

DOWNLOAD PDF MIGRATION AND INTERCULTURAL EDUCATION IN EUROPE

Chapter 1 : Migration - Council of Europe

EMMIR is the European Master in Migration and Intercultural theinnatdunvilla.com is the first African-European Erasmus Mundus Master Course in Migration Studies. The first cohort set out to study in September ; since the programme is fully accredited by the national agencies as part of the European pilot project JOQAR.

Taking into account the cultural dimension of the languages present and taught in schools is a fundamental and particularly delicate aspect of plurilingual and intercultural education. The intercultural aspect of school education constitutes a space where children can come together, make contact and interact with difference and otherness. It also contributes to their preparation for community life, their development as democratic citizens and their ability to engage. Les enseignements du CECR Overview The humanist perspective of language teaching, the continuation of a long-standing cultural tradition in Europe, has now led to a didactic approach we have come to call intercultural education, designed to allow learners to react thoughtfully when they come into contact with the various forms that otherness can take. The aim of this text is twofold: The CEFR is used as a reference instrument. It was ever thus but the complexity is increasing as a consequence of mobility and migration. It is important to clarify the impact of this societal phenomenon on individuals who are potentially or actually pluricultural as a consequence of experiencing multicultural social life. The threats to social cohesion which increased multiculturalism brings, have to be counter-acted by education for intercultural dialogue which depends on intercultural competence. It can do so through language education which introduces learners to other cultures external or internal to their own society. Educational systems can also give learners access to other cultures and their discourses within the curriculum, i. The school thus introduces learners to different kinds of culture, a concept that hence needs careful definition. Complex phenomena, concepts and terminology 2. European societies are multicultural societies 3. European societies are plural societies 4. Pluricultural people with intercultural competence 5. Intercultural dialogue and social cohesion 6. Intercultural education and multicultural societies Plurilingual and pluricultural competence rev. It is a personal tool that encourages users to think about and learn from intercultural encounters that have made a strong impression on them. It is suitable for cross-curricular and general use in formal and non-formal educational contexts. An intercultural encounter can be an experience between people from different countries, but it can also be an experience with individuals from other cultural backgrounds within the same country for example from other regional, linguistic, ethnic or religious backgrounds. Therefore, the Autobiography aims to promote respect for diversity both nationally and across borders. The website of the "Autobiography of Intercultural Encounters" is available in 5 further languages: French, Italian, Spanish, Polish and Russian. Languages and identities

Chapter 2 : SIRIUS network | Education & Migration

EMMIR is a multiperspectival Erasmus Mundus Master's course of study in Migration and Intercultural Relations run by seven African and European universities. The two-year joint degree programme is fully accredited and is characterised by a strong dimension of student mobility.

She also has rich experience in social inclusion policy development and implementation, having worked both with the state authorities responsible for welfare and integration and the NGO sector. Ose is an author and researcher; she has published several books and research papers on education, social pedagogy, and social policy. Her current scientific interest lies in the realm of intersection between education policy and pedagogy, diversity and migration studies and she aims to foster intercultural competence among teaching professionals: Pedagogy of Trust is the concept in process Dr. Ose is working on right now. Having graduated in sociology and trained as a secondary school teacher he subsequently taught social studies in London secondary schools and, at the same time pursued postgraduate studies in education, eventually gaining a doctorate in comparative education. He has published widely, having authored, co-authored, edited and contributed to a number of volumes, as well as journal articles, in urban, international and intercultural education. His current research interests are: Sandrine Gashonga, born in , has 6 years of experience as a trainer, consultant and training expertise. Her fields of expertise include intercultural communication, conflict resolution and facilitation. Her training activities started in in Luxembourg and continue since then varying methods, approaches and application fields. Beyond front line training and coaching, she is very active in the production of new models for training and coaching. Her Study Curriculum includes: Her current activities range between: Conducting advanced training programs in intercultural communication; Research into active training techniques for intercultural competence; Project management of training programs, coaching and consulting. Vlaamse Onderwijsraad & Vlor Flemish Education council: It gives advice on request of the Minister of Education and Training or the Flemish Parliament, or on its own initiative. In both cases it translates the expectations and suggestions of all the stakeholders in the field of education and training into recommendations for the government. The second task of the Vlor is to organize consultation between different educational and social partners. In support of its consultation task and to deliver well-founded advices, the Vlor uses the results of national and international studies and reports by UNESCO, OECD, & invites experts to share their insights. The Vlor also regularly organises seminars. Payoke is one of the three government-recognized NGOs in Belgium with the mission of assisting and protecting victims of human trafficking. It provides his clients with services that cover the full spectrum of victim assistance and support, with a focus on human rights and confidentiality.

