiscrimination law

However, the disability movement in Europe since 1996 has demanded a "disability specific" antidiscrimination law. This is because the discrimination faced by disabled people in many cases is different from racial discrimination, for instance. Discrimination in the shape of barriers, social exclusion, negative attitudes on disabled people and many other types of indirect discrimination are not easily covered by antidiscrimination legislation covering several groups. However, the European Commission has awaited the positive implementation of Member States of the Directive against discrimination in the labour market before making an initiative for a disability-specific directive. Another reason is that secondary legislation based on Article 13 is still subject to unanimous approval in the Council of Ministers. This means that it is enough that only one Member State government votes against a new directive for the proposal to fall.

However, in 2007, 1.3 million signatures for a Disability Specific Law were delivered to EU during a public rally by organisations of disabled people in Brussels. The Commission at this event promised a draft Law in 2008. It remains to be seen whether this will be a disability-specific directive or a general antidiscrimination directive covering more groups than just disabled people.

<u>The United Nations Convention on the Rights of Persons with Disabilities</u>

The Convention on the Rights of Persons with Disabilities is an international treaty that identifies the rights of persons with disabilities as well as the obligations of States parties to the Convention to promote, protect and ensure those rights. The Convention also establishes two implementation mechanisms: the Committee on the Rights of Persons with Disabilities, established to monitor implementation, and the Conference of States Parties, established to consider matters regarding implementation.

States negotiated the Convention with the participation of civil society organizations, national human rights institutions and inter-governmental organizations. The United Nations General Assembly adopted the Convention on 13 December 2006 and it was opened for signature on 30 March 2007. States that ratify the Convention are legally bound to respect the standards in the Convention. For other States, the Convention represents an international standard that they should endeavour to respect.

<u>The European Union and the United Nations Convention</u>

On 30 March 2007, the Convention has been opened for signature, which is the first step a State must take, before ratification. From then on, the Convention is open also for ratification. As soon as 20 States ratify the Convention, it will come into force. The European Community has signed the Convention as a State Party, although it has not yet signed the additional protocol due to the pressure exerted by some Member States.

This is the first time since its establishment that the EU has signed a United Nations Convention. It is a significant step forward as it implies that all existing and future European Directives, Regulations and programs, will need to be in line with the Convention.

<u>What are the obligations on States Parties to the Convention?</u>

The Convention identifies general and specific obligations on States parties in relation to the rights of persons with disabilities. In terms of general obligations, States have to:
- adopt legislation and administrative measures to promote the human rights of persons with disabilities;
- adopt legislative and other measures to abolish discrimination;
- protect and promote the rights of persons with disabilities in all policies and programmes;
- stop any practice that breaches the rights of persons with disabilities;
- ensure that the public sector respects the rights of persons with disabilities;
- ensure that the private sector and individuals respect the rights of persons with disabilities;
- undertake research and development of accessible goods, services and technology for persons with disabilities and encourage others to undertake such research;
- provide accessible information about assistive technology to persons with disabilities;
- promote training on the rights of the Convention to professionals and staff who work with persons with disabilities;

What other international instruments recognize the rights of persons with disabilities?

States have adopted specific instruments to protect and promote the rights of persons with disabilities over the last decades. Important milestones include:
- the Declaration on the Rights of Disabled Persons (1995);
- the World Programme of Action concerning Disabled Persons (1981);
- the Principles for the Protection of Persons with Mental Illness and the Improvement of Mental Health Care (1991);
- the Standard Rules on the Equalization of Opportunities for Persons with Disabilities (1993).

Although guidelines, declarations, principles, resolutions and other documents are not legally biding, they express a moral and political commitment by States, and can be used as guidelines to enact legislation or to formulate policies concerning persons with disabilities. *(Sources: Eurobarometer survey 54.2 and Eurostat report: Disability and social participation in Europe, 2001 edition, http://ec.europe.eu, The UN Enable Materials)*

II.10 Betzavta

This program for learning the principles of democracy and the development of democratic behaviour has its roots in the Israeli education for peace. The specific methodology and didactics address the whole human being: External conflicts of democracy are transferred into internal dilemmas of the individuals. Betzavta is based on the conviction that democracy is not only the description for a system of government but also for a manner of every-day behaviour. Therefore, the program offers various activities to experience democratic principles and the complicated relationship between liberty and equality. The program offers the opportunity to explore one`s own relationship with diversity, tolerance and respect. It teaches conflict solving methods which are useful in different fields of work.

Gabriele Wiemeyer, GSI Bad Bevensen/Germany; Vera Simic, Sonnenberg Croatia

Minutes

There were 16 participants from different countries and organisations attending the first session of Betzavta workshops, which was facilitated by Vera Simic and Gabriele Wiermeyer. After the presentation of the team the schedule of the day was presented:
1. Approach to the topic from personal view of the participants
2. Intoduction of the methodolgy
3. Exercise: The Card Game
4. Exercise: Freedom
5. Final reflection

Participants were asked to present themsevles, their backgrounds, organisation they work for and whether they already had been in touch with method known as Betzavta. None of them knew the method, just two of them said that they had heard it was interesting.

As a first step of the personal approach to the topic, the participants were asked to find out by discussion in pairs about what were the characteristics of a good democrat, and/or upon what democractic behaviour depends. The presentation resulted in the following conclusions: a person who should be tolerant, aware of the needs of other people, a person that was able to listen to other and different opinions etc.

Subsequently, as a theoretical approach to the topic an introduction was given on the roots of the Betzavta-programme in the Israeli peace movement and the particular social circumstances that provoked the urgent need for proper education for democracy were explained. For reasons of transparency, moreover, the principles on which this special dilemma-oriented method is based as well as the metholololgy didactics itself were explained before the first exercise was completed.

Exercise «The Card Game»
Everyone was given a small card.The short instruction for the exercise was: "Where after 20 minutes the highest number of cards will be collected, there can be brought a rule that will be obligatory for the entire group till the end of the day"

The group were puzzled by the given task.They asked facilitators to repeat again and to give more concrete instruction. But the facilitators just repeated the task with the same words again, withdrawed themselves and gave over the interaction-field to the participants.After a group-process of 20 minutes the rule was brought:"Everyone should be inclusive"

During the follwing reflection phase the participants were asked about the details of the group-process of decision-making and how the rule was decided upon. A very vivid and interesting discussion of the whole process took place lead by the facilitators about the dilemma-oriented way of reflection. Some frustration was pointed out because of having to act in such an open, very unstructured situation, as well as astonishement about the fact that the

task, which was given by facilitators (in fact authorities), has been tried to be fullfilled without questioning it.

All in all this exercise opened the big issue of the tension-laden relationship between the freedom of the individual and the necessity of having a contract in a democratic collective. It provided greater awareness of what the big challenge of how to handle freedom and personal responsibilty means for us.

«Freedom Game»
There were 9 participants participating in the activity „The Card Game" in the afternoon. They were asked to write down on a piece of paper what thay would like to do, if given a 10 minute break right then. Then they should cut a piece of a string as long as they want and to tie it to their body.Two subgroups of 4 and 5 were formed.They were asked to tie their strings together, invited to take that 10 minutes break and asked to execute the goals each of them wrote down previously.

During the reflection phase the following questions emerged: Who enjoyed the biggest freedom in the group? What amount of your wishes was fullfilled? Why did they prolonged the break, if they did? If didn't, why not?

The participants talked about how they enjoyed the game while being tied to each other and how the fulfillment of their wishes went on.They became aware of the limits of the individul freedom by belonging to a group, and the ambivalent feeling regarding the desire, to belong to a group and the desire to avoid belonging.The transfer to real life was also made.They also discussed about conditions under which it is easier to find democratic solutions which truly integrate the needs of all people.

Closure of the day
Participants pointed out that Betzavta was an interesting method, worth to be used in political education and they were told how they could find out more about the method.
From the view of the facilitators it`s really a big challenge to do betzavta in an international setting, especially since the dilemma-oriented reflection phase puts the weight on verbal arguing and demands a very differentiated mode of expression. It is necessary for both sides - the participants and the facilitators - to be aware, that there is the danger of misunderstandings, which might be created by the fact that the communication is not conducted in everyone's motherlanguage. All participants demanded the readiness of being careful with «quick understandig».

II.11 Arguing against racist prejudices and xenophobia

It always happens when you are least prepared. In the subway, in a bar, on the street or even in your school or at work, with foreigners or with people that you thought you knew, you are confronted with racist, anti-Semitic, sexist or homophobic hate speech or even violence. How do you react? Should you react at all? Taking the participants' experiences as starting points, we will develop strategies for reacting against various forms of verbal and physical violence in everyday life.

Koray Yilmaz-Günay, Mobile Counseling against Right-Wing Extremism, Germany

The aim of this workshop was to develop strategies for reacting against racist and/or homophobic verbal and/or physical violence in everyday life, in working environments and even in private spheres such as family gatherings.

