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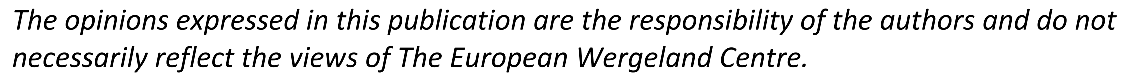

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The 2nd issue of the EWC Statement Series

Views, Perspectives and Ideas

About this publication:

Welcome to the 2nd issue of the EWC Statement Series. With the Statement Series, The European Wergeland Centre wants to make a contribution to the development of theory and practice in the fields of Education for Democratic Citizenship, Human Rights Education and Intercultural Education by collecting and amplifying "voices from the field". By publishing statements online five times a year and collecting these in a yearly booklet, we want to highlight relevant educational, scientific and political debates and developments. Looking back at 2011, the statements seem to obtain a special meaning in light of the events which have happened in Europe and its neighboring regions.

Europe finds itself in a severe and lasting economical crisis, which shows how quickly social cohesion, tolerance and democratic standards can erode if people loose faith in being able to influence their own living conditions. The riots in the U.K. were interpreted in this way by many observers. The "Arab Spring", on the other hand, showed that grass root movements in their struggle for freedom and dignity can swipe away dictatorships. But the developments in the area also show that building sustainable democracies after decades of dictatorship will take a long time. The terror attacks in Norway are a traumatic reminder of open societies' vulnerability; targeting so called "multicultural traitors", the Norwegian terrorist believed that he was saving his country and Europe from "the threat of Islamisation".

In this context, we regard this collection of statements as an invitation to reflect: What is our vision of education and how is this linked to the vision of society we want to live in? The events of 2011 have – once more - proven that democracy and the acknowledgement of the dignity and rights of each member of a society cannot be taken for granted. It takes time to build solid democratic structures, and it requires continuous work to maintain a culture of mutual respect and embracement of pluralism and diversity in society. Unfortunately, one can argue that in times of crisis, attitudes of hate and mistrust are easily spread among people. This again is often directed

towards minorities and vulnerable groups. How can education contribute to the acknowledgement and empowerment of minorities?

Frédérique Brossard-Børhaug, introducing the *human development and capability approach,* developed by Amartya Sen and Martha Nussbaum, suggests that education should take each individual's *capabilities* into consideration and support its development instead of applying standards and norms which marginalize minorities. Focusing on the individual's possibilities to make choices and realize his or her potentials, the capability approach also looks for the circumstances which systematically prevent members of certain groups from realizing their potentials. With regard to educational contexts, Brossard-Børhaug argues that

"*…it is essential to analyse how the social and cultural context – in terms of negative stereotypes, group stigmas, and unilateral mainstream discourses and practices – can interfere with the individual's ability to effectively experience freedom of choice and equality."*

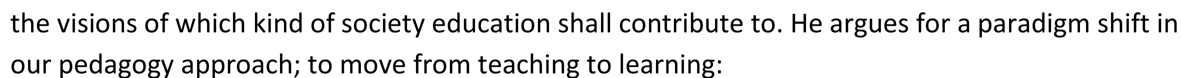
What if education would focus on how each individual, regardless of background, can develop its potential and what he/she is capable of contributing with to society, instead of constructing threats and fears of "strangers"?

Another contribution focusing on the empowerment of minorities, is the statement *Gender and Human Rights Education*, by **Claudia Lohrenscheid.** She highlights the issues of gender identity and sexual self-determination, arguing that assumptions of normality with regard to gender and sexual orientation systematically lead to and legitimize the violation of the human rights of individuals and groups being regarded as "deviant". Introducing the *Yogyakarta Principles on the application of international human rights law in relation to sexual orientation and gender identity,* Lohrenscheid points to a political document with high value for Human Rights Education, since it can help raising awareness and questions with regard to gendered and sexualized patterns of exclusion and violence.

Today, the younger generation must be equipped with attitudes, skills and knowledge to engage actively in building their own future and to withstand populist appeals to fear "the other"; they need to be "interculturally competent". In his statement, **Martyn Barrett** combines a review of academic approaches towards this topic, a discussion of the components of Intercultural Competence, and their relevance regarding the implementation of recent Council of Europe political documents.

Barrett advocates a definition of intercultural competence as "...*the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes*". Whereas the exact meaning of *effectively* and *appropriately* might be questioned, Barrett supports and elaborates on the components of intercultural competence in terms of attitudes, skills and knowledge. While formulating an educational agenda by identifying what learners need to develop in order to act "competently" in intercultural contexts, he also describes areas for further research. This includes empirical studies about the impact of and relation between *intercultural education* and *intercultural experiences* with regard to intercultural competence.

Interpreting competence in such a way transcends the ambition of just transmitting knowledge and skills to learners preparing them for labour market; what is needed is an education which is informed by what **Josef Huber** in his statement calls the "purpose" of education. In his "*Seven theses on teacher education and the purpose of education"* Huber calls to re-connect educational practice to



the visions of which kind of society education shall contribute to. He argues for a paradigm shift in our pedagogy approach; to move from teaching to learning:

"*We need to move towards a pedagogy, which builds on learning as a process of interaction, on collaborative knowledge construction, on a holistic view of the learner, not any longer divided into their cognitive, pragmatic and affective dimensions, a pedagogy which leads to empowerment and not just to the reproduction of existing knowledge items and practices. In short, we need a pedagogy, which looks more towards learning than towards being taught*."

This vision of education is based on the evidence given by a large international survey in the statement of **Barbara Malik-Minkiewicz.** She gives an overview over the findings of the International Civic and Citizenship Education Study (ICCS), and addresses the challenges for educational practice indicated by these findings. She points out that experience of democratic participation in school "...*positively influences basic political engagement but not more active involvement in civic-related participation*." She argues that educators should "...*facilitate going beyond schools, for broader experiences that help increase interests and understanding of political and social issues*."

And this brings us back to the beginning of this introduction: This collection of statements is intended to serve as a resource for reflection *about, for* and *within* education for sustainable democracies.

We are very pleased with the relevance and high quality of the statements, and we do not want to miss the chance of using this preface to encourage all our readers to come up with suggestions for further statement topics, potential authors – or to simply offer us a statement of your own!

Please contact: c.lenz@theewc.org

Best regards, on behalf of the whole EWC team,

Claudia Lenz

Head of Research & Development

The European Wergeland Centre

Gender and Human Rights Education

Claudia Lohrenscheit

"Sexual orientation and gender identity are integral to every person's identity and humanity and must not be the basis for discrimination or abuse." (The Yogyakarta Principles, 2007)

The Wergeland Centre's "state of the art project" in the area of EDC, ICE and human rights education offers a welcomed space for academics, practitioners and pedagogues to exchange and reflect. I am grateful for the invitation to contribute to this project with some reflections on gender and human rights education.