Chapter 3 : European Master in Migration and Intercultural Relations (EMMIR)

EMMIR is the European Master in Migration and Intercultural Relations and is jointly run by three African and four European universities, facilitated by a wider network of partners. Various associate organisations on the regional, national and international level provide significant assistance for student internships and graduate's employment.

University of Oldenburg Running several study programmes, international co-operations, research initiatives and interdisciplinary academic centres, UOL may claim to be among the leading universities in Germany when it comes to migration studies, intercultural education, and gender studies. The expertise includes transnational curriculum development and cooperation with many partner universities in Europe, Africa, and Asia. It offers several post-graduate programmes, conducts extensive research and curriculum activities. Research projects carried out by RIGDPR staff are mostly of an interdisciplinary nature and often undertaken in partnership by academia and experts from NGOs or governmental institutions in Sudan as well as outside Sudan. Research undertaken in the past five years focused on questions regarding ethnic identity and cultural diversity, human rights and conflict resolution, migrant domestic work and reproductive health. Moreover, RIGDPR engages in advocacy activities for achieving change at policy and community level in areas of diversity, peace, rights, migration, and governance. These activities include public lectures and advocacy workshops. Besides, MUST offers community based training and contributes to the interdisciplinary analysis of development in Uganda by focusing practically on the comparative problems of the prospects for Uganda and the Great Lakes Region and advances capacity in development studies by contributing to local, national and international policy making. In addition, EMMIR benefits from the strong relationships between MUST and the UNHCR implementing partners in Nakivale Refugee Settlement, providing students with internship opportunities and also facilitating research activities in the settlement setting, particularly following art-based research approaches. The key staff representing EMMIR in this application has considerably contributed to the programme implementation throughout the first funding period. Other projects and activities implemented within the framework of migration, intercultural relations, and transculturality include: Doctoral programme in Humanities: It explores cultural encounters through reading and writing that contributed to shaping modern cultural imaginaries in Europe. The project thus contributes to the development of new, transnational models of writing the history of European literary culture. BoB "Balancing on the Border", On a long-term basis, USB supports and promotes ideas and values of a democratic society through the education, research and public engagement on local as well as national level. For this reason, USB is also involved in many international projects and has developed a wide network of active partnerships on the supranational level. The main and the most important task of the Department of Social Sciences at the Faculty of Education, which is the coordinator of the EMMIR in the Czech Republic since, is the training of future teachers of civic education with emphasis on active participation of students in various projects and research. However, since one of the main areas of expertise of the Department is migration with a focus on processes of nationalism, ethnicity, and representations. The Summer School on Migration offered an opportunity for more than students of various backgrounds from the Czech Republic as well as 35 countries to participate in a high quality program the programs of past Summer Schools are to be found on the IOM website. Within this project, two university courses on global education were developed, both of them with a focus on migration and human rights. Faculty involved in EMMIR has broad experience in curriculum development and in teaching migration issues and initiatives related to intercultural education. Especially grounding in migration history and migration sociology, the institution has developed a focus on micro-history, linked to a re-assessment of concepts of time, temporality, place and location, of migrant narratives and migration experiences. Scholars at UiS strongly cooperate with scholars from other institutions "e. Training of students as mentors for migration children in Europe Mentor Migration "Comenius 2.