Taking the experiences of the participants as starting point, we spoke about what different people perceived as discriminatory situations, hate speech or violence and what exactly was so disturbing about them. Astonishingly enough, there were hardly any major differences among people from different countries. In order to develop effective strategies that make one feel prepared for unexpected situations, we found out that you need to be aware of your own fears and resources, as in most cases there is not much time for doubts or thinking if you should react at all and if so, how.

Most participants had been confronted with disturbing situations where people hurt other people verbally or physically because of ideologies of inequality (examples centered on racism, sexism, anti-Semitism and homophobia).

In two working groups the participants simulated times and places where they had felt helpless or would have wished to have behaved differently. Some of these incidents had happened years ago, yet it was clear in the workshop that they were nonetheless deeply affected by them.

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II.12 A taste of Theatre of the Oppressed methodologies

Theatre of the Oppressed was developed in Brazil in 1971 by Augusto Boal. Nowadays, groups practicing Theatre of the Oppressed are present in all the continents.

As it is said in the Declaration of Principles of the International Theatre of the Oppressed Organisation (ITO): "The basic aim of the Theatre of the Oppressed is to humanize humanity. The Theatre of the Oppressed is a system of exercises, games and techniques based on the Essential Theatre, to help men and women to develop what they have inside themselves: theatre." The Theatre of the Oppressed tries to activate people in a humanistic endeavour expressed by its very name: theatre of, by, and for the oppressed. It follows a system that enables people to act in the fiction of theatre to become protagonists, i.e. acting subjects, of their own lives. In this workshop, the participants will have the opportunity to experiment with exercises and games, and will learn about concrete good practices using Theatre of the Oppressed methodologies. The official language of the workshop will be English with the possibility to express and communicate in French, Spanish and Portuguese. More general information on www.theatreoftheoppressed.org/

Laura de Witte, Theatre of the Oppressed trainer and activist, Portugal/France

Minutes

Five hours were too short to learn in practice what is behind the words of Augusto Boal, but it was enough to give the taste and motivate the participants in looking afterwards how they could use the methodologies in their local realities.

We started building the group by learning names, using all parts of the body, miming animals, feelings, sensations, fight, love, sport, games... The group discovered how their bodies are "mechanized" and oppressed by the habits, the daily life, the routine, the work, the culture...

Slowly we passed to exercise also the imagination, transforming objects into another ones, doing statues, creating collective images, miming social roles and the relationships between them... and the group began to confront themselves on stereotypes, oppressions, power games, confrontations...

Before going deeper in the techniques and after explaining the second part of the session, a short moment was given for participants to share about concrete and practical experiences and practices and to answer questions and doubts. *Can I give a special issue to my group for creating a theatre play or all the stories should come from them? Can I use puppets to do a forum theatre session? Is it not dangerous and risky to ask to people to tell about their stories of oppression? What is my legitimacy, like educator, to ask them to tell real and oppressive stories?*

After a long exercise based on improvisation (2 persons in a certain context with a certain relationship should relate to each other their respective – and problematic – secrets) which was also a good way to see which issues were more important for the participants, we went though the process of creation of short theatre plays based on real case stories coming from the group. The participants were divided in two groups: each group would be actors and espec-actors, creating a play and participating in the other one.

Each play was played by the protagonists of the original real story and presented to the other group. A mini forum with the public helped the actors to find some concrete solutions or alternatives.

Story 1: *A woman is in the subway, full of passengers. Two persons start to harrass her and nobody react. She feels really bad and doesn't know what to do. What can we do to change the situation?*

Story 2: *A couple of girls (lesbians) are taking a drink in a bar. Two neo-nazi youth arrive and start to insult them. The other clients don't react. The couple decides to leave the place. What can we do to change the situation?*

III. Discussion Groups
III.1 Intercultural challenges for NGOs active in EDC/HRE-practices, concepts and strategies for the integration of migrants and other minority representatives in the work of EDC/HRE NGOs

Moderators: Tanveer Parnez and Rami el Ousta (Black and Ethnic Minorities in Scotland)

Participants: Bashy Quraishy (European Network Against Racism), Gavan Titley (National university of Ireland), Maria Hirtenlehner (Network Intercultural Learning in Europe, IZKS Vienna(, Eva Sobotka (Fundamental Rights Agency), Michaelis Kakos (University of Leicester), Michael Raphael ("all different – all equal" European Youth Campaign)

Minutes

Michael Raphael, from the Israeli coalition 'Together against Racism', gave a presentation on Education, Inclusion and Diversity. His aims for the discussion were to define and contextualise the concept of 'social marketing' and to give an example of this from his anti-racism campaign 'all different, all equal'. He also posed the question: Can we apply social marketing to social concerns? He explained that social marketing is a relatively new field that began to emerge in the 1970's and it involves analysing the community and dividing it into segments, thus making it easy to identify what needs to be changed and how. For example, social marketing can help to identify if a segment of society are not wearing seatbelts and it can then be used to question what makes them not wear them in the first place, prompting relevant research to take place. Mr Raphael stated that in order for social marketing to be successful, the consumer has to be really understood. To illustrate this point, he gave the statistic that every day in the USA, 12 billion advertising billboards, 3 million radio advertisements and 200,000 television adverts are dumped into the USA's collective consciousness. As a result, the population has started to tune advertising out and consequently advertisers are forced to become savvier by not only advertising their product, but also going 'under the radar' and touching people's feelings.

Mr Raphael then related social marketing to his 'all different, all equal campaign', which focused on Homophobia, Racism against migrants, Islamophobia, Anti-Semitism and Romaphobia in Europe. He stated that a problem for Human Rights educators is to try and create change when the concepts are so complex and that this is where the idea of social marketing can help. As well as marketing the logo in different languages in order to reach out to as broad a community as possible, the campaign was marketed in areas that young people frequent and exciting images were used to capture their attention. Topics raised in the subsequent discussion included the concern that when employing the concept of social marketing, one must be careful who and what they're asking and in what context, as very different answers can be reaped. Mr Raphael acknowledged this, but also re-instigated the point that when the marketing is carried out effectively it can have profound results, citing an example in Nepal where the employment of social marketing aided the destruction of the taboo against wearing condoms.

Secondly, Maria Hirtenlehner spoke about her work with NILE Project, a project based in Vienna that works in tandem with police officers and migrants with the aim of promoting intercultural understanding. She explained that this evolved because problems were being reported of police officers in Vienna holding prejudices against people of colour. After showing a video of the project's work, the question of how the project was established and also how the police are approached was asked during the discussion. Ms Hirtenlehner explained that it was a long process; the group worked hard to establish contacts and they presented their ideas by producing brochures and inviting police officers to conferences with the aim of slowly establishing discourse. She explained that the annual course consists of seven evenings of five hours each, with twenty-five officers and twenty-five migrants. The aim is to get to know as many of each other as possible. Each evening is dedicated to a certain topic, for example identity, civil courage, discrimination, racism and political correctness in language. As well as discussions, the participants take part in research projects and visit the theatre and cinema if productions dealing with relevant topics are being shown. The question was also asked as to how the migrants become involved in the project: Ms Hirtenlehner answered that there are no

public invitations but rather the migrants must know what the program entails, as well as having a secure status and near-fluent German due to the nature of the discussions. A strong incentive for getting migrants to join at first was telling them that they get to train the police!

Michalis Kakos from the University of Leicester gave a presentation on Citizenship, Education and Organisational Identities. In his presentation he covered various theories on citizenship education and also discussed how this is relevant to the work of NGO's. Firstly, he defined citizenship as consisting of status, practice and feeling, namely what your passport states, your involvement in the community and how you feel about these. He stated that citizenship can be gained through need (birth, education, political needs within the community) or choice (identification with the culture). He also explained that identity and culture are constructed through interaction, which turns them into a social reality, for example NGO's that have an agenda interact with communities in order to realise their aim. 'Education for Citizenship' is also greatly concerned with identity and the construction of the 'other'; once the 'other' has been identified, this segment can be thought about critically and in turn de-constructed by NGO's to figure out how to approach them. However, Mr Kakos stated that a problem of NGO's is that there is not enough criticism of them, for example there is no attempt by students to criticise their agendas. In the subsequent discussion, it was commented that Mr Kakos is distant from the NGO world as he is an academic; Mr Kakos replied that this gap can also be positive as in order to construct a theory, one has to be above and separate from the material. He also stated that an academic is also representative of a citizen and member of a community and that being an academic is only one part of his identity.

