Multiethnic Education in the European border areas

Course support material

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Curs nr.1. **Education**

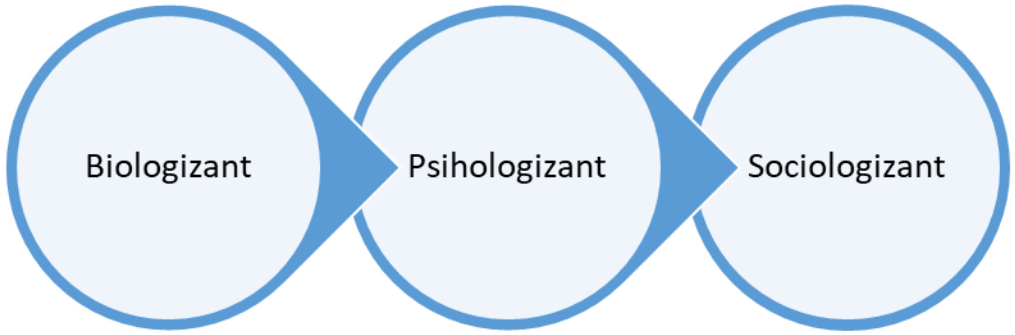
Conceptual boundaries

The meaning of the concept of education



- opposition to inculture;
- organized and controlled communication action, which aims to develop the practical or social experience of individuals;
- social example necessary for improving the quality of life;
- social investment from the perspective of social needs and, above all, from the perspective of labor market requirements.

Major points of view in understanding education



- Biologizing - takes as a reference system, for the understanding of education, the biological reality (see studies of genetics and studies on human heredity): education is determined genetically.
- Psychologizing - education is a psychological, individualistic reality. Consequently, the nature of education and its purposes are implicit and aim at the development of psychic abilities up to the maximum limit. The purpose of education is to guide, to stimulate development.
- Sociologist, according to which education is a social phenomenon. Therefore, education is determined from the outside and is, par excellence, a socialization process aimed at transforming the biological being into a social being.

Conclusion: Education is a multidimensional biopsychosocial fact.

The defining features of education (Cucoș,C.,2002)

- Education is an approach applicable exclusively to human beings (because it presupposes the existence of consciousness).
- Education is deliberate, but it is more of a proposal, an intention and not a certainty. Random actions cannot have automatic influence, but are mediated, exploited and integrated into a complex of educational messages.
- To the extent that the influences are assumed by institutions, educational actions allow organization, structuring and even planning from the perspective of tasks and time.
- Education is carried out from the perspective of an ideal of a person, an ideal given to cultural and historical, national and international landmarks, as well as to psychological determinants, related to the psychology of ages or the characteristics of a generation.
- Education is not a stage limited to a certain age. It is a continuous and permanent process that extends throughout an individual's life.

The determinants and characteristics of education

- The socio-historical character of education results from the existing interdependence between education and social. Education is subject to the laws of social development, but it is not an extension of the social system, but a component with an internal content and structure that differs from other social phenomena. Education is a social action that mediates the relationship between the individual and society, favoring human development through the social and vice versa. Regarding its historicity, education systems change depending on the types of society education has acquired different forms of achievement and different purposes in relation to historical moments.
- The national character of education From a formal point of view, education is carried out in national structures. Language produces mental structures that determine the ethnic and national dimension of any influence based on communication. The national character of education lies in the interference of the concept of culture with that of education.
- The universal character of education. From a universal point of view, education presents characteristics of continuity throughout the evolution of human society. It is co-substantial with society, determining its progress. From an international point of view, this character of education is achieved through the study of foreign languages, universal literature, universal history, geography, through structure, objectives and content. Through its content, objectives and structure, education must respond to international realities.
- The prospective character of education assumes that education occupies a central place in the possibility of anticipating the future. Any future social and economic evolution depends on the progress and the intellectual and human resources of the society. Education aims to create people for societies that do not yet exist. Therefore, it relates to the future requirements of society. This fact implies a paradigm shift in education by understanding this social phenomenon as capable of creating adaptable, responsible individuals, capable of anticipatory reasoning and innovative learning.

Perspectives on education(Cerghit,I., 2001)

- Education as a process - is the action of transformation in a positive and long-term sense of the human being.
- Education as a management action - is directing the evolution of the individual towards the stage of an adult, educated, autonomous and responsible person.
- Education as a social action – is the planned activity that takes place on the basis of a social project and that includes a personality model.
- Education as a human interrelationship - is the communication process that requires a joint and conscious effort between those involved, one of whom is the educator and the other the educated.
- Education as a set of influences - includes deliberate or not, explicit or implicit actions that in one way or another determine the becoming of an individual.

Curs nr.2: **Contemporary dimensions of education**

The problems of the contemporary world



A new type of problems have been identified that impose themselves both by their pressing character and by their universal dimensions:

- environmental damage,
- the limited character of natural resources,
- the galloping nature of demographic growth
- The COVID pandemic
- Migration
- Wars more and more frequent

- The interdependent nature of these problems was highlighted, noting that development cannot take place without peace, that peace cannot be established without respecting human rights and ensuring their fundamental freedoms, that these, in turn, depend on ensuring the means of subsistence and access to culture

Characteristics of the problems of the contemporary world,(Cucoș, C., 1998)

- universal character
- global character
- rapid and hard-to-predict evolution
- multidisciplinary character
- priority, pressing character

How can education solve these problems?