Human Rights are those rights we possess solely on the basis of being human. They should neither be bound to a certain status or certain roles that we play in society nor to restricted concepts of sex and gender. On the contrary, human rights promote the freedom of each and every individual to live and love and identify with sex and gender in a way that respects the dignity of one's self as well as the equality in dignity with everybody else. Through this, human rights form the basis for expression of uniqueness of every human being, which shall be respected in guaranteeing equal rights. Moreover, human rights encompass a pluralistic vision of society, which allow freedom and self-determination of every individual - as long as it does not interfere or violate someone else's right.

This article focuses on issues of gender identity and sexual self-determination, taking into account recent developments in the international human rights system in particular the Yogyakarta Principles on the application of international human rights law in relation to gender identity and sexual orientation. Although sex and gender played a vital role in the continuous development of human rights for more than forty years, discrimination and human rights violations continue all over the world and, people are subject to discrimination and human rights violations due to their actual or perceived gender identity or sexual orientation. This includes discrimination, exclusion, ignorance or hate speech, but also gross human rights violations like targeted rape, murder, torture or the death penalty. In the first place, this calls on state actors and international organizations for the realization of human rights through effective political and legal mechanisms. But equally important is education on sex and gender based on a human rights approach.

Why Gender? What Gender?

The struggles against violence and discrimination based on sex and gender have a long history. First of all, the early women's rights movements offer valuable inputs for human rights education. Educators may choose, for example, relevant biographies or early women's rights documents like the Declaration of the Rights of Woman and the Female Citizen, written by Olympe de Gouges in 1791 or, the Suffragette Movement of the late 19th and early 20th century for women's right to vote. Since the declaration of the Universal Declaration of Human Rights (1948), the prohibition of discrimination based on sex and gender is part and parcel of almost every human rights document of the United Nations, the Council of Europe and the European Union. However, it must be admitted that the consciousness about how sex and gender are interlinked only grew stronger in recent years.

While "sex" refers to biological and physiological characteristics of a person, the concept of "gender" highlights the social dimension, including behaviors, attributes or activities that society considers appropriate for girls and boys, women and men. Human rights are equality rights and cover the notion of sex as well as gender. Both categories do not always match and they are far from being as

clear as most people tend to think. Issues of sex and gender are often associated with feminism and the women's rights movements and, indeed these areas were - and still are - important fields of human rights work. But today, a wide range of different issues and interests is embedded in the concept of gender. In the following, this article goes beyond the usual scope of gender equality between women and men or boys and girls. Hereby, gender is understood as an open concept, concerning individuals who are protected in their human rights with their multitude of ways to love, to live and to identify with sex and gender.

Linking gender and human rights education opens up a wide thematic universe. Gender matters - in society as well as in education. Gender infuses almost every aspect of life. But what are the factors identifying one's sex and gender: genes and hormones, the primary or secondary sex organs? Is it the way we dress or walk, the way we are educated or whom we desire? In any way, it is a fact that for all these notions society imposes strict sex and gender norms on us which determine the way we are legally and socially included or excluded. When a child is born - or still in the mother's tomb - one of the first questions to be asked is: "boy or girl?" We are asked to qualify as female or male on our birth certificates, school or job applications, identity documents or voter registrations etc. But for many people, the norms of sex and gender simply do not fit. They are excluded and violated in their human rights, starting from the legal misconception. The following quote of Stephen Whittle, an advocate and activist for transsexual rights, shall serve as an example to demonstrate what people face who cannot (and should not be forced to) adjust to the strict legal and normative frameworks of sex and gender:

"The Problem of who I legally am in the world in which I live has been vexatious throughout my adult life. Like other transsexual people I face an inadequate legal framework in which to exist. (…) We are simply "not" within a world that only permits two sexes, only allows two forms of gender role, identity or expression. Always falling outside of the "norm", our lives become less, our humanity is questioned, and our oppression is legitimised." (Stephen Whittle 2002: 1)

It is due to this background, that human rights education must play a vital role in promoting a human rights based approach to issues of gender identity and sexual orientation. The human right to sexual self-determination includes fundamental and integral aspects of identity, namely of who we are, with respect to our gender identity, and how we live and love, with respect to our sexual orientation/identity (e.g. homo- or heterosexuality). Therefore, as human rights educators, one always have to keep in mind how sensitive and sometimes difficult it is to address these issues as they encompass intimate aspects of our sense of self, our sexuality and our sense of belonging to the communities and societies we live in. There are already a number of handbooks and resources available to address issues of sex and gender like "Gender Matters" - a manual for human rights education with young people by the Council of Europe (2007). The manual is a resource to promote gender awareness and provides material to address fundamental questions like (see page 16):

- In what ways are sex and gender key factors for the distribution of power and the enjoyment of human rights that some people do and other people do not have access to? How does this affect progress towards equality in our societies?
- How do we express our "gendered selves" - consciously and unconsciously?
- How are we perceived according to existing norms and categories of "female" and "male" and, do these categories do justice to how complex our gender identities and sexual orientations really are?

- What are the consequences for individuals and groups who do not fit into these restricted categories? What needs to be done to ensure equality and freedom without any distinction based on restricted sex and gender norms?

The Yogyakarta Principles - A Valuable Source for Gender in Human Rights Education

Since 2006, a valuable framework document exists to address gender identity and sexual orientation on the basis of human rights. For the first time, and in response to well-documented patterns of violations and abuse, a group of international human rights experts from diverse regions and backgrounds met in Yogyakarta, Indonesia, to outline a set of international principles: the Yogyakarta Principles on the application of international human rights law in relation to sexual orientation and gender identity. They are *"a universal guide to human rights which affirm binding international legal standards with which all States must comply. They promise a different future where all people born free and equal in dignity and rights can fulfill that precious birth-right"* (see: http://www.yogyakartaprinciples.org/). Michael O'Flaherty and John Fisher (2008), who are both closely linked to the development of the Yogyakarta Principles explain in a groundbreaking article why these principles are needed (only a few examples shall be extracted here; see pp 208-214):

- At least seven countries maintain the death penalty, and more than 80 countries maintain laws that make same-sex consensual relations between adults a criminal offence.
- International human rights organizations continuously document serious patterns of police misconduct directed against individuals because of their sexual orientation or gender identity, including the selective enforcement of laws, sexual, physical and/or verbal abuse.
- Lesbian, gay and transgender people are often subjected to violence in order to "punish" them for transgressing gender barriers or for challenging conceptions of gender roles. They are especially vulnerable at a younger age.
- Lesbian women often face discrimination and violence directed against their sex which is inseparable from violations directed against them because of their sexual orientation.
- Intersexual people are amongst the most vulnerable groups. Many have been subjected to involuntary surgeries in an attempt to "correct" their genitals. Their concerns begin to get visible.