Rami el Ousta from the Black and Ethnic Minorities Infrastructure in Scotland (BEMIS), gave a presentation on Empowering Democratic Participation through NGO's, in which the main premise was that NGO's should be pro-active, rather than reactive, in society. Rami el Oustra explained that they should influence and lobby the government to introduce policies, encourage and empower ethnic minorities to have a voice and be pro-active in promoting democracy and Human Rights. He stated that these three in combination is the best way to ensure active democratic civic society. In order to put these theories into practice, the policies need to be deployed from a national to a local level and be continually monitored and evaluated. Mr el Ousta also spoke of the challenges facing active democratic participation, such as institutional racism and exclusion such as in the Stephen Lawrence Inquiry in Great Britain and a lack of effective implementation of national policies. He also stated that the media plays a destructive role and expressed his belief that the European Parliament should pass a policy stating the media should always take a Human Rights stance. Mr el Ousta then gave strategies for NGO's for effecting Democratic Active Citizenship, such as by empowering the diverse voluntary sector and developing engagement strategies. In the discussion, it was noted that countries all over Europe are experiencing the same problems and it was suggested that we should look to the USA, which advocates 'positive action' through encouragement, rather than 'positive discrimination', with clearly remarkable recent results. The discussion ended with Mr el Ousta remarking that interculturalism is when everybody in society has equal rights and equal opportunities.

Maria Hirtenlehner and Susanna Gratzl from the NILE project introduced the self-screening system, where members of NGO's can test how intercultural their organisations are. Before she introduced the screening system, Ms Gratzl explained that it is very important that every organisation makes a regular review of its services to check that it meets the needs of citizens and that there is access for everybody. She also touched upon the hindrances to the access of public services for immigrant citizens, such as the lack of interpreters and a lack of trust in institutions and suggested ways for these to be overcome. The self-screening system includes questions such as 'what is your organisation's vision on intercultural issues?' and 'has your organisation developed a policy based on the mission statement?' During the discussion, the question of how the test is evaluated was asked and Ms Gratzl explained that the test is self-evaluated. It was also commented that the questions in the self-screening test could be used to see how local government is related to diversity, as well as for finding blind spots in organisations.

Lastly, Bashy Quraishy spoke about the intercultural challenges that NGO's face in the field of Human Rights and Citizenship Education. He firstly noted some often used words within the field that he feels ought not to be used, for example 'migrant', as it groups many different peoples together and 'integration', for which he suggested the word 'participation', as efforts should come from both sides. In order for NGO's in this field to be successful, he stated that they need to define clearly what they mean by 'multi-culturalism', as in his opinion a problem

in many countries is that there is a majority white government telling minorities on the periphery to integrate, without giving direction or making an effort themselves. He also suggested that they need to be aware of their own limitations and that they should respect the privacy of the people they are working with by not starting discussions about religion, rather learning about the minorities before they start working with them. Mr Quraishy then gave clear steps for working most effectively with minorities, including making integration mutual, keeping in mind the ethnic and religious diversity among migrants and urged the NGO's to empower migrants to stand on their own two feet, by quoting the proverb: "don't give fish to a hungry man. Teach him to fish first". In the subsequent discussion, the issue of speaking about personal and religious issues was raised, with many people believing this to be an important tool for understanding each other, to which Mr Quirashy replied that a serious current problem is that "integration depends on how much space majority society is willing to give" and at the moment there is no mutual space because the religions of minorities are perceived as dangerous. Lastly, he urged NGO's to be target-oriented, for example are they working with migrants who have been in the country two weeks or five years? He finished by saying that some people have no desire or need to integrate and most importantly, they need people to integrate with.

III.1.1 Intercultural challenges for NGOs in the field of human rights and Citizenship Education

Bashy Quraishy, Consultant-Inter-cultural living, Chair – Advisory Council
ENAR (European Network Against Racism – Brussels)

First of all, my heartfelt thanks to DARE for arranging this multi-topic conference. I am truly touched for the invitation. Some of the subjects in your programme, especially the inter-cultural challenges for NGOs is very close to my heart.

I am a NGO person. My passion has always been to give voice to those who have been and still are neglected - namely non-European ethnic and religious minorities in Europe. Racial bigotry, ethnic inequality, cultural arrogance and discrimination against religions are some of the greatest threats to humanity. That is why, I measure all issues concerning majority and minorities interaction, from a moral and humanistic standpoint as well as a matter of judicial protection.

And to have a meaningful dialogue and co-operation, it is vital that we are honest in our opinions and discuss our views in an atmosphere of respect and understanding.
My presentation would be from a brown eyes NGO perspective and how minorities look at the whole question of inter-culturalism. And believe me from where I stand, the inter-cultural scene looks different but clearer.

Coming back to the topic, you have given us 2 very heavy questions.
· Inter-cultural challenges for NGOs active in Human Rights education and education for democratic citizenship
· Practices, concepts and strategies for the integration of migrants and other minority representatives in the work of EDC/HRE- NGOs
Actually, one can get a Doctorate of Sociology just by answering what you have asked.

To do justice to your questions, I want to look at the present NGOs situation in Europe and draw some conclusions which can help us to answer what you have asked.

I would also use the experiences of my own
organization - ENAR which has more than 600 NGOs in 27 EU countries. They do a great job at the grassroots level, not only to fight racism and discrimination in the society but also built bridges between minorities and local people.

NGOs traditional role in a democratic society has been two fold. First their closeness to grassroots gave them ampel opportunities to gauge the mood at the ground and secondly, they used this knowledge to confront the decision makers to formulate better policies in socio-economic field, including education sector.

In yesterday's Europe, however NGO´s hand had been strengthened considerably because of the arrival of ethnic minorities own organisations since late sixties. This co-operation resulted in a more professional approach as well as a better flow of information regarding the solution of the problems faced by ethnic minorities in diverse European societies.

In this respect, there is no doubt that in the last 40 years, NGOs - both European and of ethnic minorities origin played an important role in formulating the issues facing minorities and also contributing with solutions.

This happened in all most all EU countries, especially in Northern Hemisphere. Countries like UK, Scandinavia, Germany, France and Benelux have an old tradition of trade unions and NGOs taking active part on behalf of the civil society.

This has been possible because;
· Societies were used to NGOs input

- Governments were sympathetic towards the advice they received
- There were ample funding available to have an office, hire staff and get professional help
- NGOs were trusted by ethnic minorities and thus had an easy access to those they represented
- Many governments also had commissions, boards and committees consisting of minority and majority NGOs who gave direct advice to ministries, bureaucrats, politicians and decisions makers on local, regional and national level
- NGOs were consulted by research institutes, authorities, universities and even approached by the media when the question of ethnic minority issues were to be looked at

Unfortunately, this situation has drastically changed in the last few years. With the advancement of right wing political parties and the shifting of power towards more anti-minority governments, the role of NGOs has been diminished considerably.

According to ENAR's Shadow Reports from our national co-ordinations, countries like Holland, UK, Denmark and Sweden who were renowned for their financial and moral support of NGOs work has abolished funding for ethnic minority NGOs as well as of all those organizations who work for ethnic equality and empowerment.

But luckily, there are enough people of resolve, good will and integrity who have refused to go down. Adult educators is a good example of such dedicated people who have managed to be progressive and who want to involve minority representatives in their work.

So let us now look what role educational NGOs can play in the meeting the inter-cultural challenges.
In my opinion, it is important that EDC NGOs:

o Define clearly, what Inter-culturalism is. Up until now, it has been the majority which has set the agenda and dictated the terms
o Are aware of their own limitations and do not make big plans in the beginning which are difficult to carry out.
o Education for democratic citizenship and human rights is great but it must be linked with ant-discrimination and socio-economic well being of the minorities. Not every problem can be solved by waving the magic word-democracy in front of people
- Do not get involve in political and religious issues among minorities.
- Focus entirely on education and please leave the cultural arrogance at the entrance
- Identify like minded NGOs among minorities who work on grassroots level, have professional approach to issues and have base in the society
- Create partnership with NGOs who have made clear analysis of their local needs, sense of direction and practical means to co-operation

Since you want to integrate minority representatives in your work, the best thing educational NGOs can do is to:
- Make integration a mutual effort and concern
- Keep in mind the ethnic, cultural, religious and class diversity among minorities.
- Identify those who wish to join forces with you and with whom you can be a partner
- Empower the minority NGOs to learn to stand on their own feet by offering training and professional advice and material help if possible
- Be careful of the NGOs who are always asking for money or use you to create jobs for themselves

III.2 Developing a coherent policy framework for EDC/HRE in Europe –
Researchers meet practitioners and policy makers from various levels

Moderators: Frank Elbers, Human Rights Education Associates;
                Georg Pirker, Arbeitskreis deutscher Bildungsstätten AdB (both DARE)

Participants: Ramunas Kuncaitis (EACEA), Doris Pack (Member of European Parliament),Christa Prets (Member of European Parliament), Martin Eaton (Council of Europe Expert), Bryony Hoskins (Institute of Education, University of London), Bettina Strewe (InterkultOst Potsdam), Ted Huddleston (Citizenship Foundation), Bruno Losito (University of Roma), Soren Ehlers (Danish Paedagogisk University), Alexander Pollak (European Union Agency for Fundamental Rights)

Session 1: EDC/HRE policies within Europe – A status analysis
(Input by Martin Eaton)

Speaking first, MEP Doris Pack emphasized that although a speaker on the panel, she had come to listen to the experts and practitioners present in the audience and to learn from their experiences. Pack, who helped to initiate the Grundtvig Programme of the European Union, stated that the work of EDC/HRE is especially important since much discussion at the European level currently recognizes the central roles of education, culture and rights in European integration. For Pack, human rights and democracy education "give citizens an idea of the soul of Europe". While education is central to the integration and advancement of all European states, Pack also noted that it is especially critical in working with the Balkan countries and new EU member states.