- Education is a factor of progress, of scientific and technical development;
- Education helps to spread scientific content,
- Education finds the most effective ways of progressively and systematically transposing scientific production into material production

Directions for restructuring education

- the necessity of resizing the educational activity
- ensuring an optimal balance between the informative dimension and the formative dimension
- the extension of educational attributions to the level of the entire life of the individual and other factors and educational institutions/environments;
- educational objectives to be "infused" with European and universal cultural connotations, to determine the orientation of education towards the cultivation and assimilation of authentic cultural values; this aspect involves taking into account the cultural dimension of the development of the human personality, affirming and enriching the specific cultural identity, promoting European cultural cooperation

Curs 3: Multicultural Societies, Pluricultural People and the Project of Multiethnic Education



- Contemporary societies are complex and the role of education is changing as a consequence of societal change. What may have previously been perceived as simple realities – notably the idea of the nation-state with one language and culture shared by all its citizens – are no longer true, and in fact have seldom been so. Multilingualism in societies and the plurilingualism of individuals is now commonplace and education for plurilingualism is necessary.

Multilingualism vs. Plurilingualism – What's the Difference?

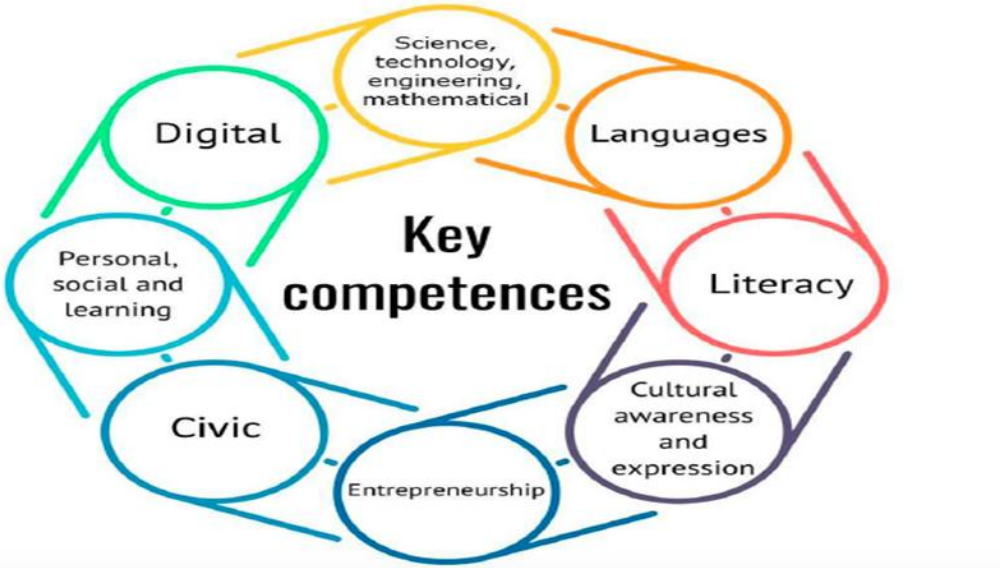
- **Multilingualism**: the coexistence of multiple languages in a society or individual, without necessarily interacting.
- **Plurilingualism**: the ability of a person to use multiple languages in an integrated and flexible way, depending on the context.
- **Practical example**: a student who speaks Romanian at home, Hungarian at school, and English online—and blends them in communication.
- **Educational implications**: recognizing plurilingualism in the curriculum means valuing the learner's full linguistic repertoire.

Plurilingual People – Identity and Key Competencies

- **Fluid identity**: plurilingual individuals navigate between cultures and languages, developing a complex sense of self.
- **Key competencies**:
  - *Intercultural competence*: understanding and respecting cultural differences.
  - *Communicative competence*: adapting language to audience and context.
  - *Empathy and cognitive flexibility*: seeing the world through multiple perspectives.
- **Classroom activity**: “Describe a situation where you used two languages to solve a problem.”

- Plurilingual individuals belong to and identify with complex groupings, some of which are temporary, resembling interconnecting networks more than the stable and named groups such as professions, nationalities or minorities.

- Whereas the role of compulsory education may have previously been to confirm established groups and introduce young people to identification with them, it is now wider than this and includes familiarization with the alterity of comparable groups – other nationalities for example – and their perspectives on the world, including their perceptions of one's own taken for granted beliefs, values and behaviors.



- It also includes education and training in the requisite competences for interaction with people of other groupings – and other cultures – in the form of intercultural competence and awareness.

Multicultural Societies and Plurilingual Education

- “How Can Schools Support Plurilingualism in Multiethnic Contexts?”
- **Content:**
- **Teaching strategies**:
  - Use of home languages in learning activities.
  - Projects that celebrate linguistic diversity (e.g., “Language Day”).
  - Creating a safe space for multilingual expression.
- **Teacher’s role**:
  - Facilitator of intercultural dialogue.
  - Role model for openness and respect toward diversity.
- **Impact**: increased inclusion, reduced discrimination, and development of global competencies.

- Intercultural and multiethnic education is a response to these needs, but the term is part of a wider terminology which needs to be clarified before the precise nature of intercultural education can be described.

Curs 4: European societies are multiethnic societies

Europe – An Ethnic and Cultural Mosaic

Historical fact: Europe has always been a space of migration, exchange, and coexistence among peoples.

Current examples:

- France: North African, African, and Asian communities.
- Germany: Turkish, Syrian, and Polish populations.
- Romania: Hungarian, Roma, Ukrainian, and German minorities.

Key concept: “Multiethnic” means more than coexistence—it involves interaction, mutual influence, and identity negotiation.

Challenges and Opportunities in Multiethnic Societies

Challenges:

- Stereotypes and prejudice.
- Social or educational segregation.
- Linguistic and cultural integration difficulties.

Opportunities:

- Cultural and linguistic enrichment.
- Innovation through diverse perspectives.
- Intercultural education as a tool for inclusion.