Chapter 4 : Intercultural Education and Migration: Educational Proposals

The University of Stavanger (UiS) was the leading partner in the initiative for a joint (European) MA course on Migration and Intercultural Relations in Faculty involved in EMMIR has broad experience in curriculum development and in teaching migration issues and initiatives related to intercultural education.

Sign up for free unlimited access Access to The seventh cohort will set out to study in September The quality of the programme is constantly evaluated by an international board of experts. EMMIR is a unique study programme focusing on migration through an intercultural approach. It provides profound theoretical skills in migration studies combined with field work in Europe and Africa. It is designed as a multidisciplinary programme that addresses important contemporary issues in an emerging field of study. EMMIR students become acquainted with different cultures and academic traditions and gain knowledge about migration issues in internships. They will gain profound skills and specialise in one of the four programme foci, this will provide them with excellent chances for employment in national and international governmental and private sector organisations or in academia. Partnerships EMMIR provides state of the art education in theoretical concepts, empirical methods and trans-disciplinary approaches to migration studies. EMMIR has been jointly developed by seven institutions: After the first semester, the full cohort moves to the University of Stavanger in Norway. In year two the individual mobility path applies: Accreditation Employment chances and accreditation EMMIR provides excellent chances for employment in national and international governmental and private sector organisations or in academia. In the programme was awarded the Erasmus Mundus label of excellence in higher education. Programme Structure The curriculum takes into account all forms of migration and displacement. Key areas of study The two key terms of reference for this study programme are migration and intercultural relations. Migration is understood here as encompassing all forms of international migration, voluntary as well as forced movements. Internal displacement, prominent especially in African contexts, will also be addressed. There are four programme foci: Gender Representation Education The foci serve as the foundation students use to develop their individual specialisation and profile, e. Qualification EMMIR, combining the expertise of European and African universities, strongly encourages students to critically evaluate the existing body of knowledge and to conduct their own research projects. In order to train for a labour market demanding flexibility, self-motivation and problem-solving skills, the didactics of EMMIR are built around the idea that young professionals need state of the art, in-depth-knowledge in their field plus the tools to present and negotiate, to apply and to conceptualise, to cooperate, administrate and to manage. In cooperation with numerous actors and institutions in the field associates and others students will be exposed to specific labour market segments, they gather experience that can be actively linked to the study programme and their specialisation. The cross-cutting aim is to promote problem solving skills and the ability of knowledge transfer. Language The language of instruction is English, but students will be encouraged to enhance bi- or multilingual language skills. EMMIR builds on and supports multilinguality by offering language courses and by its mobility path. Students are encouraged and supported to expose themselves to different cultural and economic settings in Europe and Africa. Mobility and Specialisation The mobility path serves two purposes. On the other hand it allows students to develop individual research foci - drawing on the expertise of all involved partners and their specialisation in a decentralised way. EMMIR mobility path enhances:

This bibliography presents a selection of the European literature on migration and intercultural education published in It is the second in a series of annual bibliographies of the relevant literature in this area, and is aimed at providing a valuable reference tool in this topical subject area. 1, titles have been selected for entry primarily on the basis of their relevance to the.