Subsequently, Martin Eaton of the Council of Europe presented the findings of his feasibility study on new framework policy documents on HRE/EDC. Eaton began his study with an overview of existing global and regional frameworks and projects in EDC/HRE, which he noted to be positive steps though often out of date and generally lacking in strong legal obligations, monitoring and enforcement mechanisms. Often, these instruments even lag behind state practice and civil society, indicating the need for a stronger policy instruments to fill the existing gaps by dealing with both HRE and EDC, raising standards for stronger commitments, providing clearer definitions, supporting practitioners and aimed for a wider international effect. A European framework policy document could set forth a common policy to be later codified and implemented at the national level, while including a monitoring mechanism and strengthening and supporting educational practitioners and civil society. Eaton noted that questions remain as to the scope and binding nature of such a framework at the European level, but that the need for a common framework policy document on HRE/EDC is well established. In conclusion, Eaton encouraged conference participants to make their support for a European framework known to their representatives in the Council of Europe and national ministries of education in order to encourage further action.

Following the presentations by Pack and Eaton, conference participants raised questions and suggestions for further discussion. One participant asked about the potential to link the development of EDC/HRE on the European level with the Bologna Process, with special attention to its emphasis on learner-centered approaches to educational practice.

Summarizing the session, Frank Elbers noted that a framework policy document could contribute to more coherent European policy on HRE/EDC, officially recognize the field and establish a monitoring mechanism. As Eaton emphasized, the framework method is also a tested and proven method of policy development. Additionally, the right timing currently exists for such a framework document, as the next generation of EU programs is emerging in the field of EDC/HRE. The question of whether to link with the Bologna Process remained open, as well as the proper relationship between the Council of Europe and EU in this area. As each institution has its own strengths and weaknesses, how much should they cooperate to promote EDC/HRE, and what is the potential role of the European Fundamental Rights Agency as a partner institution?

Session 2: Results of the All European EDC Study – Gaps between policy and praxis (Input by Bruno Losito) and Lifelong Learning for Democratic Citizenship in Adult Learning – policy recommendations (Input by Soren Ehlers)

Bruno Losito (University of Rome) presented the results of the All European Study on EDC, which identified gaps between policy, implementation and practice of EDC. Through the study Losito identified a "compliance gap" marked by "rhetoric of EDC" without effective implementation measures. Main gaps exist in the areas of participation, teacher training and monitoring and quality insurance. As indicated by the study, future challenges for EDC include reducing the compliance gap, extending the participation of students and community representatives in educational systems, more effective and comprehensive teacher training and perspectives for lifelong learning.

David Kerr (National Foundation for Education Research) introduced the group to the International Civic and Citizenship Education Study (ICCS), which is examining the civic and citizenship knowledge and engagement of 13-14 year olds across Europe. Further information on the ongoing study is available at www.iea.nl or http://iccs.acer.edu.au/.

Soren Ehlers (Danish Paedagogisk University) shared policy recommendations resulting from the study on Lifelong Learning for Democratic Citizenship in Adult Learning. According to Ehlers, more empirical and comparative studies and needed on education for democratic citizenship in adult learning, and research must also focus more on micro-level relationships between learners and teachers or facilitators. Ehlers also noted that while most policy focuses on formal education and building knowledge, more attention should be paid to informal and non-formal learning, as well as individual attitudes.

Summarizing the session, Elbers reiterated that more coherence on HRE/EDC is needed at the policy level, in addition to more research on the compliance gap between policy and practice. As shown by the panelists, evidence-based research does exist to inform policy making, although HRE is often missing from the research and dialogues on EDC and civic/citizenship education and more research on informal/non-formal education and learning is needed. Future research should also focus on addressing the compliance gap between policy and practice, comparing approached to practice in various countries, and determining what policies and practices have the greatest impact on their target groups.

Session 3: Measuring indicators for active citizenship (Input by Bryony Hoskins)
EDC/HRE and the European Union: An overview (Ramunas Kuncaitis)

Beginning the third session, Bryony Hoskins (Institute of Education, University of London) presented the results of her comparative study on Active Citizenship in Europe. Using a variety of different indicators, including youth civic competence, participatory attitudes, social justice and cognition, Hoskins illuminated the differences between the practices of active citizenship in various European countries. Key results of the study indicated that the age and stability of the democracy effects levels of active citizenship (with newer Eastern European democracies scoring higher on some indicators of active citizenship). Regional differences also existed between Southern Europe – where high youth competence did not appear to translate into high adult participation – and Northern and Western Europe where continued high adult participation may be endangered by youth apathy.

Ramunas Kuncaitis (EACEA) then provided an overview of European Union programs on lifelong learning for active citizenship, including the Action Plan on Adult Learning, the Lifelong Learning Program (LLP) and Grundtvig. The Action Plan seeks to improve monitoring and speed the recognition of qualifications for disadvantaged groups, while promoting diversity and intercultural dialogue. The Lifelong Learning Program is also meant to promote active citizenship, respect for democracy and human rights, promote European citizenship and fight racism and xenophobia. As part of the program, Grundtvig grants provide assistance in accessing adult education to vulnerable or disadvantaged people in order to reintegrate and advance marginalized citizens.

After the third session of the discussion group, general consensus supported recommending more regular data collection and analysis of active citizenship in Europe, as well as cross-cutting and mainstreaming strategies for lifelong learning in HRE/EDC. Additionally, measures should be taken to address youth apathy in Northern and Western Europe and to address the gap in active citizenship in Southern and Eastern Europe, especially in the post-communist states. Remaining questions included how to construct active and dynamic models of citizenship, how to include new forms of citizenship in research models and whether research can better combine different methods to enhance our understanding of active citizenship.

III.2.1   A Citizen's Europe: Measuring progress on active citizenship and civic competence across European Countries

By Bryony Hoskins and Agnes Hubert

The debate on an EU of the elite versus a people's Europe was revived by the results of the Irish referendum. While commentators continue to stress the limited legitimacy of the EU, a pragmatic way of considering how to enhance democracy in the EU is to reflect on the way people exert their citizenship rights and duties. Of course there is no quick fix for encouraging people to become more active EU citizens. However, the problems that the European Union faces are similar to many of those faced by national forms of representative democracy. Although the policy approach could be differentiated, encouraging citizens to be active in their community, civil society and political life is a crucial policy issue at all levels (from the local to the European) if democracy, social cohesion and a peaceful Europe are to be sustained for future generations.

The culture of democratic participation is not necessarily fixed (Janmaat, 2006) and, as a result, can be improved via policy. Examples of changing levels of citizenship are the gradual development of representative democracy and civil societies in post-communist countries in Eastern Europe and post-authoritarian countries in Southern Europe. However, the fact that a change in values and participation is possible also means that Northern and Western Europe cannot be complacent concerning their levels of democratic participation.

What should be kept in mind is that creating change to the culture of democratic and value-based participation is a long-term process. Civic values are shaped by a multitude of factors such as the level of economic and social inequality (Muller, 1997) and the transition from industrial to post-industrial societies (Inglehart and Welzel, 2005); but education is one of the most important determinants (Lipset, 1959 and Putnam, 2000). As Jean Jacques Rousseau pointed out in 1762 in "Emile ou de l'éducation", both learning through practical experience (travels) and theoretical teaching is necessary to become a citizen.

However, for education to be effective in promoting civic values and participation we first need to know and identify which values and actions are at stake and how they can be measured. Only in this way can we chart the patterns of value differences and democratic participation across regions and social groups, and develop effective education packages tailored to the needs of each group. With this purpose in mind researchers from EC CRELL[1] in cooperation with the Council of Europe have carried out research in composite indicators designed to monitor progress on active citizenship.[2]

The first composite indicator is an index to measure active citizenship. (Hoskins et al., 2006 and Hoskins and Mascherini, 2008) It measures value-based engagement of adults in political life, civil society and community life combined with measures of individuals' democratic values in the areas of human rights, intercultural understanding and citizenship values (for example indicators on understanding the importance of volunteering, voting and civil society action). It encompasses 61 indicators from the 2002 European Social Survey data, a household survey carried out on about 2000 persons in each of the participating European countries every two years.