Class activity: “Identify an example of successful collaboration between ethnic groups in your community.”

Education in a Multiethnic European Society

“How Does Education Respond to Ethnic Diversity?”

- **Content:**
- **Educational principles**:
  - Recognizing students’ multiple identities.
  - Promoting intercultural dialogue.
  - Combating discrimination through inclusive curricula.
- **Effective practices**:
  - Thematic projects on cultural heritage.
  - Involving parents from diverse communities.
  - Training teachers in intercultural competencies.
- **Impact**: building an equitable, empathetic, and open school environment.



- European societies and Europe as an entity are culturally diverse, sometimes as a consequence of changes in political borders leading to the incorporation of people from another polity – in recent or more distant times – sometimes as a consequence of the immigration of people from other polities, sometimes as an ‘accident’ of history as states have been created where previously there were other kinds of polity each with their own different culture.

- Some views of multicultural societies represent cultures as distinct traditions, with minority cultures functioning in their own private space, and depending on the values of the dominant culture for their continued existence. However, this idea of a multicultural society does not correspond to real life experience.

- Not only are the boundaries between groups unclear, but minority cultures are themselves internally pluralistic, and the symbols and values of their various constituent groups are open to negotiation, contest and change.

- Moreover, individuals from any background may identify with values associated with a range of sources. At the same time, there are also individuals who claim a more bounded cultural identity.



- Thus, a multicultural society is not a patchwork of several fixed cultural identities, but a network of crosscutting networks and identifications which are situated, contested, dynamic and fluid, and heavily dependent on context.

Curs nr.5: European societies are plural and intercultural societies

What Is a Pluricultural Society?

- **Definition**: a pluricultural society is one where multiple cultures coexist, interact, and influence each other without being assimilated or segregated.
- **Difference from multiculturalism**:
- *Multiculturalism*: cultures coexist but remain separate.
- *Pluriculturalism*: cultures engage in dialogue, contact, and transformation.
- **European example**: cities like Brussels, London, or Berlin, where cultural diversity is visible in language, cuisine, art, and education.
- **Key concept**: “interculturality” – the ability to build bridges between cultures.

- All European societies exhibit some degree of diversity or plurality. First, there is the plurality that comes with the diversity of multicultural societies.
- Another form of plurality reflects the fact that, in contemporary European societies, individuals are often in a position to choose values and ideas from a variety of sources. For example, individuals may reject religions and their claims, and seek beliefs and values from religious and humanistic sources.

- There is an intertwined relationship between traditional and modern/postmodern plurality which creates changes and developments within an established cultural tradition.
- For example, there are changes in beliefs and practices across the generations and these have to be seen not just in terms of traditional plurality, but under influences from modern/postmodern plurality.
- European societies can thus encompass variety of belief, practice and expression, and modern/postmodern plurality accentuates this diversity within cultures even more, blurring their edges.

- Pluriculturality needs to be distinguished from interculturality. Pluriculturality refers to the capacity to identify with and participate in multiple cultures. Interculturality refers to the capacity to experience and analyze cultural otherness, and to use this experience to reflect on matters that are usually taken for granted within one’s own culture and environment.

- Interculturality involves being open to, interested in, curious about and empathetic towards people from other cultures, and using this heightened awareness of otherness to engage and interact with others and, potentially, to act together for common purposes.
- Interculturality involves evaluating one's own everyday patterns of perception, thought, feeling and behavior in order to develop greater self-knowledge and self-understanding. Interculturality thus enables people to act as mediators among people of different cultures, to explain and interpret different perspectives.
- Interculturality does not involve identifying with another cultural group or adopting the cultural practices of the other group. Interculturality entails a number of underlying cognitive, affective and behavioral competences.

- These include knowledge (for example, knowledge about other cultural groups and their products and practices, and knowledge about the ways in which people of different cultures interact), attitudes (such as curiosity, openness, respect for otherness, and empathy), skills of interpreting and relating (for example, interpreting a practice from another culture, and relating it to practices within one's own culture), skills of discovery (such as the ability to search out and acquire new knowledge about a culture and its practices and products), and Language Policy Division 7 critical cultural awareness (that is, the ability to evaluate critically the practices and products of one's own and other cultures).

Education in a Pluricultural Society

“How Do We Cultivate Intercultural Competence in Schools?”

- **Educational goals**:
  - Developing respect for cultural differences.
  - Encouraging dialogue and collaboration among students from diverse backgrounds.
  - Shaping an open and flexible identity.
- **Teaching strategies**:
  - Activities that highlight students’ cultural heritage.
  - Readings and projects on migration, identity, and diversity.
  - Simulations and role-playing to understand different perspectives.
- **Impact**: reducing stereotypes, increasing empathy, and preparing students for a globalized society.

Curs nr. 6: **Multiethnic education and multicultural societies**

Multiethnic Education – A Foundation for Inclusion

- “What Is Multiethnic Education and Why Does It Matter?”
- **Definition**: multiethnic education promotes learning in environments where students belong to different ethnic groups, valuing diversity as a resource.
- **Objectives**:
  - Recognizing and respecting ethnic identities.
  - Combating discrimination and stereotypes.
  - Creating an equitable and empathetic school climate.
- **Example activity**: “Ethnic Heritage Day” – each student presents elements from their culture (music, language, traditions).