Jean Reno were refugees. The Convention, also known as the Geneva Convention, is the cornerstone of refugee protection, underpinned by a number of fundamental principles, most notably non-discrimination, non-penalisation and non-refoulement. The principle of "non-penalisation" means that a person coming from a territory where their life or freedom was threatened on account of their race, religion, nationality, membership of a particular social group or political opinion and claiming asylum before the authorities immediately after entering a state party cannot be penalised for illegal entry or presence. According to the Convention, the movements of refugees can only be restricted to the extent necessary. In , the UN General Assembly established the Office of the United Nations High Commissioner for Refugees, whose aim is to ensure that everyone can exercise the right to seek asylum. The UNCHR leads and co-ordinates international action to protect refugees, and oversees the implementation of the Convention. One group which needs special protection is children, especially unaccompanied minors, as they are especially vulnerable to violations of their human rights. The UNCHR has issued specific guidelines for migration authorities on how to determine the best interests of the child Migration induced by climate change, also called environmental migration, is a relatively new phenomenon, creating new human rights problems. Climate refugees cannot get refugee status under the Geneva Convention; possible protection at present is a residence permit granted on humanitarian grounds. The rights of climate refugees is seen by many as an emerging right. Should environmental migrants enjoy equal protection with refugees? Protection of migrant workers Special rapporteur on the human rights of migrants The UN Commission on Human Rights appointed in a special rapporteur on the human rights of migrants "to examine ways and means to overcome the obstacles existing to the full and effective protection of the human rights of this vulnerable group". The virtually universal system of protection for refugees means that violations of their civil and political rights can be recognized and remedied. However, there is no such recognition of violations of economic, social and cultural rights, which can also be serious enough to force people to flee their places of origin". However, as of August , only 44 states had ratified it and no major immigration country had yet done so. The Convention does not create new rights for migrants, but provides for the treatment and conditions of work equal with nationals of the state concerned. The Convention declares that all migrants should have access to a minimum degree of protection. It requires states to take measures to prevent illegal movements as well as employment of migrants in an irregular situation, but it also stresses that the fundamental human rights of non-documented migrants must be guaranteed. Migration reminds me of waves on the sea: And it is amusing to see how some politicians claim that they can prohibit these waves". Anastasia Denisova, human rights activist An issue that touches migration and human rights closely is trafficking. As opportunities for people to migrate legally are limited, they often take risks and turn to intermediaries, who tend to take advantage of their situation, for example by financing the costs of migration in exchange for the migrant committing his workforce to the exclusive use of the trafficker. The Council of Europe adopted the Convention on Action against Trafficking in Human Beings entered into force in , which involves obligations of the states to prevent trafficking in human beings, prosecute traffickers and protect the victims. Because of its secret nature, no one knows exactly how many people in the world are victims of human trafficking, but estimations run from several hundred thousand to several million. In Europe, more than , victims are trapped in human trafficking at any given time, many forced into prostitution Migrants who are victims of trafficking may find themselves in situations equivalent to slavery when their passports are confiscated or they are de facto locked up. The UNHCR, mandated to protect the rights of stateless people,

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works with governments, other UN agencies and civil society to address this problem. EU migration policy The Schengen agreements , provide for free movement and unrestricted travel to citizens of Schengen states currently including 22 European Union member states, as well as Iceland, Norway, Liechtenstein and Switzerland , who can live, study, or work anywhere they wish. However, while abolishing the former existing border controls, the EU has built a larger "border" to protect its area. A common migration and asylum policy has steadily developed among EU member states as a result of migration movements and patterns in Europe. The Schengen system with its border control mechanisms and the Dublin Convention with the safe-third-country-regulation, which makes it easy to control and send back undesired migrants entering one of the Schengen member states, resulted in decreasing numbers of asylum seekers and increasing numbers of irregular migrants. A similar visa-free system is developed within some countries of the Commonwealth of Independent States including all post-Soviet states, except for the Baltic states and Georgia , and many migrants from Afghanistan and other Central Asian countries use this way to come to Russia or the Ukraine as a final destination, or as transit countries to the EU. Asylum seekers must apply for asylum in the first EU country in which they arrive and where their fingerprints are taken. Asylum seekers may be returned to another EU member state if it can be proven that they have either entered the EU by air, sea or land or made an application for asylum in that other state. This system puts a huge strain on several EU countries that are geographically more likely to be a country of first entrance for asylum seekers. The EU increasingly expects its neighbours to prevent people from reaching its borders. Putting migrants in detention centres located in some countries within and outside the EU even in Africa and deportations have become routine practices in Europe, and they create a lot of opportunities for human rights violations. Critics state that whilst Europe claims to be building a "common space" for freedom, justice and security, it is creating an excluded underclass of second-class citizens from non-EU member states and is building up a "Fortress Europe". According to data gathered by the monitoring group Fortress Europe, as of 8 August at least 17, people trying to enter Europe had died since The same happens in Eastern European countries as well. The very restrictive policies held by many European countries may force immigrants to turn to illegal methods of getting into Europe. They often fall prey to organised traffickers. Most never reach Europe, while some die on the way. Migrants are not criminals "They arrive from across the ocean in shaky and dangerous boats, many losing their lives along the way, with their anonymous bodies occasionally washing up on European shores. They find ways to cross land borders in secret, or elude border controls with false documents. European countries tend to approach this population as a "security threat". Seeking to protect their borders, they criminalise these migrants, lock them up in prison-like conditions, and expel them as quickly as possible €” even to countries where they risk persecution and torture. These foreigners are not criminals; they are guilty only of having aspired to a better life, a job or, in the saddest and most distressing cases, protection from persecution. All migrants have human rights €” and these must be respected. According to European human rights law, states are not prohibited from detaining irregular migrants. Article 5 1 f of the ECHR permits "the lawful arrest or detention of a person to prevent his effecting an unauthorised entry into the country or of a person against whom action is being taken with a view to deportation or extradition". Council of Europe instruments and mechanisms applicable for migrants Under the ECHR, the Council of Europe member states guarantee the rights set forth in the Convention not only to their own citizens, but to everybody within their jurisdiction. The application of the Dublin regulation has been examined many times by the European Court of Human Rights. For instance in the case of M. As Greece is not alone in failing on detention safeguards, the EU "Dublin system" has come into question since it is based on the false premise that EU member states are all safe and able to cope with refugees. Many other complaints are also related to the expulsion of aliens. In Bader and others v. In Nolan and K. He or she is entitled to all the rights of a child, guaranteed by the United Nations Convention on the Rights of the Child, and other international human rights instruments. The Council of Europe has, over the years, made many recommendations covering the harmonisation of national procedures relating to asylum, training of officials in charge of asylum procedures, detention of asylum seekers, return of rejected asylum