The Yogyakarta Principles as well as accompanying documents (see for example the activist's guide) show the need to promote gender awareness and equality free of gender restrictions. Human rights education can support the public presentation and discussion of these principles. Moreover, it can play a leading role in equipping educators with the knowledge, the consciousness and the competences to teach and learn in a human rights based approach to gender identity and sexual orientation. The basic assumption of this perception of the human right to equality and sexual self-determination gives respect to the fact that these rights are not special or exceptional in any way: They are just the "normal" universal human rights everybody is entitled to, applied to the specific concerns of those who still find themselves excluded. It is a noble and indispensable task for human rights education to serve as an instrument for empowerment of those who are in need to gain access to the fulfillment of human rights, and to raise awareness in those who still hold on to sex and gender norms that violate and ignore the very existence of people and their plurality of expressing sex and gender in their self-determined ways.

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Web Resources

International Lesbian, Gay, Bisexual, Trans and Intersex Association

http://www.ilga.org

An Activist's Guide to The Yogyakarta Principles: see: http://ypinaction.org/files/02/85/Activists_Guide_English_nov_14_2010.pdf

Council of Europe: Gender Matters – A Manual on addressing gender-based violence with young people (2007, Directorate of Youth and Sport, European Youth Centre Budapest: http://eycb.coe.int/gendermatters/

The findings of the IEA Civic and Citizenship Education Study (ICCS) and the challenges for educational practitioners in Europe

Barbara Malak-Minkiewicz

What was ICCS 2009?

The International Civic and Citizenship Education Study (ICCS) 2009 was the third IEA study on civic and citizenship education. The first was conducted in 1971 (nine countries participating) and the second one collected data in 1999 (28 countries) showing relatively increasing engagement of school systems in this educational domain. The second, CIVED study, thanks to its rich findings, played an important role initiating or contributing to the debate on education of future citizens and triggering education reforms in this area in a number of countries.

Not surprisingly, a few years after CIVED a new study was launched to help some countries evaluate their reforms, some others to clarify concepts and policy in preparation for reforms. The ICCS tests and questionnaires addressed student's civic knowledge and understanding, perceptions and attitudes, engagement and behavior as well as student's background. A separate European Module test and questionnaire investigated students' preparation for citizenship as Europeans. In addition, information was collected from policy makers, school principals and teachers on various aspects of educational systems, schools and classrooms related to civic and citizenship education.

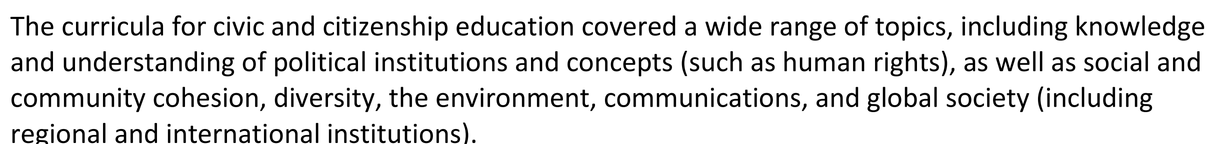
ICCS gathered data from more than 140,000 Grade 8 (or equivalent) students in more than 5,300 schools from 38 countries. 75,000 students from 3,000 schools were coming from European countries. Students' data were related, where relevant, to the data from over 35,000 of teachers from their schools, data from school principals and the study national research centers.

European countries participating in the ICCS were: Austria, Belgium (Flemish Community), Bulgaria, Cyprus, Czech Republic, Denmark, England, Estonia, Finland, Greece, Ireland, Italy, Latvia, Lichtenstein, Lithuania, Luxembourg, Malta, Netherlands, Norway, Poland , the Russian Federation, Slovak Republic, Slovenia, Spain, Sweden and Switzerland. Except Norway and the Russian Federation, all of them participated also in the European Module.

The ICCS contributed substantially to our knowledge about civic and citizenship education in schools and preparation of youth for citizenship. Its approach of collecting data at a number of levels and from different perspectives disclosed many issues important for policy makers and practitioners in this area. The major of the challenges are discussed below.

How education for citizenship is organized and conducted?

While in all European countries participating in ICCS, civic and citizenship education was viewed as priority of educational policy, the approaches to delivering it were different. 11 European countries included a specific subject concerned with civic and citizenship education. Others provided civic and citizenship education by integrating relevant content into other subjects and including it as a cross-curricular theme.



The curricula for civic and citizenship education covered a wide range of topics, including knowledge and understanding of political institutions and concepts (such as human rights), as well as social and community cohesion, diversity, the environment, communications, and global society (including regional and international institutions).

Most of the teachers and school principals regarded the development of knowledge and skills as the most important aim of civic and citizenship education. This included “promoting knowledge of social, political, and civic institutions,” “promoting knowledge of citizens’ rights and responsibilities,” and “promoting students’ critical and independent thinking.” Fewer principals and teachers saw “preparing students for future political participation” and “supporting the development of effective strategies for the fight against racism and xenophobia” as among the three most important aims of civic and citizenship education. The development of active civic participation was not among the objectives that teachers or school principals most frequently cited as one of the three most important aims of civic and citizenship education.

From the students’ perspective, teachers were generally receptive to open student expression in classrooms, though they offered their students only limited input into the choice of civic-related topics and activities. Only “sometimes” a majority of them was engaging in discussions of political and social issues and in classrooms with an open (receptive to discussion) environment. Most students also reported having participated in class or school elections and about two fifths also reported involvement in debates, decision-making, and student assemblies. School-based participation by students in civic-related activities in the local community focused primarily on sports events and cultural activities.

To summarize: Further discussion among policy makers and practitioners is needed concerning goals of civic and citizenship education in school and possibilities to expand from knowledge and related skills to participatory skills and strategies. This requires changes in pedagogy and organization of students’ experiences.

Civic knowledge and understanding

Students in the European ICCS countries scored more highly overall on the ICCS international cognitive test than the average for all participating countries. Students in two countries with the highest scoring demonstrated holistic knowledge and understanding of civic and citizenship concepts, and the ability to make judgments about the merits of policies and behaviors, justify positions and hypothesize outcomes. Most other European ICCS countries scored on average showing some specific knowledge and understanding of the most pervasive civic and citizenship institutions, systems and concepts. Some European countries however scored significantly below both the European and international average with a majority of students being able to deal only with fundamental principles and broad concepts that underpin civic and citizenship. The results showed considerable variation in civic knowledge among and within European countries and big differences between high and low achievers.