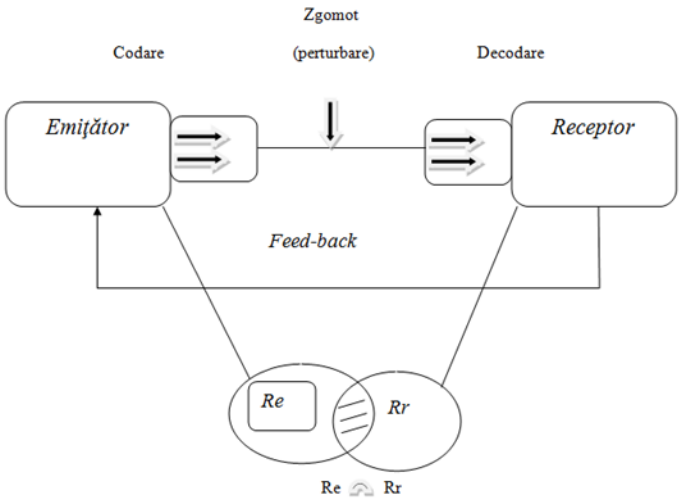
Multicultural Societies – Spaces for Learning and Transformation

- “How Does Multiculturalism Prepare Us for Today’s World?”
- **Characteristics of a multicultural society**:
  - Coexistence of multiple cultures within the same social space.
  - Need for intercultural dialogue and mutual respect.
- **Role of education**:
  - Developing intercultural competencies.
  - Encouraging critical thinking and empathy.
  - Preparing students for a globalized society.
- **Student challenge**: “How would you respond if your classmate had cultural habits different from yours?”

- Of crucial importance for the maintenance and development of multicultural societies is the provision of educational strategies that raise awareness of the issues and foster intercultural dialogue and communication. Educational strategies need to identify common or overlapping ideas and values, but they must also identify and address difference.

- Multiperspectivity can be promoted within the curriculum of obligatory schooling in diverse ways which are embodied in the languages of education. The panoply of languages which consists of regional, minority and migration languages, the language(s) of schooling and foreign languages is the means for expressing these perspectives, and the modes of teaching these languages need to take this into account in various ways, in particular comparing and contrasting perspectives on ‘the same’ phenomena.

- In second or foreign language curricula, the teaching of languages of different communities – local, regional, minority or national – draws attention to perspectives which vary from one social group to another and from society to society. Methods for teaching and raising awareness of experience of otherness, associated with a different language exist and continue to develop.



- Within the language(s) of schooling, the acquisition of the discourses of subjects – both Language as Subject and other subjects – also involves reflection on multiperspectival modes of analyzing and understanding reality.

- The task of teachers is made more complex when mediating the access to subjects for learners in vulnerable groups, particularly those of immigrant background. The burden of learning in a language which is not their dominant language – particularly for learners already of school age at immigration – is made heavier by another dimension of teaching and learning.

Curs nr.7: Multiethnic education

Definiții/Definitions



- As a field of study is designed to increase educational equity for al students (Banks &Banks, 1995)
- Is an idea, an educational reform movement, and a process (Banks, 1997)
- A progressive approach for transforming education that holistically critiques and responds to discriminatory policies and practices in education (Gorski, 2010)

Țeluri/Goals

- Creating a safe, accepting and successful learning for all
- Increasing awareness of global issues
- Strenghtening intercultural awareness
- Strenghtening cultural conciuosness
- Teaching students that there are multiple hisrorical perspectives
- Encouraging critical thinking
- Preventing prejudice and discrimination

Dimensions

Figure 1. James Banks' five dimensions of multicultural education Banks' (2009)