seekers as well as subsidiary and temporary protection. The Committee focuses its work on the analysis of the most problematic areas related to its mandate, including among others the situation of unaccompanied minors, the role of migration in demographic processes, and the protection of migrants and refugees. In its report, the Committee expressed its concern about the lack of national legislation and guidance on the protection of undocumented children, and called on member states to implement appropriate legislative measures and to remove barriers such as administrative obstacles, discrimination or lack of information to ensure the full enjoyment of these rights in practice. Integration of migrants in Europe Racism, xenophobia and anti-immigrant sentiments are on the rise in many countries. Migrants are easily targeted by racist or xenophobic politicians, who blame them for social and economic problems in their communities. A number of high profile politicians, including leaders of major European countries, have claimed that multiculturalism has failed. Breivik has claimed himself to be a Christian conservative standing against multiculturalism. Existing approaches to integration and to the management of cultural diversity are put to question. The answer may be something that is called "interculturalism", which promotes individual rights for everyone, with no discrimination. In an intercultural society, people have the right to keep their ethnic, cultural and religious identity, and such identities are tolerated by others. However, the entire community must adhere to human rights standards, and cultural differences cannot be accepted as an excuse for violating the rights of other groups. Do you think that the proverb "When in Rome, do as the Romans do" holds true for migrants as well? This policy document "argues in the name of the governments of the 47 member states of the Council of Europe that our common future depends on our ability to safeguard and develop human rights, as enshrined in the European Convention on Human Rights, democracy and the rule of law and to promote mutual understanding. The Moscow schools "in violation of the law" had refused to accept students whose parents did not have official registration in the capital. A number of young people started to teach the children who were not accepted into schools. In the Committee succeeded in overturning that discriminatory practice, yet the need for such a centre did not go away: However, the youth perspective is rarely taken into account in national and international debate on migration. The needs of young migrants should be better understood and their role in European society should be acknowledged. The Council of Europe framework document on youth policy "Agenda" pays special attention to the support of youth work with young refugees, asylum seekers and displaced persons. On the one hand, young people enjoy positive aspects of mobility and make use of such European programmes as Erasmus Mundus, the European Voluntary Service managed by the EU, the Council of Europe and other actors including youth organisations. On the other hand, migrant youth face many problems. It is estimated that there are about 12 million young people in Europe who were born and raised in societies to which their parents did not belong. Although they grew up in these countries, many are still considered as immigrants. Intercultural dialogue has an important role in combating intolerance and fostering mutual understanding. Education programmes both in the formal and non-formal arena, youth exchanges and youth work are effective tools for developing intercultural competences, increasing awareness of migration issues, and interpreting ethnic, religious, linguistic, and cultural diversity as a source of growth rather than a problem. The European Youth Forum published a policy paper on Youth and Migration 31 in , drawing attention to the situation of migrant children, especially of minors separated from their parents and other care-givers; they are at particular risk of abuse and they are also often placed in detention, in violation of the UN Convention on the Rights of the Child and the Recommendation of the Parliamentary Assembly of the Council of Europe "Protection and assistance for separated children seeking asylum" The youth sector of the Council of Europe has also initiated, in co-operation with the UNHCR, a project on the rights and integration of unaccompanied children and of young refugees and asylum seekers while in transition to adulthood. DECEMBER 18 December 18 is not only the date of International Migrants Day, but also the name of a Belgium-based organisation, which works "to ensure that the human rights of all migrants are known, recognized and protected effectively, and that an environment is created for migrants to be full participants in any society. In , a total of stations from 49 countries in 4 continents participated. Collaboration is sought by