A number of home characteristics were positively associated with civic knowledge, such as economic background, higher educational qualifications and higher occupational status of parents, a larger number of books home. Also frequency of communication with others on social-political issues (discussion parents, peers) and media use also seem to be positive predictors of civic knowledge. However, students’ school experiences such as perception of classroom as an open forum for discussions and voting experiences have stronger effects than home background factors.

To summarize: There is a need of more detailed review of the outcomes of the civic and citizenship knowledge test of low performing students to understand better what the nature is of their deficits in this area and of planning for remedies. While the socio-economic factors undoubtedly play an important role (though there were also considerable differences among countries in the strength of the relationship between socio-economic factor and civic knowledge) there are also school experiences of democracy that definitely help students to get more interest and to learn more.

Values and trust

Most ICCS students endorsed democratic values. They agreed with a number of fundamental democratic rights as well as with the importance of a great number of the conventional and social-movement-related behaviors that are considered to support good citizenship.

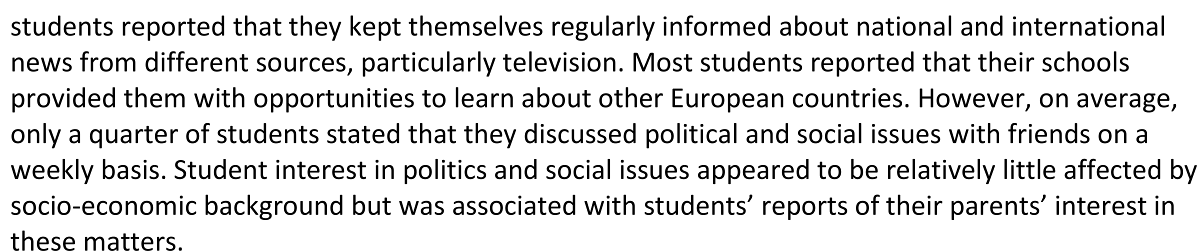
However, in relation to specific aspects of society and its institutions, ICCS students' opinions differed, sometimes substantially. For example, while in general there was a strong endorsement of gender equality and equal rights for ethnic or racial groups and immigrants, variation in this endorsement was evident across countries. Students in some European countries were less supportive than their peers in other countries of equal rights for woman and/or immigrants. Most students supported the general right of free movement for citizens to live and work anywhere in Europe but despite this general acceptance of the principle, a number of students expressed support for restrictions on the movement of citizens in Europe. Interestingly, while many students do see contribution of free movement of people to cultural understanding, lower percentages perceived the value of migration for economic reasons.

Expressing their general support for democratic rights and liberties, students in most of the ICCS countries, supported measures that increased the power of security agencies as a response to threats to society. The examples were control of communications and detaining suspects in jail for relatively long periods of time or restricting media coverage during times of perceived crisis. Trust in civic institutions also varied across ICCS countries. In some countries, students attributed relatively high levels of trust or support to political parties whereas in others only small minorities of students expressed trust in them or stated a preference for any one of them. In general however political parties were typically the institution least trusted. Trusting civic institutions and preferring one or more political parties was positively associated with students' intentions to take part as adults in electoral and more active forms of political participation.

To summarize: The ICCS revealed general positive attitudes of middle school students towards democratic values and human and citizen's rights and liberties. However, in all participating European countries number of students were in favor of restricting rights of some specific groups in the society or/and in some specific periods. This confirms that already on the middle school level young people reflect political culture of their societies, where issues of "how democratic freedoms should work" are subject of public debate. Also lower trust in political parties in comparisons to other public institutions and organizations is a more general problem in many countries. This creates a specific challenge for educators to identify students especially exposed to restrictive ideologies and to help them go beyond such limitations.

Interest in political issues and participation

Similar to students from other regions of the world, European students had a greater interest in domestic political or social issues than in regional and international politics. Most of the ICCS



students reported that they kept themselves regularly informed about national and international news from different sources, particularly television. Most students reported that their schools provided them with opportunities to learn about other European countries. However, on average, only a quarter of students stated that they discussed political and social issues with friends on a weekly basis. Student interest in politics and social issues appeared to be relatively little affected by socio-economic background but was associated with students' reports of their parents' interest in these matters.

Active civic participation in the wider community was relatively uncommon among the students; civic participation at school was considerably more common. Majorities of students expected to become involved in legal protest activities, but few of them considered that they would engage in illegal activities such as blocking traffic or occupying buildings. Most students said they intended to vote as adults in national elections, their intention to vote in European elections was much lower. Also, very few students expected to join political parties in the future. Civic knowledge and interest in political and social issues were both positively associated with expected electoral behavior but not with active political behavior. Civic engagement at school also positively predicts students' expectations to engage in some conventional activities while past or current participation in the wider community was a positive predictor for expected active participation.

To summarize: The ICCS students had generally not many experiences of active citizenship beyond some activities within the school community. Such school experiences positively influence basic political engagement but not more active involvement in civic-related participation. The challenge for educators is to facilitate going beyond schools, for broader experiences that help increase interests and understanding of political and social issues.

Gender and immigration background

In nearly all ICCS countries girls gained higher civic knowledge scores than boys. Gender differences were also apparent with regard to a number of affective-behavioral measures. Female students had more positive attitudes than male students. This was especially apparent in attitudes towards equal rights for gender groups as well as all ethnic groups and immigrants.

Students from immigrant backgrounds were receiving lower civic knowledge scores than their colleagues from non-immigrant families. However, those differences varied substantially across the countries and were strongly depended on two factors, use of test language at home and socioeconomic background. Especially this second factor seemed to be influential in decreasing the effect of immigrant background.

To summarize: The ICCS confirmed the outcome of many other studies that gender and background factors such as coming from immigrant families do play a role in educational outcomes. It has shown however some specifics, such as more positive attitudes of girls and the possible role of language of test proficiency and economic background in the case of migrant students. Those are factors to be taken under consideration by practitioners when planning pedagogical activities aimed on helping lower-achievers.

For more information, please visit: www.iea.nl

Seven theses on teacher education and the purpose of education

Josef Huber

"Every truth has four corners: as a teacher I give you one corner, and it is for you to find the other three". Confucius

One - Vision

Education must be guided by the vision of society we want our children to live in. It is roughly in these words that the Chilean sociologist Eugenio Tironi[1] describes the "raison d'être" and guiding principle of education. I can only agree. Education does not happen in a vacuum, education policy makers and education practitioners both are anchored in a society and in views about what is and what it is not desirable for the present and for the future of this society (whether they say so or not). To dissociate ones values from ones actions, in our case actions in education, despite being widespread practice, is neither ethically acceptable nor is it helpful for living together in this society in the medium and long term.

Two – Choices

The biggest challenge we are facing today is to ensure that our societies can further develop globally, maintaining and improving the living conditions and the well-being of all citizens of this world.