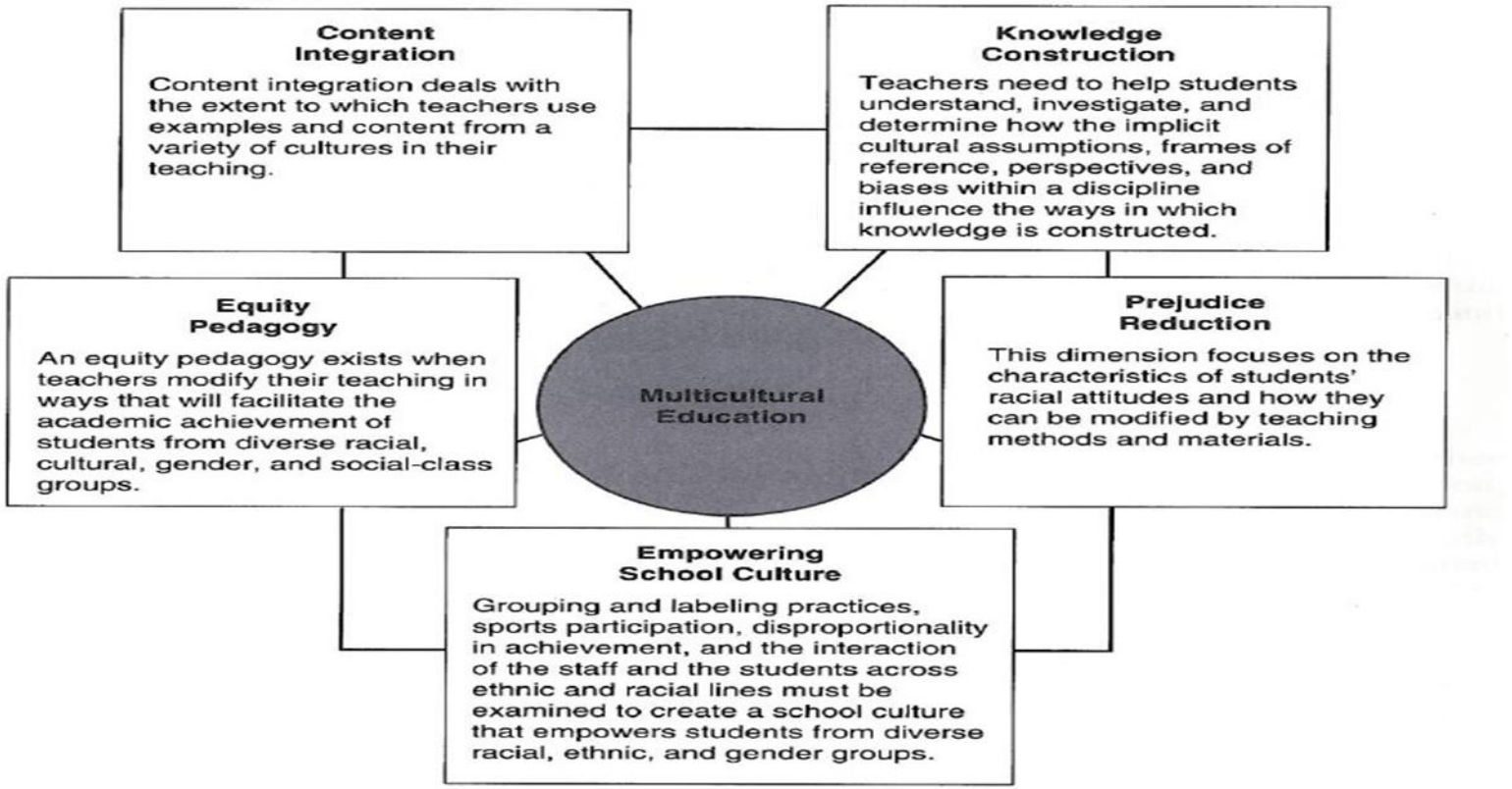


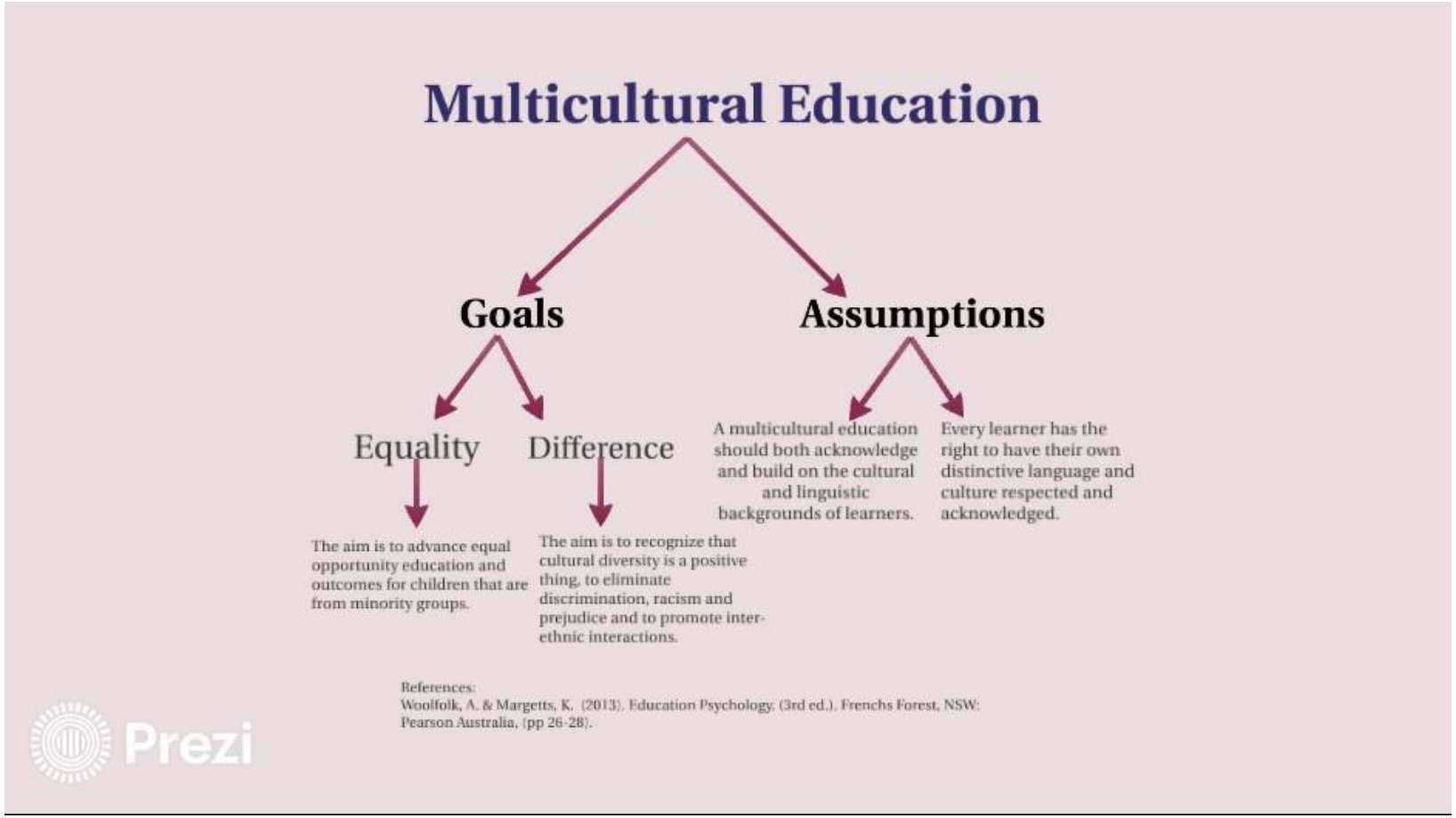
Figure 1.4 The Dimensions of Multicultural Education

Source: Copyright © 2009 by James A. Banks.