The results of the composite indicator show that active citizenship rates were the highest in Northern Europe followed by Western Europe. Southern and Eastern Europe gained much lower results (Figure 1) reflecting a two speed Europe.[3] However, it should be recognised that

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[1] The European Commission Centre for Research on Lifelong learning based in Ispra.
[2] Active citizenship has been defined in this CRELL project as, 'Participation in civil society, community and/or political life, characterised by mutual respect and non-violence and in accordance with human rights and democracy' (Hoskins, 2006)

[3] Active citizenship has been defined in this CRELL project as, 'Participation in civil society, community and/or political life, characterised by mutual respect and non-violence and in accordance with human rights and democracy' (Hoskins, 2006)

although this indicator is broad in terms of voluntary, political and non governmental forms of participation it is limited predominantly to those activities, that are formally organised and different results may be obtained if data for more informal actions were available.

In a second exercise, the research team defined and measured civic competence, the qualities needed to become an active citizen. Civic competence has been defined in the European Commission Framework of Key Competences.[4] The measurement model (based on this definition) for the Youth Civic Competence Composite Indicator (Hoskins et al., 2008) (Figure 2) was based on a framework composed of 4 dimensions: citizenship values (defined above), social justice values and attitudes (predominantly indicators on attitudes towards women's and minority rights); participatory attitudes (for example, interest to participate and ability to influence actions in the community and political life); and cognitions about democratic institutions (knowledge and skills such a interpreting political campaign messages).

The data used was from an international study in 1999 on citizenship of 14-year olds that tested their knowledge and skills on democracy and asked questions about their attitudes and values towards engagement (IEA CIVED).[5]

The results of this composite indicator are in stark contrast with the participation rates of adults presented in the Active Citizenship Composite Indicator. One possibility is that this could be attributed to a generational effect. The results showed that in countries with long standing stable democracies with high levels of adult participation, young people's attitudes towards participation are quite low, for example in Northern and Western Europe. The opposite results hold for less stable and more recent democracies that can be found in Southern and Eastern Europe. In these countries young people are found to have more positive participatory attitudes and values. In summary, in countries with less political stability young people see a greater need to participate.

One of the questions that remain unanswered is to what extent these active young people from Southern and Eastern Europe continue to be active citizens later in life or adopt the same low participation patterns as their parents? It is often argued that in post-communist countries young people have a greater possibility to influence the political development of society as they have been involved in the nation rebuilding process.

However, Eastern European countries scored the lowest results for cognition about democratic institutions and the values of social justice. The lack of a history of democratic citizenship education is likely to be a contributory factor. For these indicators, North, South and West Europe faired better.

To give direction to policy, the following conclusions have been drawn from the research project.

First, the role of education (formal and non-formal) as a prime driver for active citizenship is confirmed. This is the case for formal education with tertiary education having the greatest impact on civil society development (Hoskins et al., 2008). There is evidence that non-formal education also plays a major part. Learning by doing through simulation activities or other methods developed in non-formal education such as the EC "Youth in Action" programmes, where young people volunteer and exchange with young people from other countries, has a positive effect on citizenship behaviour.

Second, education is part of the answer but opportunities to be effectively involved must be available too. As people learn by doing they need to have the opportunities to be involved on a regular basis in discussions on local, national and European policymaking. The input from citizens' involvement needs to be shown to create real change in policy as opposed to legitimization of policy in order to encourage further participation. In addition, feelings of ownership and identity that come with a deliberative process can be helpful towards a positive response in a referendum.

Third, a lifelong learning approach is necessary to promote active citizenship, in particular a policy that targets certain age groups according to their specific needs. In addition, a regional

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[4] agreed by the Education Council Dec 2006
[5] New data to be published in 2009 is being collected for the IEA International Citizenship and Civic education Study. The Commission is helping to fund European countries to participate.

policy approach applying different strategies to address the specific challenges of the different regions would be most effective. Not all parts of Europe face the same challenges. In Eastern Europe adult participation rates are low and it is thus necessary to focus on this age group, for example, through adult education. For young people in these countries it is the raising of awareness of gender equality and equal opportunities for minorities that is the most prominent issue along with education on knowledge and skills for citizenship. Conversely, in Northern and Western Europe the focus should be more on young people. The suggestion is to try to raise the levels of understanding of the importance of participation in civil society and political life and give them the opportunities and confidence that they can make a difference. In Southern Europe there is a need to address adult participation rates in particular in the domain of civil society. Young people have the competence and the desire to participate and the need is to focus on the development of the relevant structures and opportunities that give the young people the chance to successfully engage now and in the future.

For further information on this research project visit:

 http://Active-Citizenship.jrc.it/

III.2.2.   What we learnt from the "All-European Study on Education for Democratic Citizenship Policies"

Bruno Losito – Roma Tre University

1. The "All-European Study on Education for Democratic Citizenship Policies" was carried out by the Council of Europe, within the framework of the "EDC Project" of the Council of Europe. The study was initiated in 2002. One synthesis report, plus six regional reports were prepared (Western Europe, Northern Europe, Central Europe, Eastern Europe, Southern Europe, and South-Eastern Europe). The reports have been included in the "EDC Pack" for the European Year of Citizenship through Education.

2. The study aimed at mapping out the national EDC policies in Europe. It involved a large number of people across Europe. The EDC coordinators in member states played a major role in providing the information needed for the study.

3. The key research questions of the study are the following[6]:
What are the official EDC policies in formal education? What policy documents exist on EDC? What is the legislative basis for EDC policies?
What do governments do to implement their EDC policies? How do they transform policy intention into what type of government action? Are there implementation strategies? What obstacles exist in implementing policies?
What are practitioners' views on EDC policies? Are policies creating the conditions that will enable appropriate practices? Are there provisions and mechanisms for the consultation of stakeholders and practitioners?

4. Starting from these research questions, collected important information about the following:
The existing EDC policies and the factors that influence their development
The differences between EDC policy statements and actual practices
The gap between EDC policies, implementation and practices
The involvement and participation of stakeholders and practitioners

5. A number of major challenges were identified by the study in the field of EDC. They include the challenges of[7]:

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[6] See C. Birzea, *EDC policies in Europe – a synthesis*, in Council of Europe, *All-European Study on Education for Democratic Citizenship Policies*, Council of Europe Publishing, Strasbourg, 2004, p.15.
[7] See Council of Europe, op. cit., p.70.

reducing the compliance gap between EDC policies and practices;
improving and extending the participation of students and community representatives in the education system, particularly in school management;
developing more effective and comprehensive teacher training, at both pre- and in-service levels;
introducing a culture of and suitable measure for monitoring, quality assurance and evaluation;
agreeing on and fighting for the place of EDC within competing educational reforms and priorities.

6. The study shows that the education policies of the individual countries fit within a perspective of lifelong learning, in most cases explicitly so. There is a fairly evident link with policies and recommendations developed at European Union level and with OECD research programmes. However, the relationship between school policies and those in the field of adult education still appears to be weak. Visible links in this sense are mainly (if not only) found in the vocational training sector.

7. In almost all the countries there is attention to the involvement of practitioners and stakeholders in EDC policies and their implementation, mainly in the formal education sector, above all in those countries where teachers' associations, parents' associations and NGOs have a greater tradition and a more consolidated role in the education field. However, this involvement is often considered unsatisfactory by practitioners and stakeholders themselves, especially as regards the actual possibility of being able to influence decision-making processes at different levels (national, regional, local).

8. The All-European Study identifies a series of gaps between policy statements and practice of democratic citizenship. At the same time, it shows examples of various solutions for bridging these gaps adopted in member states.

III.2.3   Studying Civic and Citizenship Education in the European Context – A progress report from the IEA ICCS Study

David Kerr (NFER (National Foundation for Educational Research), United Kingdom)

This presentation explores how civic and citizenship education in the European context is being addressed through the new IEA International Civic and Citizenship Education Study (ICCS). Around 40 countries are participating in ICCS, including 25 from Europe. A specific European regional perspective has been included as part of the Study. The presentation goes on to detail how this perspective has been embedded in the various study instruments, notably the national contexts survey (NCS), international instruments and through the development of a specific European Module (EM) instrument.

The European perspective in the ICCS study is an innovative development and an integral component of the overarching ICCS Study. It is part of the Study's focus on regional dimensions to add depth to the international dimension. It has arisen in response to a recognition of the emergence of specific regional related issues in the development of civic and citizenship education across the world and the need to address such issues in the new study. The concept of citizenship and approaches to civic and citizenship education are undergoing fundamental review and reform in many European countries in response to global issues as well as specifically European ones, such as the enlargement of the European Union, cultural diversity, European identity and the movement of peoples within and across countries.

The primary purpose of the new European Module is to investigate specific Europe-related issues that derive from the overarching assessment framework of the Study. There has been a long and detailed development process to frame the purpose, content and elements for

inclusion in the European Module. This process has involved inputs from a variety of sources, including participating European countries and an expert group drawn up by the European Commission and Council of Europe. The development process has led to an agreed design for the European Module consisting of a cognitive test (10 minutes) and a perceptions questionnaire (20 minutes). The overall focus of the Module is on issues and dimensions that participating countries see as having highest priority, notably intercultural competence, openness to change, European identity and (attitude to) language learning.