We must make a choice regarding the future of society. Do we imagine a world that is governed by the myth of eternal economic growth, which by its mode of production and reproduction depletes and destroys natural resources and people's health, where well-being is chiefly counted in material belongings, where a small proportion of the world population lives on the continued poverty or near-poverty of the majority, and where such gaps in justice and wealth foster ideas of vengeance and revenge, preparing the ground for further conflicts, for totalitarian ideologies and regimes?

Or do we imagine a different society on a global scale? Do we imagine a society, based on democracy, human rights and the rule of law, a society, which is economically, environmentally, societally and politically sustainable? If we do, then we need education that mobilises the intellectual and emotional potential of every citizen, so that each can contribute to making this vision become reality.

Three - Purpose

If we agree that the vision of a desirable society shall serve as a guiding principle for education we can turn to the question of purpose. Paraphrasing the discussions at the second meeting of the Magna Charta Taskforce on the Idea of the University of the Future (Luxembourg, 2006) we can postulate a three-fold purpose: Reproduction of the existing, critique of the existing, and expanding the understanding of the existing.

Education today seems to be governed mainly by the first consideration, reproduction of the existing, and to a smaller extent the third, expanding our knowledge. However, if we are to face the challenges of the global world today, we will need a good balance of all three purposes. Remaining under the primacy of reproduction and pushing the critique, the questioning of the existing, into the background, we may not find the answers our world urgently needs. For this we need to build on

[1] Tironi, Eugenio. El sueño chileno. Santiago. Aguilar Chilena de Ediciones. 2005

creativity and innovation, on unconventional enquiry and thinking, things, which are not developed by the transmission of a set of, received knowledge items and a set of static skills.

The Council of Europe proposes to look at the purpose of education from a slightly different angle by maintaining that: *" … the full range of purposes of education"* need to be addressed[2]:

- Preparation for the labour market
- Preparation for life as active citizens in democratic societies
- Personal development
- Development and maintenance of a broad knowledge base

Again, the importance lies in the balance, a horizontal balance, of the different purposes, which need to be developed equally for everyone and not vertically in the sense that for some people it could be enough to just develop one or the other, or perhaps two out of the four.

Four – The three "Ps"

Our vision of a desirable future for society defines the purposes of our educational action. However for "purpose" to become reality we need two more "Ps": 'policy' and 'practice' or rather those who make the policy and those who make the practice. In short we also need a fourth 'P', we also need 'people'. We need the policy makers and practitioners who share a view of the purpose of education and whose actions are guided by this same purpose. Both groups have a vital role to play and while being complementary it must be clear that policy makers are there to support practitioners so that the latter are able to create a practice, which reflects the values and principles which underpin the choice made earlier: the desired society we want and we want our children to live in.

Five – Purpose and its effects

Everything downstream in education will be influenced by the purpose for which it is undertaken: how education is organised, which educational offer is proposed, the curriculum, what is taught and how it is taught, how teachers are trained – or educated – before they enter practice and how they are trained while in service. It will even influence what we think about education and knowledge and about how learning is taking place. And it will influence the way we think about the quality of education and how we attempt to measure it.

If we choose reproduction of the existing as the major purpose for our educational action, a big part of our educational system and practice will be dedicated to the transmission of a set of received knowledge. Teaching practices which focus on an efficient transmission will be highly favoured and taught in pre- and in-service training to the expense of educational practices more focused for example on the development of the personality, or on critical thinking and self-directed learning.

Practices and policies, which favour efficient and effective transmission of -unquestioned - knowledge, will be highly valued and our instruments of measurement will target precisely that efficient transmission of canonised knowledge closing the circle of self-fulfilling prophecies.

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[2] Final Declaration of the Standing Conference of European Ministers of Education "Building a more humane and inclusive Europe: role of education policies", Turkey, 2007

The development of transversal, soft, skills and attitudes such as the ability and disposition to act in a democratic way, to think critically, to accept and open up to diversity, creativity and problem-solving skills, etc. will continue to have a marginal existence. It matters little, whether these transversal skills and attitudes may find their place in policy discourse or not, as long as they are not fully integrated in the common view of what education is for, they will not influence the practice of education sufficiently to make a difference.

Six – From teaching to learning

Taking the vision of a sustainable democratic society as the guiding principle for the purposes education shall serve in a balanced manner, and the implications this decision has for the practice of education and the expected outcomes for the individual learners, we are forced to accept a paradigm shift in educational policy and, above all, educational practice. We need to worry less about the Great Didactica than about the Matetica as Comenius[3] called the art of learning. We need to move towards a pedagogy, which builds on learning as a process of interaction, on collaborative knowledge construction, on a holistic view of the learner, not any longer divided into their cognitive, pragmatic and affective dimensions, a pedagogy which leads to empowerment and not just to the reproduction of existing knowledge items and practices. In short, we need a pedagogy, which looks more towards learning than towards being taught.

We need a pedagogy which takes account of the individual as a whole, and which develops the individual's awareness, his or her knowledge and understanding as well as their practice as a person and as a social actor. A pedagogy, which challenges the views of the learner, which offers new experiences and above all the opportunity to think about it and reflect on it together with peers. Last but not least a pedagogy, which understands itself as a facilitation of learning rather than a highly structured transmission of knowledge: interactive, by doing and by doing things with others. To speak with Johnson, Johnson and Smith (1991)[4]: "Learning is a social process that occurs through interpersonal interaction within a cooperative context. Individuals, working together, construct shared understandings and knowledge." An interesting and informative overview of the thinking about learning can be found in the online library of "infed", the encyclopaedia of informal education http://www.infed.org.

It goes without saying that if we want teachers to develop that kind of pedagogy and educational action they will need to experience it themselves beforehand.

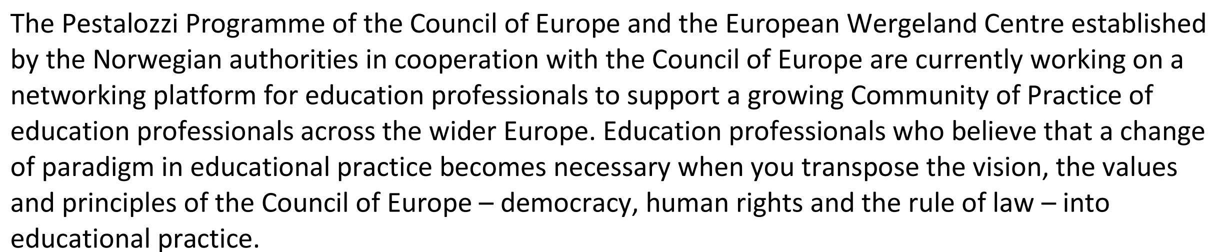
They need to experience the mutual support they can gain from peers, challenging their own and their peers' ideas, learning about different ways of doing and getting the chance to reflect on their actions, their practices and values together with others. This is why networking takes on such an importance. Technology has moved forward since Ivan Illich spoke of "learning webs" back in 1973.[5] Today, web sites and blogs, online databases and the like, targeting education professionals, abound. They are either for teachers of a particular discipline offering lessons plans and other resources or they seek to offer a space to discuss more general issues teachers face, such as the best use of technology, sharing of teaching resources across the curriculum, a space to partake in debates on ongoing issues practitioners may face.[6]

[3] Johann Amos Comenius, Didactica magna in Opera didactica omnia (1657)

[4] David Johnson, Roger Johnson and Karl Smith, Active Learning: Cooperation in the College Classroom, Edina, MN: Interaction Book Co., 1991.