Benefits of multiethnic education

- Increases productivity because a variety of mental resources are available for completing the same tasks and promotes cognitive and moral growth among people
- Increases problemsolving skills through the different perspectives applied to the same problem to reach solutions
- Increases positive relationships through achievement of common goals
- Decreases stereotyping and prejudice

Multicultural education



Curs nr. 8 : Tolerance, respect and intercultural dialogue in the multiethnic education



- An intrinsic aspect of analyzing intercultural social activity is the reflective process of relating new knowledge to one's own self-understanding and values. Sensitivity is an important Language Policy Division 8 element in attempting to understand another's way of life, but part of the reflective process is to relate new understanding to one's own values and beliefs with tolerance and respect for those of others.

Tolerance and Respect – Foundations of Multiethnic Education

- “How Do We Build Respectful Relationships in Diverse Schools?”
- **Tolerance**: accepting differences without judgment; recognizing the value of each person.
- **Respect**: an active attitude of appreciation toward others’ cultural and ethnic identity.
- **School’s role**:
  - Creating a safe and inclusive climate.
  - Promoting coexistence rules based on mutual respect.
  - Educational interventions against discrimination.
- **Suggested activity**: “Respect Circle” – students share a moment when they felt accepted or excluded.

- The concept of tolerance is often used in the etymological sense as ‘enduring’ (Latin: tolerare) something, even that which we do not agree with or appreciate. In this sense tolerance suggests the need for people of different cultural backgrounds to develop the ability at least to endure the fact that others believe and live differently within a particular society, or in the wider world, even though they might share some core values.



Pentru a educa,
respectul trebuie
să fie reciproc.

- The concept respect refers to a more positive attitude, where one does not simply tolerate difference, but regards it as having a positive value. Before one can respect a way of life, or a person, one needs to have some fairly close acquaintance with or understanding of it, her or him. Respect can be combined with tolerance, since it does not require agreement with that which is respected, but can be seen as a way of appreciating ‘the other’ and his or her differences, thus reducing the need for toleration.

Intercultural Dialogue – A Bridge Between Communities

- **Intercultural dialogue**: exchange of ideas, values, and experiences between people from different cultures.
- **Skills developed**:
  - Active listening and empathy.
  - Curiosity about other perspectives.
  - Ability to manage cultural conflicts.
- **Project example**: “Stories from My Community” – students interview people from other ethnic groups and present their findings.
- **Impact**: reducing tensions, increasing social cohesion, and shaping an open, collaborative generation.

- Intercultural dialogue refers to an open and respectful exchange of views between individuals and groups from different cultures. Such dialogue is based on mutual understanding, openness and a genuine respect for and appreciation of diversity, equal human dignity and equal human rights. It involves a positive attitude towards diversity, seeing the meeting between people with different beliefs and cultural practices as enriching for all, and seeing one's own individuality as being developed through meeting 'otherness'.

- Tolerance, respect and intercultural dialogue do not require one to see all cultures, practices and beliefs as equally true or valuable. Rather, they are based on the fact that one approaches other people, groups and practices with a certain identity and worldview of one’s own, although these might change and develop through encounters and exchanges with others from different backgrounds.

Curs.nr.9/10: **Examples of achieving multi-ethnic education in EU border areas**

Romania-Hungary

- The diversity of cultures of Romania and Hungary was creatively enriched by the historical context, rich in contacts, interactions, and cultural borrowing. In these cases, multiculturalism has developed in various moments of the history of each country, most often in the context of migration (determined by historical or social context).

Romanian-Hungarian border area



- In Romania, for the Hungarian and German minorities, consistent in many areas of the country, there are pro-grams developed, there are manuals and a specific minority education. However, research results have shown that cross-border problems in multiethnic schools, in both Romania and Hungary, are mostly the same: mutual ignorance and lack of implementation of their values in school education.

- Although in both countries a legal framework for the functioning of schools for minorities exist, although there is a curriculum for native language and literature implemented, as well as culture and civilization of its own ethnic minority, language and intercultural education is still hard to achieve.

- The reasons are different from case to case: lack of qualified teachers in deprived areas with low school population, lack of teachers who can practice intercultural education and become true agents of change, limited financial and material resources for infrastructure rehabilitation for an educational and material basis; even truancy and school dropout, especially the Roma population, both in Hungary and in Romania; lack of teachers who know the Romani language to cope with the „imposed” Romani language textbooks.

- The significant role of the families in promoting their own culture is proving to be more and more an exception in the villages that were subject to our research. Unfortunately, the family, regardless of its' ethnical origin, does not value enough the specific values and their culture. But there are in every village dedicated people, willing to devote their energy, time, concern for the preservation and support of this culture, to strengthen and promote these communities in non-formal context: folk festivals, school competitions, religious holidays of minority, joint activities for all common minorities.

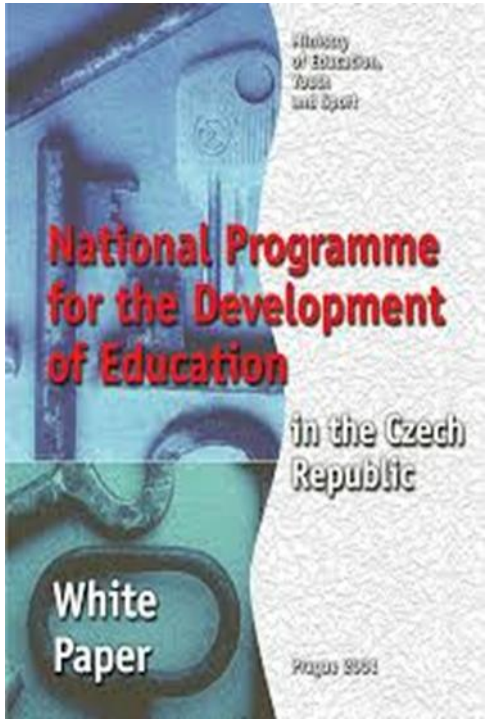
- Education in multiethnic communities in border areas between Romania and Hungary could facilitate both assimilation and cultivate their own culture, pride formation on this culture and attitudes of respect and appreciation for the culture of others. Based on the assimilation of the native language and the national culture, as well as through the development of identity and sense of belonging to a cultural group, the education in multiethnic communities must implement the idea of diversity and cultural models, but also emphasize the universal element of culture.