IV. From Lip service to inter-cultural reality
IV.1 Closing remarks by Bashy Quraishy

First of all, my thanks to the organisers of this important conference for the invitation. The subject of life long learning is very close to my heart. The organisation DARE also deserves appreciation because it has taken on board issues, no one else dares to talk about, namely Democracy and Human Rights education in Europe. I agree with your goals and vision one hundred percent. When European native populations through your efforts will learn about these important concepts, they would start treating non-European ethnic and religious minorities with respect and dignity and not just as 2nd class citizens or worst as merely immigrants.

The title of this plenary session is; Can good ideas go bad? From lip service to inter-cultural reality.

Let me answer the first part of this question; **Can good ideas go bad?**
Yes, good ideas often go bad and in the case of adult education and lie long learning for ethnic and religious minorities in Europe, it has not been a success story. The reason is simple. Too much lip service and too little vision and plan of action. I am not saying this to provoke you or make you mad. I am just presenting you what minorities have experiences for the last 40 years. I shall certainly come back to it later.

I am a NGO person. All my life, I have worked against racial bigotry, ethnic inequality, cultural arrogance and discrimination against religions. That is why, I measure all issues concerning majority and minorities interaction, from a moral and humanistic standpoint as well as judicial protection. And to have a meaningful dialogue and co-operation, it is vital that I am brutally honest in my assessment and do not beat around the bush.

Inter-culturalism in Europe
When we discuss Inter-culturalism, inter-cultural learning, inter-cultural interaction and even education of non-European ethnic and religious minorities, it is advisable that we first look at four mechanisms in European societies.
·   What do we understand with the concept - Inter-culturalism?
·   What is the connection between socio-economic conditions of minorities and the making of inter-culturalism in Europe?
·   How discrimination and lack of opportunities hinder inter-cultural living?
·   What role media and the politicians play in creating prejudices?

I sincerely believe that finding answers to these vital questions will enable us to be more objective and nuanced in our efforts to create a truly harmonious society. It would also clearly explain, why the so-called integration process has not succeeded up until now. But before I make an effort to present my views for your consideration and of course discussion, please let me give you a short history of those people, I refer to as non-European ethnic and religious minorities. According to Euro-barometer, there are 23 million persons living in Europe whose origins are from outside Europe; Middle East, Asia, Latin America, Africa and some from USA, Canada and Australia. 70% among these groups, have a Muslim background and it is these people, Europeans refer to as foreigners, when the topics of failed integration and unsuccessful multiculturalism is discussed.

To put things in perspective, let me give you my own example.
I have lived for 40 years in Europe and USA. I speak 6 languages and have two university degrees. I have a Danish passport since 1976. I have paid lots of taxes and have done more than most native Danes or Europeans can ever do for the development of society – socially, economically, politically and even intellectually.
But I and most people like me are still considered as outsiders, Auslander and funny enough just immigrants. This is the reality of Europe 2008. It is not what you contribute to the society but how you look, what culture you are born in and more and more if you are a Muslim. That is what makes your identity in today's Europe.

So the whole issue of inter-culturalism in Europe has become a question of Natives vs. Guests, Integration vs. Segregation, West vs. Islam and Democracy vs. Extremism.

I understand the dilemmas minorities are facing in Europe because I am part of them, work with them and listen to their worries. Having said that I know that you, the participants of this conference are dedicated people. You are doing a wonderful job in your respective capacity. You are also worried about the situation, I am describing. To put in simpler terms, relationship between minorities and majority in any given society is like a family affair – an elder brother who has power to decide, wants to dominate and demands obedience while the younger brother wants love, care and a little piece of the pie.

Now let me share with you a recent example of **European model of inter-cultural dialogue on the highest level.**
To kick start the Year of Inter-cultural dialogue, the European Commission's Culture and Youth DG held the opening conference in January 2008. Italian Foreign Minister Franco Frattini was at that time Commissioner of Justice and Vice President of EU Commission. Mr Frattini and I were main speakers. I was to speak at the start to present minority perspective on inter-culturalism and the Commissioner Frattini was supposed to comment on my views. He came 15 minutes late, demanded to speak first and then left. In his speech, he talked about terrorism, extremism, how Muslims should behave and kept on calling minorities as foreigners.
So this is the European official model of inter-cultural dialogue.
Majority defines the discourse, dictates the terms and refuses to listen, let alone be advised. I wish that such action was an isolated incident, but it the norm. This is how most people among the majority understand inter-cultural dialogue.

Mindset has to alter
It is however thought provoking that most European politicians, institutions, media and public insist that a dialogue, co-operation and integration of non-European minorities should be based on the foundation of common values and democratic principles. No sane person would disagree or reject such lofty vision.
But the problem with this approach is that these perceived common values are defined, drafted and forced upon by the majority. Minorities have very little say in this matter. They have no power to protest against these practices or have means to challenge this mindset. To most minorities, the insistence these common values are no less than the dictatorship of the majority.
As far as the process of integration is concerned, the situation is no different. The majority asks the minorities to integrate without making any effort to do the same. The present official integration policy in most European countries is again prescribed by the majority, which sets strict conditions, provides few opportunities and often ignores to consult the minorities. On top of this, the blame for the lack of successful integration is squarely put on the doorstep of minorities by claiming; **They do not want to integrate.**

To have a clearer picture, let us see at the 3 **models of societies in Europe.**
o   **Mono-cultural** – one dominant culture, religion, language, national identity and mindset has absolute say in the way, society is run
o   **Multi-cultural** – mono-culture with a sprinkle of subcultures living on the periphery, commonly known as parallel societies. Power to decide still remains with the majority
o   **Inter-cultural –** majority culture in constant interaction with minorities in a common negotiated space but with freedom to move freely, take part in decision making and share power
Mono-culturalism is out of question in the present circumstances. Multiculturalism has not worked, not because minorities rejected it but because it was based on unreasonable demands from the majority and only had a tiny room for consultation with minorities.
In my opinion, it is the inter-cultural model, which is our only hope for the future.
So what are the conditions for a dialogue in the society.
•   An undying belief in the creation of a harmonious, inter-ethnic, inter-cultural and inter-religious common space

- A common vision
- A sense of belonging and collective ownership
- An equal playing field and position on the same table
- An open mind, two ways conversation and polite way of arguing
- Equal opportunities to agree as well as disagree
- A common strategy and plan of action
- A continuos effort to move forward

Here I would like to mention that I am a great believer of a dialogue, but the time has come to move to a higher level. I call this inter-cultural co-operation between people – in order to learn, teach, share and benefit.

Inter-cultural learning

Now I come to the question of education and learning, both formal and informal. In Europe, when minorities are discussed, we often hear about their lack of qualification, missing professional education, bad linguistic skills and even their primitive cultures being responsible for such situation.

I come from the land of Grundtvig, the grand father of life long learning. His movement of mass education was for the peasants and ordinary people who were not at the same level of knowledge as the elite, priests and landowners. It was not cultural, religious or scientific education. It was something unique; education for life in subjects, people could relate to.

Today Denmark and with it, all western countries are reaping the benefits of that pioneer work. Such a mass movement is again required in Europe to spread such knowledge among ethnic and religious minorities, preferably in their own mother tongues. It can be done through radio broadcasts, TV programmes, magazine and leaflets, neighbourhood classes and language classes.
Many people among ethnic groups have very little information as to what changes are taking place in their neighbourhood, in the city, in the country and even much less on EU level. This adult education should not be geared towards labour market but towards creating a new society.

A society where people with different backgrounds and from different cultures can be challenged, develop flexible attitudes, built bridges over troubled waters and live peacefully. It may sound like Hallelujah Syndrome but it is not. After all, this is what happened in Europe among nations who hated each other for centuries. Apart from Balkan tragedy, we have a peaceful and prosperous Europe since 2nd World War.

Please keep in mind that the main aim of my criticism is not to put down anyone. I just want to remind the democratic Europe and its wonderful native citizens that we must hold on to the model of a society which is inclusive,values diversity and rewards all individuals for their contributions to the society, they live in.

Minorities and education

It is true that most early immigrants from non-European countries did not have very good education. But the need at that time was not educated but hard working unskilled workers. I myself experienced discrimination because of my high education. When in 1971, I applied for a job as an engineer, I was told by the personal manager of a large engineering company: "Mr Quraishy, your qualifications are fine but you have a wrong colour. We have not invited people like you to work as engineers but as dish washers."

The younger generations among many minority groups are getting good education but even today they face wide spread discrimination in the labour market. But still, according to the projections of the EU Commission, Europe in coming years would need 15 –20 million extra unskilled workers, just to satisfy the service sector. Most Europeans are getting old, birth rate in many countries is negative and cheap labour from Eastern Europe would one-day stop. It would be Turks, Pakistanis, Moroccans and Arabs who would come to the rescue of poor old Europe.