[5] Illich, Ivan (1973a) Deschooling Society, Harmondsworth: Penguin. 116 pages; and also http://www.preservenet.com/theory/Illich.html

[6] For example http://www1.teachertube.com/; http://teachersteachingteachers.org/



The Pestalozzi Programme of the Council of Europe and the European Wergeland Centre established by the Norwegian authorities in cooperation with the Council of Europe are currently working on a networking platform for education professionals to support a growing Community of Practice of education professionals across the wider Europe. Education professionals who believe that a change of paradigm in educational practice becomes necessary when you transpose the vision, the values and principles of the Council of Europe – democracy, human rights and the rule of law – into educational practice.

This is also reflected in the recent publication of the Pestalozzi Programme "Teacher education for change" which is intended as a contribution to the ongoing debate - more necessary than ever - on the role of teachers and teacher education in the broader context of teaching and learning for a sustainable democratic society.[7]

Seven - Obstacles

As always there are obstacles. I do not want to talk about the general resistance to change and all the possible causes for this. I would like to pick out just two, which seem very important to me. First I would like to highlight an obstacle closely related to education: a resistance to learning, or as Thomas Szasz puts it *"Every act of conscious learning requires the willingness to suffer an injury to one's self-esteem. That is why young children, before they are aware of their own self-importance learn so easily; and why older persons, especially if vain or important, cannot learn at all."*[8]

It is not always easy to let go of what one esteems to know, of certainties and convictions, results of previous learning processes. It needs a readiness to put in question what has served us (well) in various ways up to now. This is the true challenge hiding behind the widely used term and concept of lifelong learning: Are we still ready to learn?

The second obstacle relates to concepts themselves and the way we use them or the place they take in our action. Of course there is the power of the individual to define the meaning of the terms and concepts they use. How they perceive education, knowledge and teaching. Many will feel that the notion of teaching contains, of course and by definition, the notion of learning as a central element. But is it so? And if yes, in which way is it so? Do we conceive of learning as a result of teaching only or do we understand that learning is something the learner is doing by actively engaging in the process? What are the main conscious and unconscious connotations our use of the notions of learning and of teaching transports, and what's more, which are reflected in our day-to-day educational practice? That is where the power that definitions of terms and concepts have over us comes into play as well as the fact that they - sometimes insidiously - transport a meaning we have thought to have left behind a long time ago.

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[7] Huber, Josef, Mompoint, Pascale (eds), Teacher education for change: The theory behind the Council of Europe Pestalozzi Programme, Council of Europe Publishing, Strasbourg, 2011.

[8] Thomas Szasz, 1973, psychiatrist, author and Professor Emeritus in Psychiatry at the State University of New York

How can the capability approach contribute to anti-racist educational research?

Frédérique Brossard Børhaug

Introduction

Education is expected to be empowering and transformative for the individual and for society. The use of the human development and capability approach developed by Amartya Sen (2003, 2009) and Martha Nussbaum (2003, 2006, 2008, 2010) in anti-racist education provides an alternative means of evaluation which can help assess the elements that can widen people's choices and real freedoms in an enabling multicultural environment, and help them build longer, healthier and more creative lives.

Some core ideas in the capability approach

The capability approach seeks to analyse the individuals' own choices, i.e. what they value and have reasons to value in their own environment. Sen and Nussbaum stress the importance of improving the individuals' substantive freedoms (their capabilities to function) in order to achieve valuable states of being and doing (also called functionings). The freedom to achieve these particular functionings is influenced by all kinds of factors based on a broader social and cultural context. There are three important types of conversion factors: personal conversion factors (the person's physical condition, gender, mental skills, literacy skills, personal history and character), social conversion factors (hegemonic social norms and practices within society), and finally, environmental factors (climate and geographical location) (Robeyns 2005: 98; Vaughan 2007: 115). When undertaking anti-racist research, it is essential to analyse how the social and cultural context – in terms of negative stereotypes, group stigmas, and unilateral mainstream discourses and practices – can interfere with the individual's ability to effectively experience freedom of choice and equality. We will use literacy learning as one example in order to discuss this matter.

Literacy from a capability point of view

In simple terms, one talks about literacy when good reading and writing skills are acquired and critically and effectively used by individuals in order to handle and solve problems for all purposes in human life. As such, it is a major learning aim in any school system: without a good level of literacy the individual is reduced to live a life with less understanding, development and freedom. Literacy thus is an important issue in anti-racist education. A literate person will understand common values within her/his society and the value of her/his own language and culture. She/he may also acknowledge the value of other languages and cultures. In addition, a literate person will use the language(s) in order to increase personal autonomy and nourish a lifelong intellectual process for understanding and acting in the world. Still, literacy is deeply influenced by power structures and particular nation history; this is particularly obvious when dealing with minority groups' learning. To be a minority group member implies more complex literacy learnings than being a majority member of society.

To what extent does school provide equal opportunities in literacy and in which languages? Taking the contemporary Norwegian school reform as an example, mother tongue training for immigrants is now determined by an assessment of the competency level of the minority pupil in Norwegian. If the pupil has a good level in Norwegian, she/he will not receive mother tongue teaching because it is only given to pupils categorized as "weak" in Norwegian. This teaching policy is based on the will to

transmit both Norwegian language and values of the Norwegian society, a position in contradiction with the previous teaching policy of the 80s and the 90s more focused on promoting multicultural literacy. In terms of the capability approach, the present reform reduces the pupil's capabilities to become functionally bilingual. Families experiencing a depreciation of their own language in the public space can also develop adaptive preferences at home which may result in impoverishing educational strategies where parents talk the majority language in the family environment because they want their children to be "integrated". An immigrant pupil is therefore likely to experience the need to learn the majority language at the expense of her/his own mother tongue. In other words, too strong a focus on the majority language can lead to impoverished freedom of choice and learning outcomes. This is in contrast with the national Sami literacy learning policy which includes own cultural and language background on the basis that the Sami are now considered as the indigenous people of Norway and granted special group minority rights. Sami's capability sets are likely to be much broader than the ones of immigrants which are based on assimilative thinking and little promotion of their own cultural literacy (Engen 2010).