- Only by knowing your own culture and being proud of belonging to an ethnic group, you can understand the one living near you. Students need to understand that regardless of ethnicity, religion, language etc. all people are the same, have equal rights, and thus, everyone's culture must be valued and respected. From the pedagogical perspective, it involves learning plans, projects and specific intercultural education school programs, with emphasis on diversity, but also on the knowledge of their own culture.

Curs.nr.11: **Examples of achieving multi-ethnic education in EU border areas**

Czech-Germany (Bavaria)

- Dimensions of internationalization in early childhood and school education. After the formation of Czechoslovakia in 1918, the area of knowledge of the world and Europe, and of the international understanding had been incorporated in the common part of the curriculum. Over time it was affected by political and ideological circumstances. The current concept of the European dimension was incorporated into teaching at all education levels after the revolution 1989, although its formal inclusion in official documents occurred later.



- The strategic documents Czech Education and Europe, i.e., the Green Paper (1999) and the National Program for the Development of Education in the Czech Republic, the White Paper (2001) provided a major impetus for introducing the European dimension in education.

In these documents, the following objectives concerning the content of education were formulated:

- - the need to be able to communicate in two languages;
- - education towards tolerance, understanding and respect for other nations, races and cultures;
- - the introduction of new topics: European integration and multicultural education;
- - the goals of and reasons for European integration

- These objectives were fully incorporated into curricular reform that were laid down in the Education Act, which came into force in 2005. The reform resulted in new documents for education for pupils and students aged 3 to 19 years, i.e., the Framework Education Programs.

- These set out a binding framework for education and define the standard educational content for a given education stage. Concerning the promotion of the language education outside the curriculum framework, a significant initiative is the European Language Label award.

Other exemples

Belgium

- **Multiethnic**: population includes Flemish, Walloons, Germans, and migrant communities (Moroccan, Congolese, Turkish).
- **Pluricultural**: three official languages (French, Dutch, German); Brussels is an international city with diverse cultural influences.
- **Education**: bilingual and intercultural programs in schools, with a focus on coexistence and mutual respect.

Sweden

- **Multiethnic**: large migrant communities from Syria, Iraq, Somalia, and Iran.
- **Pluricultural**: integration policies encourage preservation of native languages and cultures.
- **Education**: “modersmål” – mother tongue classes offered to students from ethnic minority backgrounds.

United Kingdom

- **Multiethnic**: English, Scottish, Welsh, and Northern Irish populations, along with Indian, Pakistani, African, and Caribbean communities.
- **Pluricultural**: London is considered one of the most culturally diverse cities in the world.
- **Education**: curriculum includes migration history, world religions, and diverse traditions; strong emphasis on anti-racism and inclusion.

Curs.nr.12/13: Examples of achieving multi-ethnic education in EU border areas

Other cases

- The EGTC (European Grouping of Territorial Cooperation) Eurorégion Nouvelle Aquitaine-Euskadi-Navarre between France and Spain declares multilingualism and multiethnic education as one of its key issues, and hence the EGTC invests in promoting the study of the four languages spoken in the schools in the area covered by the Eurorégion: Basque, Spanish, French and Occitan. Regarding to education in these border areas in schools, the Euroregion has developed a program to train French- and Basque-speaking bilingual primary teachers. This program addresses the need for more bi- and multilingual teachers that stems from increasing French/Basque bilingual classes due to increasing parents' demands.

- The MURABA EGTC between Hungary and Slovenia aims at promoting and supporting bilingual education and training with an explicit reference to the minority communities in the area. According to the EGTC Monitoring Report from 2017, this EGTC aims at facilitating the implementation of statutory rights of Hungarian and Slovene national minorities in the territory and the preserving of their language and culture.

- The EGTC Eurométropole Lille-Kortrijk-Tournai at the border between France and Belgium developed an experimental Interreg microproject for language teaching. This project twins 12 primary and secondary schools (6 in Flanders, 3 in Wallonia and 3 in the European metropolis of Lille) around a pedagogical and linguistic project that deals with sustainable development.

- The EGTC European Region Tyrol-South Tyrol-Trentino at the Austrian-Italian border established a Euregio master's program in public administration for graduates working in the public administrations of the three EGTC members. The two-year curriculum promotes multilingualism as it is in English, German and Italian. It addresses intercultural topics and public management in the Euregio enhancing the participants' understanding of EU law and policies in view of the sub-state level.

- The EGTC Eurorégion Pyrénées-Meditérrannée between France and Spain has established a common fund for cultural projects by uniting distinct calls for projects that had been managed by Catalonia, Languedoc-Roussillon, Midi-Pyrénées and the Balearic Islands into one call managed by the Euroregion. The fund aims at valorizing and promoting the cultural diversity of the territories and creating a benchmark cultural hub for artistic creation, who can be used also in education.

- The EGTC Abaúj-Abaújban at the Hungarian-Slovakian border initiated a Historical Memorials project to showcase historic cultural relations in the border area. The project should raise awareness about the shared history in the cross-border territory and introduce habits, clothing, and food from the past into people's daily lives. The EGTC mobilized young and older generations from both sides of the border to visit and become actively involved in cultural groups. The project indirectly helped cross-border schools to a better understanding of history and cultural heritage for young generations.