That is why, Europe's education system – right from the kindergartens, schools, high schools, and even universities should gear up for the coming requirements. The same goes for

vocational education, training skills and apprenticeships. I would even go even one step further. European education systems have to prepare themselves in accepting languages such as Turkish, Arabic, Persian, Hindi and Chinese as medium of future education. The globalisation has shifted the balance of power from West to East. The only way to be competitive is to master your trading partner's language.

Educators and integration
Coming back to more pressing needs of the present day situation, it would be wonderful that adult education sector is more actively involved in the process of integrating minorities. In 1992, I suggested at the annual meeting of Danish Folk High Schools that may be they should ask the government for the permission to start language and integration courses for refugees and those who come through family reunions. I was politely turned down. "Their schools were only for life long learning and not teaching minorities", I was reminded. But since few years, they have opened their doors for minorities. Unfortunately, not because they thought the idea was good but because their funding was drying up and one way, they could survive was to earn money through minorities.

In know that most educators are very dedicated people who want to make a difference. By giving tools to minorities – language skills, knowledge of society, a sense of belonging and awareness of diversity, educators would certainly succeed where politicians failed.

But cultural diversity does not mean eating Donar Kebab, learning Belly Dance or listening to Bob Marley's music. To me diversity whether it is cultural, ethnic or religious is that we celebrate and enjoy the differences as well as similarities. We should practice it because we live in a globalised world. Internet, e-mail and fast travel has opened the borders, which can not be closed any longer. Celebrating diversity also demands that we do not force the other to accept the way, we do things. It can be only achieved by good examples, co-operation and respect.

You, the delegates of this conference and many more, I meet all over Europe is the proof that decent people have had enough. Now they want to act. My father was an educationalist. He often said to me; **"Soldiers destroy societies but teachers built them again".**

I still remember his words and that is why I believe that education in itself is a sacred value, which leads to the paramount value of respect, and accept among people. Education not only gives knowledge, wisdom and self-confidence but also forms our opinions, attitudes and behaviour towards the society and people, we do not know or have not met before.
In short, education is a tonic, which sustains our spirit.

So let us look at the role of education in intercultural co-existence as well as in an anti-discrimination discourse.
I would argue that the underlying goal of education should be inter-cultural and not mono-cultural. Education should be used to affect social change. The pathway toward this goal incorporates three strands of transformation:
- **the transformation of self**
- **the transformation of educational curriculum**
- **the transformation of society**
It is true that education – on a mass scale – through schools, colleges, universities, and evening courses and in vocational institutions, has been an integral part of European societies for a long time. Based on this life long learning process, European countries succeeded in building, well functioning societies and a very high standard of welfare.

But it was not the material development or a great pool of highly qualified workers for the labour market only, which is so striking. Mass education was also necessary to create tolerant citizens who respected human rights, peaceful human interaction and who turned their backs to war, prejudices and discrimination of others.

Unfortunately, when we look at the present landscape of Europe, we can see that gains achieved in last 150 years, to educate Europeans to cherish the values of diversity and of inter-culturalism, are under severe strain. A sizeable segment of media and many politicians are openly advocating mono-cultural identity of Europe based on Christian values, a common concept of history and the superiority of western culture.

In my work with non-European visible minorities, I often get this question; Why so many educated people in Europe have changed so drastically from humanism to racism in such a short time?

In such atmosphere, ethnic and religious minorities are looking towards you, for answers, for support, solidarity and an open society. In the meantime, I would share with you some of my thoughts of your role.

Task of educators
Looking at the whole European education system and the place of ethnic and religious minorities in it, I would appeal to the European educators to keep in mind few aspects:
o   Inter-cultural education, where the starting point is not to emphasis the dominant culture but the contributions of various cultures to the well being of Europe.
o   More inclusive curriculum where respect, accept and knowledge of each other is a basic factor of education.
o   Education as part of a larger societal transformation and not to serve to maintain the status quo foundations such as white supremacy, capitalism, global socio-economic situations, and exploitation.
o   Equal opportunity to achieve full individual potential.
o   Be prepared to effectively facilitate learning
o   Be active participant in ending discrimination of all types, first by ending it within your own ranks, then by producing socially and critically active and aware citizens
o   Educators, activists, and others must take a more active role in re-examining all educational practices and how they affect the learning
o   Your contribution to integrate both majority and minorities with each other is vital

In order to have a successful relationship between an educator and the minorities, an educator's own opinions, vision, professionalism, knowledge and an interest in the learner's background plays an important role. It is not a 9-5 job but a life long commitment and a labour of love. A non-Euro-centric attitude of the teacher helps the minorities to open up and be receptive to the changes, they normally consider as, foreign, unnecessary or even hostile.
In short, educator can successfully enter where politicians, media and public have no access, namely the mind and soul of a minority individual. This is where the first step to mutual integration starts.

Adult education and mutual integration
Until very recently, European governments were reluctant to involve adult educational institutions like High Schools or Trade Union Vocational Courses or even evening classes provided by private tutors. The result has been that not only a sizeable number of old immigrants – men and women as well as those who later came through family reunion or as refugees, found themselves in isolated position.

In a country like Denmark where High School movement for mass adult education started, compulsory learning of Danish language started in 1986 and education of cultural understanding or societal orientation came in to effect in 1996.

Most European countries were even further behind. But here again, there was not any effort to create an inclusive society, celebrate diversity or even appreciate the contributions made by minority groups to the functioning of the society. Here I would certainly commend EU Commission which not only declared 2008 as the year of Inter-cultural dialogue but also in the last many years provided funds for inter-cultural learning. Many EU projects raised the awareness among educators and institutions of an intercultural opening.

Minority wishes

I just wish that individual member states also realise the benefits of such approach. I have done few surveys among large ethnic groups. There are some interesting pointers in these gathered opinions. One of the clear signs was that minority communities do want to be part of the society and learn the language. Keeping that in mind, I would suggest that;

- Adult education institutions are in a unique position to be partner in mutual integration. Here majority and minorities can interact closely. It is therefore desirable that EU countries openly support such initiatives by funding and accepting the results
- Adult education should be individual oriented. Only then it can raise the awareness among the disadvantaged persons, of the society they live in, its culture, ways of conducting life, norms and hidden codes of conduct of the common person.
- Adult education can provide the support and tools, which are necessary to know one's rights as well as how and where to use these rights successfully.
- Adult education would enable minorities to take part in societal discussion, influence political process, energise NGOs and grassroots work and participate on equal terms
- Adult education can also offer courses in mother tongue for the elderly who have not or can not learn the local language. These courses can be in history, sports, political system,the rights and the responsibilities of the minorities

Since unilateral mindset can only be rearranged by the educators, so let us see how Inter-cultural Education can be used.

- Education is central in addressing the challenge of social cohesion and promoting solidarity and non-discrimination in a more diverse Europe.
- Education and training systems can instil values of respect, diversity and non-prejudice among minorities as well as majorities
- Education systems must ensure access and participation to quality education for all that adequately address underachievement and educational disadvantage.
- Better partnerships must be promoted between formal education and training systems and civil society in developing core competencies and skills.

As part of European Union, we should ask EU to:

- Promote a common vision of lifelong learning that creates bridges between individuals from all segments in society, formal and non-formal actors in education and training and promote a civil dialogue, solidarity and respect in an increasingly diverse Europe.
- Ensure that each individual be endowed with the skills and capacities that are likely to help to progress in a knowledge-driven society and economy
- Improve and strengthen the social dimension of education and training in the context of the Lisbon goals and beyond, in defining new policy objectives for the future framework for education and training.
- Use mechanisms for coordination, financial support, mutual learning, and peer review in education in a more structured way to promote competence and best practice exchange among member states concerning race equality.
- Mainstream the specific issues and needs of ethnic minorities into current and future Open Methods of Coordination
- Create a physical environment that visually reflects and validates inter-culturalism through diversity (cultural and professional) in the education teams and encourage the participation of families and communities/cultural organisations
- Encourage the use of positive action measures.
- Make further opportunities and funding for teacher training and adequate resources available at trans-national and national levels in the areas of race equality and intercultural education.
- Incorporate a broad range of curriculum initiatives, which includes not only second and native language programmes but also incorporates citizenship and human rights education, intercultural educational activities aimed at facilitating intercultural understanding and dialogue, conflict resolution, intercultural arts projects and parental involvement
- A network of education professionals and policy makers could be developed, with a good representation of ethnic minority educators and education focused NGOs. The EU could

support the network through a programme of conferences and seminars to enhance opportunities for networking and information exchange on the subject of promoting race equality in education. It should also utilise this network as a channel for consultation with key stake-holders and ethnic minority communities on education and training policies and programmes.

Please do not take it as finger pointing. I am just delivering the message, seen from grassroots and minority perspectives. You have every right to disagree or even reject what I have just said.

Having said that, I am painfully aware that while majority has the power to open or close the door, a great deal of responsibility also lies with minorities.

The process of inter-cultural living can only succeed if minorities are proactive, take a constructive attitude towards the well-being of the whole society and play their due part in the development process.