Therefore, literacy learning in Norway shows that existing social arrangements don't fully respect immigrants' freedom of choice. However, analysing the societal structures' influence on the individual's real freedoms brings to question how to promote them on a more collective level. In fact, it is important to acknowledge language, religion, institutional norms, ethnic belonging and political practices as irreducibly social goods. According to Charles Taylor, they are objects of value that cannot be reduced to individual acts (Deneulin 2006; 2008). They exist beyond individual lives but are endorsed by individuals. A language thus exists beyond individuals, but will not survive without being used. In Norway the three Sami languages are threatened because of previous harsh assimilation politics put in place by Norwegian nationals. By 2100 it is also expected that between 50% and 90% of languages in the world will be dying or dead (Skutnabb-Kangas 2002). We can therefore conclude that some structures do not provide the right conditions for human beings to choose valuable functionings and to flourish (Deneulin 2006: 56). How can we then preserve and develop good and long-lasting multicultural structures of living together which promote both individual and collective freedoms of choice? We need to focus not only on individual capabilities but also on the collective capabilities and freedoms that human beings may enjoy as a group in their specific context (Ibid.: 59). This issue is also clearly at stake in anti-racist curricula reforms.

To what extent do French and Norwegian curricula promote minorities' social and cultural capabilities?

Through my research on anti-racist policies in the curriculum discourses of French and Norwegian civic education, I have concluded that there is a major tension between equality and difference within antiracism. Both values are important because the objective is to promote democratic values common to every citizen and, at the same time, to respect cultural diversity within society. Still, equality is a hegemonic value in both antiracist curricula, stating the need to transmit common values and to give equal learning opportunities. However, it is problematic when the curricula do not provide a careful analysis of the pitfalls of equality (Brossard Børhaug 2008, 2011). If we ask how collective structures at school provide good conditions for individuals to thrive, we can see that there is much indication that the civic education's major priorities in both curricula promote only a limited set of individual and collective capabilities for some minority members. Because of too strong a focus put on majority group's interests, minority ways of living become negligible. Therefore, the curricula reproduce the main monocultural public discourse giving minorities a limited and often controversial place in the public space and always in a subordinate position.

The use of culture is an important capacity worth building and consolidating in the educational system because it reinforces the capacity of voice and aspiration (Appadurai 2004). This capacity of aspiration can be considered as a navigational capacity where the more privileged members of society make use of their knowledge, experiences and opportunities in a more effective way than disadvantaged people; a capacity that is nurtured by practice, repetition, and exploration. If it is not well nurtured, the capacity to aspire tends to be more rigid and binary, developing scepticism, violence or too uncritical compliance (Ibid: 69), something which is clearly developing in French and English suburb schools. How does one help disadvantaged pupils to expand their capacity to aspire? There is no simple answer but we need a curriculum which empowers the ones who have less. In terms of knowledge and experiences, the curriculum ought to provide numerous learning settings by which the pupils can reflect on their own life. A monocultural curriculum which is too abstract and does not include the pupils' concrete life experiences and existential questions, diminishes their ability to claim, define and refine their own ways of doing in a constructive way. A multicultural curriculum as a strong conversion factor is therefore a fair curriculum that gives the possibility to use the pupils' own voice helping them building self-governance based on self-mobilisation and self-articulation of diverse cultural and social aspirations.

The need for an empowering multicultural curriculum

A fairer curriculum also entails a democratization process which no longer is a process of inclusion of excluded parties into the existing order, but rather a transformation of that order (Biesta 2006: 14). In my opinion, a more equal order of such kind would be based on the recognition of all citizens' diverse capabilities within empowering multicultural structures of living together. On the basis that the curriculum is an example of common structures, one should create a new curriculum in which the school seeks to promote broader cultural and social capabilities and functionings at individual and collective level. How can we then promote empowering literacy for minority individuals? This is an uneasy debate because we need to discuss the need for group minority rights, but we also disagree on the extent to which they can support individuals' real freedoms. Still, it is an essential path to explore if we don't want to experience once again the tragedy of Oslo or the riots in Europe such as the ones in France, Greece, and England.

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Intercultural Competence

Martyn Barrett

Introduction

The Council of Europe's White Paper on Intercultural Dialogue (2008) proposes that intercultural dialogue offers the best approach for managing issues of cultural diversity within contemporary societies. The White Paper defines intercultural dialogue as the open and respectful exchange of views between individuals and groups from different ethnic, religious, linguistic and national backgrounds on the basis of mutual understanding and respect, and it argues that such dialogue is crucial for promoting tolerance and understanding, preventing conflicts, and enhancing societal cohesion. However, the White Paper also observes that the competences which are required for participating in intercultural dialogue are not acquired automatically by individuals. These competences instead need to be learned, practiced and maintained, and the White Paper assigns to education professionals the specific responsibility of fostering intercultural competences in learners.

However, a difficulty confronting education professionals in fulfilling this responsibility is the bewildering array of conceptualisations of intercultural competence that are currently available. Over the past twenty years or so, there has been a proliferation of different models of intercultural competence across the social sciences, in disciplines as diverse as management, health care, counseling, social work, psychology and education.

Models of Intercultural Competence

These various models have recently been reviewed by Spitzberg and Changnon (2009), who classify them into five types:

(1) Compositional models, which identify the various components of intercultural competence without attempting to specify the relations between them – these models therefore simply contain lists of the relevant attitudes, skills, knowledge and behaviours which together make up intercultural competence.

(2) Co-orientational models, which focus on how communication takes place within intercultural interactions, and how perceptions, meanings and intercultural understandings are constructed during the course of these interactions.

(3) Developmental models, which describe the stages of development through which intercultural competence is acquired.

(4) Adaptational models, which focus on how individuals adjust and adapt their attitudes, understandings and behaviours during encounters with cultural others.

(5) Causal path models, which postulate specific causal relationships between the different components of intercultural competence.

In their review, Spitzberg and Changnon observe that many of the terms used to describe intercultural competence in all five types of model (e.g., adaptability, sensitivity, etc.) have not yet been properly operationalised or validated in empirical research, and that many of the models may well have ethnocentric biases due to the fact that they have been developed within western

European and North American societies and probably lack cross-cultural generalizability. Certainly, most of the models reviewed by Spitzberg and Changnon are underdetermined by the available evidence: they contain many speculative elements and, when they have been subjected to empirical examination, are typically tested in very restricted situations with limited numbers of participants drawn from only a small range of cultures or sometimes only a single culture.