- The EGTC Pays d’Art et d’Histoire Transfrontalier (PAHT) at the border between France and Spain implemented the Patrimc@t project to create a territorial system for interpreting architecture and heritage in the Catalan Valleys and to implement the ‘Country of Art and History’ brand to a cross-border territory. The project creates a network of heritage sites and interpretive routes for locals, young audiences and visitors. So, the project contributes to economic development in the rural areas and reinforces culture and tourism professionals by developing new activities and access to professional resources. This project is also used in schools, especially in multiethnic educational activities.

Methods and strategies for the multiethnic classroom

From principles to teaching practice

The teacher in the multiethnic classroom

1. **Mediator** – between the cultures present in the classroom and the culture of the school
2. **Learning facilitator** – starts from the pupils' experience and language
3. **Role model** – the way the teacher speaks about “the other” is taken over by the class
4. **Designer of the learning environment** – a safe space where difference is a resource, not a deficit
5. **Partner** – of families and of the local community

The teacher's intercultural competences

The Council of Europe Reference Framework (2018) describes 20 competences, grouped in four areas:

Values

human dignity and human rights; cultural diversity; democracy, justice, fairness

Attitudes

openness to cultural otherness, respect, civic-mindedness, responsibility, self-efficacy, tolerance of ambiguity

Skills

critical thinking, listening and observing, empathy, flexibility, plurilingual skills, co-operation, conflict resolution

Knowledge and critical understanding

of the self, of language and communication, of the world

Intercultural communicative competence (Byram)

Savoir être	*Savoirs*	*Savoir comprendre*	*Savoir apprendre / faire*	*Savoir s'engager*
curiosity and openness, readiness to suspend disbelief about other cultures	knowledge of social groups, their products and practices	interpreting a document or event from another culture and relating it to one's own	discovering new knowledge and using it in real interaction	critical cultural awareness: evaluating one's own and other cultures on explicit criteria

Principles of instructional design

- Integrating content from several cultures across all subjects, not only in a “diversity lesson”
- Valuing the pupils' experience and mother tongue
- High expectations and differentiated support for all
- Critical analysis of textbooks and materials (stereotypes, omissions, single perspectives)
- Cooperation with families, school mediators and the community

Cf. J. Banks' dimensions of multicultural education (Course 7)

Cooperative learning: the Jigsaw method (Aronson)



1. The class is divided into heterogeneous groups of 4–6 pupils (home groups)
2. The topic is split into as many parts; each pupil receives one part
3. Pupils with the same part meet in “expert groups”
4. The experts return to their home group and teach their part to peers
5. Individual assessment on the whole topic

Effect: every pupil becomes indispensable to the group, which reduces prejudice and competition.

Other interactive methods

Critical incident	analysing a real or plausible situation of cultural misunderstanding
Role play	the same situation seen from several positions
Identity map	pupils represent their multiple belongings (language biography)
Intercultural case study	communities, traditions, local histories
Cross-border project	classes from both sides of the border work on a common topic

Languages in the multiethnic classroom

Pupils' plurilingualism is an asset, not an obstacle

- Pedagogical use of the mother tongue (glossaries, explanations, same-language pair work)
- Bilingual classes and programmes in border areas (see Euskadi–Navarre, Czechia–Bavaria)
- Content and Language Integrated Learning (CLIL)
- Online school partnerships (e.g. eTwinning)

Sample activity: “The shared heritage of the border”

Level

lower secondary (ages 10–14); classes from Bihor and Hajdú-Bihar

Objectives

identifying shared heritage; communicating in the neighbour's language; working in mixed teams

Steps

1. Group inventory of common customs, buildings and words
2. Online exchange between the classes
3. Creating a digital heritage map
4. Public presentation

Assessment: team portfolio, self-assessment and a reflection sheet

Assessment in multiethnic education

- Competences (attitudes, skills) are assessed, not only knowledge
- The descriptors of the Council of Europe Framework (vol. 2) can serve as an observation grid
- Beware of culturally or linguistically biased assessment tasks
- Descriptive, progress-oriented feedback

Tools

Portfolio

Reflective journal

Systematic observation

Self- and peer assessment

Curs 14: **Conclusions**

- Education is the foundation of personal development, the ability to enter the workforce and active and responsible citizenship. It is essential for the vitality of European society and economy. Lifelong access to inclusive and quality education, training and learning programs is a right of all citizens, enshrined in the European Pillar of Social Rights.

The European Union and the member states of the European Union (EU) are collaborating to realize their collective vision of a European Education Area, directing their efforts in particular to:

- improving quality and equity in education and training
- teachers, trainers and school principals
- digital education
- ecological education
- The European Education Area on the World Stage

The strategic framework for European cooperation in the field of education and vocational training will contribute to the realization of the European Education Area by:

- supporting EU member states in the process of reforming education and training systems
- strengthening synergies with other policy areas such as research and innovation, social policy, employment and youth, as well as with EU funding instruments to better support national reforms
- identifying objectives and indicators to guide activity and monitor progress.

Europeanness is not a static concept with clear cut boundaries. It has always been structured and restructured. In this context, the harmonious coexistence among various groups has become unavoidable, even if it is a difficult task. At this stage, what is important is to promote and encourage multiculturalism and multiethnicity as the expressions of cultural and ethnic differences in public space as well and the solution of the problems emerging from differences by intercultural dialogue. Considering the fact that an inward-oriented nature of the EU would clearly limit its prospects of playing the role of a genuinely global actor, ethnically and religiously mix Europe of the 21st century which is open to other cultural amalgamations and influences would be more preferable by all of its members as a source of their strength and richness

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