I have always advised the minorities to do five practical things.
- Learn and master the language and educate yourself
- Accept and respect the law and the constitution of the land
- Create good relationships in the neighbourhoods
- Adopt and enjoy the majority culture as best as you can
- Practice your culture and religion peacefully and show respect to your fellow human being

Over and above these 5 conditions, every person has all the rights to live life according to his/her needs, wishes and desires.
State, authorities and society should not dictate or force a minority person to assimilate, overtake the majority norms or be a bad copy of the majority. So in the end, it all boils down to mutual effort. But people's opinions do not change overnight. It is a gradual process but we must take the first step towards each other. Otherwise we shall stand still forever.

Here, I want to offer a word of caution to ethnic minorities.
We must be aware that full participation will not be served on a silver plate. It has to be gained through political struggle, based on a clear analysis, doing away with wishful thinking and with a close co-operation of those who still believe in human rights, pluralistic development and most important of all in keeping their societies democratic.

Common front and common efforts
I propose that progressive people like you and ethnic minority organisations must join forces and talk directly to the people. This approach will create trust and understanding among the ethnic minorities and encourage them to take the full responsibility of their actions.

It will also make it easier for the authorities to understand the problems faced by the ethnic minorities, like unavailability of financial resources, absence of networking and lack of opportunities. We need a strong movement of dedicated people all across Europe to join forces, involve minorities and discuss in earnest in formulating policies and taking practical steps.
I would also take this opportunity to praise the EU Commission for its vision and support for those who want to make a difference. I wish individual countries in Europe also wake up from sleep and see the beauty of inter-cultural living.

Unfortunately, our experience tells us that if it is left to member states to formulate and implement good policies and practices, Europe will never achieve a peaceful, harmonious and inter-cultural status, like Canada, USA or even Australia. Media populism and political nationalism has become that two headed snake which is scary and guarding the vested interests.

That is why, it is left to us – noble people among minorities and the majority to make an extra effort to be inclusive. This society is yours as much as mine. My rights are yours and they need protection, care and a voice. We should all speak up before it is too late.

So where do we go from here!
Ethnic minorities sincerely believe that there are people, movements and forces in Europe who are concerned about their beautiful country and continent, its great human values, its international reputation, its freedom-loving spirit, and its humanism. The task ahead may be difficult, but it is not impossible.
As the great anthropologist Margaret Mead once said;
" Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has".

We want a Europe of true peace and prosperity for all its inhabitants. Minorities certainly want to be respected as fellow human being. They want their colour, religion, accent, cultural and ethnic background not to be seen and experienced as a hindrance, but instead, as a positive and enhancing contribution to the society they live in.
The ethnic minorities and the progressive forces must join hands, and this co-operation must be above political ideology and human pity. They must work to build a society free of prejudices, and bubbling with tolerance and heartfelt openness.
This can happen if the western rational spirit mingles with the eastern philosophical soul, paving the way for a true understanding.

The Great Lebanese philosopher and poet Khalil Gibran once said:
"Love is not looking at each other, but looking in the same direction".

I would end by quoting what the late American writer, Susan Sontag once said:
"Some people claim that Europe is dead.
May be, it will be right to say that Europe is yet to be born.
A Europe that takes care of its defenceless s minorities is badly needed.
It is necessary that Europe is multi-cultural, otherwise it will cease to exist".

Only fools would disagree!

Reflections on Human Rights Education and Intercultural Dialogue

Alexander Pollak European Unions Agency for Fundamental Rights

On the empowerment of people and ideas for handling a reality of diversity **there are two challenges arising for EDC/HRE**

1. Unwrapping segregating and discriminating ideologies and exposing their functions and consequences

2. Empowering ideas for handling a reality of diversity and for ensuring equality, solidarity and justice

Two forms of intercultural dialogue

1. Intercultural dialogue as communication and negotiation between representatives of cultural communities → Danger of reaffirming the notion of distinct and homogeneous cultural blocks
2. Intercultural dialogue as everyday interaction between people → Need of structures that foster such interaction

Guiding Principles for Human Rights Education

First of all **HRE needs to be emancipatory in order to enable people to enter into an informed and self-determined intercultural dialogue.** An emancipatory HRE approach needs to include education about:

- where and how to get information about human rights matters
- how to distinguish between relevant and irrelevant information
- how to analyse and critically assess relevant information in order to develop opinions about subjects
- how to share information, build networks, participate in society and how to use the newly generated opinions and views for entering into discussion with other people

Second **HRE needs to challenge current policies and political practices and target at strong and weak points of our social and political systems.** HRE needs to inform about:

- the history of human rights and human rights violations
- ideologies that had and still have a major impact on human rights matters
- goals that have been achieved in the past in terms of managing diverse societies
- problematic aspects and deficiencies of our current political and social systems in terms of ensuring equality, solidarity and justice
- the contextual frame of decision making and the overall impact of decisions on society
- the question of responsibility for social and political practices
- the impact of decisions on individuals on a micro-level

Third **HRE needs to address the disequilibrium of power between population groups and between different interests.** HRE needs to inform about:

- the question of power relationships
- the causes for disequilibria of power
- the impact of power disequilibria on interaction
- how the position of marginalized groups can be enhanced

Fourth **HRE should have a regional approach.** HRE should

- focus on the region where it is taught
- focus on issues related to the background of those to whom it is taught and
- be as diverse as the society in which it is taught

Finally HRE should be practical, **i.e. it should show possibilities of participation and of contributing to social change**

- What is it that everybody of us can do for creating a society that respects its diversity and its intercultural reality?
- What is it that we can do in order to develop a framework of common values in a diverse society?

- What is it that we can do in order to change values and behaviour?
- How can we influence political leaders, the media and other relevant actors?
- How can we become a public actor?

The European Union Agency for Fundamental Rights (FRA) was launched in March 2007. It is the Successor of the European Monitoring Centre on Racism and Xenophobia (EUMC). Its mandate covers nine thematic areas:
- Racism, xenophobia and related intolerances
- Discrimination
- Compensation of victims
- Rights of the child
- Asylum and immigration
- Visa and border control
- Participation in the democratic functioning of the EU
- Respect for private life and protection of personal data
- Access to efficient and independent justice

The Tasks and working methods of the FRA:
Main tasks:
- to collect objective, reliable and comparable data
- to provide advice to the EU and Member States
- to raise awareness among the general public

Methods:
- data collection through its information networks
- commissioning of research projects

FRA activities on Human Rights Education
- research project on "The role of commemoration sites, original sites and historical museums in Holocaust education and Human Rights education in the EU"
- Awareness raising about the Shoa (Video-conferences with survivors of the Holocaust)
- Fundamental Rights S'cool agenda
- Diversity Day

Not the end…
HRE has the strongest impact, if it is taught within an anti-discriminatory, inclusive school system that reflects and inhabits diversity and that facilitates intercultural dialogue among equals

V. Statement on Intercultural Dialogue

The European conference, "Intercultural Dialogue – Challenge for Democratic Citizenship and Human Rights Education" was co-organised by the DARE network within its EU-funded project Democracy and Human Rights Education in Adult Learning, the Council of Europe DG IV, the Austrian Federal Ministry for Education, Arts and Culture (bmukk) and Zentrum POLIS in Vienna (14-16 November 2008). 230 people from 37 European countries representing the broad field of NGO practice, research and policy level attended the event in order to come closer together around this core competency of civic education.

- Intercultural learning and intercultural dialogue belong to the core competences of education for democratic citizenship and human rights. Intercultural dialogue is a value in itself but still remains an educational task. DARE wants to point out that intercultural learning should be understood as a diversity-oriented approach that aims people to understand and value each other in a multi-dimensional way: be it religious, be it in terms of gender, be it handicapped or not-handicapped, be it in terms of language, race or social/national etc origine. Out of an educative perspective, intercultural learning should not be reduced to a buzz word or slogan, but should aim to contribute to create more democratic societies in Europe. In this regard non-formal adult education is of crucial importance

- Intercultural dialogue shall not be reduced to a slogan of a single European Year but remains a core task for all actions and measures taken on the political levels of Europe and its member states. The ability for intercultural learning is a core question for the future of all European societies and corresponds with major future political decisions: migration, aging, social wellbeing and economic competitiveness. Therefore it is more than a political appeal but remains an educational task that affects the future of Europe especially in adult learning.

- All European bodies are asked to support the European Charter for Education for Democratic Citizenship and Human Rights as it sets a standard for intercultural learning and its implication for the various educational systems in Europe where the EU and its member states should not fall behind.

DARE 2008.
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*   DARE´s website on www.dare-network.eu
*   DARE´s blog on EDC/HRE in Europe: www.dare-network.blogspot.com

subscribe to *e-DARE* and stay informed about EDC/HRE developments all over Europe.

DARE

Democracy and Human Rights Education in Adult Learning

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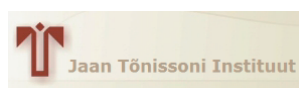
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