Compositional models make the fewest assumptions concerning the nature of intercultural competence, as they modestly attempt only to identify the various attitudes, skills, knowledge and behaviours which together make up intercultural competence, without speculating about the interconnections, casual pathways or developmental interdependencies between them.

Interestingly, and despite the large number of models of intercultural competence, there is considerable consensus among researchers and intercultural professionals concerning the components that comprise intercultural competence. For example, Deardorff (2006), in a survey which collected data from scholars of intercultural competence and university international administrators, found that 80% or more of the respondents agreed about 22 of the core components of intercultural competence. Deardorff also found substantial agreement over the definition of the term intercultural competence. The definition which was endorsed the most strongly by the scholars was "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (where the term effectively means that one is able to achieve one's objectives in these interactions, and the term appropriately means that the interactions do not violate the cultural rules and norms which are valued by oneself and by one's interlocutors).

Components of Intercultural Competence

So what are the core components of intercultural competence? Drawing on the range of research that has been conducted in this field, and the numerous conceptual models that have been proposed, it is possible to argue that all of the following components form the core of intercultural competence:

- *Attitudes*: respect for other cultures; curiosity about other cultures; willingness to learn about other cultures; openness to people from other cultures; willingness to suspend judgement; willingness to tolerate ambiguity; and valuing cultural diversity.
- *Skills*: skills of listening to people from other cultures; skills of interacting with people from other cultures; skills of adapting to other cultural environments; linguistic, sociolinguistic and discourse skills, including skills in managing breakdowns in communication; skills in mediating intercultural exchanges; skills in discovering information about other cultures; skills of interpreting cultures and relating cultures to one another; empathy; multiperspectivity; cognitive flexibility; and skills in critically evaluating cultural perspectives, practices and products, including those of one's own culture.
- *Knowledge*: cultural self-awareness; communicative awareness, especially of the different linguistic and communicative conventions within different cultures; culture-specific knowledge, especially knowledge of the perspectives, practices and products of particular cultural groups; and general cultural knowledge, especially knowledge of processes of cultural, societal and individual interaction.
- *Behaviours*: behaving and communicating effectively and appropriately during intercultural encounters; flexibility in cultural behaviour; flexibility in communicative behaviour; and

having an action orientation, that is, a disposition for action in society in order to enhance the common good, especially through the reduction of prejudice, discrimination and conflict

The relationship between these various attitudes, skills, knowledge and behaviours which together comprise intercultural competence has not yet been established. This is a matter for empirical investigation rather than a priori theorising, and there is a very large research agenda which needs to be addressed here. Questions which still need to be answered include:

- How does each of these components develop within the individual learner?
- What are the social, educational, cognitive and motivational factors which influence the acquisition of each component?
- Are there particular sequences in which the various components are acquired?
- Is the acquisition of some components a necessary prerequisite for the acquisition of other components?
- How are the different components cognitively and affectively inter-related?
- To what extent does the development of intercultural competence vary depending on the specific cultural setting in which an individual lives, and the specific intercultural encounters which an individual experiences within that setting?

That said, there is existing research evidence to support all of the following conclusions about the development of intercultural competence:

- Intercultural competence can be enhanced through intercultural education and training (e.g., Klak & Martin, 2003; Pascarella, Edison, Nora, Hagedorn & Terenzini, 1996).
- Intercultural competence can also be enhanced through a range of intercultural experiences, for example by attending international schools, attending multi-ethnic institutions which have a non-discriminatory environment, or by having extensive contact with people from other countries (e.g., Pascarella et al. 1996; Straffon, 2003; Zhai & Scheer, 2004).
- Females, older individuals and minority individuals tend to have higher levels of intercultural competence than males, younger individuals and majority individuals, respectively (e.g., Pascarella et al. 1996; Zhai & Scheer, 2004).
- Intercultural competence may be related to holding a more global, international perspective and lower levels of ethnocentrism (e.g., Caligiuri, Jacobs & Farr, 2000).
- Some individual and personality characteristics such as optimism, openness and extraversion may also be related to higher levels of intercultural competence (e.g., Caligiuri et al., 2000).
- Advanced proficiency in one or more foreign languages is also sometimes related to higher levels of intercultural competence (e.g., Olson & Kroeger, 2001).

Given the known impact of intercultural education on intercultural competence, and the Council of Europe's call for teachers to take on a more central role in fostering the intercultural competence of learners, there is clearly a need for the development of educational tools and materials which can be used within educational settings to help teachers achieve this goal.

The CoE and Intercultural Competence

The Council of Europe itself has already developed a number of toolkits and materials that may be used towards this end, such as the Intercultural Learning T-Kit and the All Different All Equal Education Pack. These contain a large range of activities, methods and resources that can be used to enhance students' intercultural competence. A further instrument that has recently been developed by the Council of Europe is the Autobiography of Intercultural Encounters (AIE), which is based on an explicit compositional model of intercultural competence derived from the work of Byram (1997) and the INCA project (2004). The AIE aims to foster the development of a number of components of intercultural competence (including respect for otherness, empathy, tolerance of ambiguity, behavioural flexibility, communicative awareness, skills of interpreting and relating, and critical cultural awareness) by supporting learners' critical reflection on encounters with people from other cultures which they themselves have personally experienced. In addition, a companion tool, the Autobiography of Intercultural Encounters through Visual Media, is currently under development – this new tool is being designed to assist learners to reflect critically on specific images depicting people from other cultures which they have encountered in the media (for example, on television, in a film, on the Internet, etc.).

While all of these instruments make an important contribution to the range of materials that teachers can use for enhancing the intercultural competence of their students, there is a need for further materials to be developed, especially materials tailored specifically to the circumstances and requirements of the particular cultural settings in which students live.

However, all such materials need to be formally evaluated for their effectiveness in actually bringing about change in learners. It is one thing to develop activities, methods and resources which both teachers and learners find satisfying to use within the classroom, but another to show that these actually bring about the desired developmental changes in learners. Thus, a further challenge for future research is the evaluation, using methodologically sound procedures, of the different materials which are available to teachers in the area of intercultural education. Given the significance of the intercultural approach for contemporary European societies, it is crucial that the choice of educational means is based on robust evidence concerning their effectiveness.

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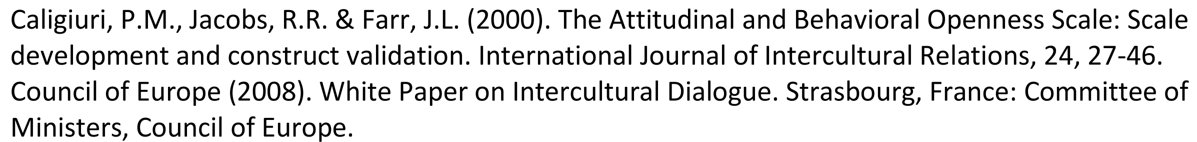

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