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many organisations involved in migrant-related issues. The Voices of Young Refugees in Europe works in an effort to unify and strengthen the voices of young refugees and their organisations in Europe. The European Council on Refugees and Exiles , a pan-European alliance of some 70 organisations in 30 countries, aims to encourage new thinking on refugees and asylum in Europe through pro-active policy work and research. It works to strengthen contacts between refugee-assisting non-governmental organisations through networking and by organising different events. They also provide refugee law courses for legal counsellors and lawyers from across Europe. Endnotes 1 Boris Altner. Age of Migrants in Russian [http:](http://)

Chapter 6 : SIRIUS network | Affiliated Members

Programme description. International study programme European Masters and Migration and Intercultural Relations is the result of cooperation between European and African universities, led by the University of Oldenburg (Germany).

More information on beginning of studies The programme starts annually on 1 September. Application deadline The scholarship application deadline is 20 December for the following winter semester. The last deadline for self-funded applicants is 5 July for the following winter semester. Tuition fees per semester in EUR 4, The two-year joint degree programme is fully accredited and is characterised by a strong dimension of student mobility. Graduates will be qualified to pursue doctoral studies or employment with national and international governmental and non-governmental institutions. In the 21st century, migration processes “multidirectional in their spatial structures and multi-layered in their social and cultural settings” increasingly contribute to shaping societies. Indeed, the presence of migrants adds emphasis to intercultural relations and intercultural communication, which are of key concern for social cohesion. Moreover, and along with increasingly accelerating tendencies of globalisation, migration contests concepts of the nation state and territorial borders and directs attention to questions of social justice and human rights, conflict, and reconciliation. Migration also leads to the emergence, for example, of new concepts of identity and transnational social spaces. Against this backdrop, it becomes evident that answers to policy questions linked to phenomena as diverse as voluntary and forced migration, internal displacement and transcontinental movements, regular and irregular border crossings, unskilled labour, and brain circulation need differentiated investigation and evaluation as well as complex negotiation. The developments in the EU demonstrate the need to find new responses on the local, national, European, and global level. The programme, combining the expertise of African and European universities, strongly encourages students to critically evaluate the existing body of knowledge, concepts, and theories as well as terminologies, and to conduct their own research projects. Students experience the benefits and the challenges of an international learner group, in which diverse backgrounds of fellow students and teachers offer innovative perspectives for the study of migration. The programme is also embedded in a wide network, comprising national and international non-governmental institutions as well as professionals in the private and the public sector. Through the incorporation of Western and Non-Western perspectives, particular attention is given to the question of how, where, by and for whom knowledge is produced, also including, processes and dimensions of academic knowledge production and dissemination. At the same time, the programme aims at synthesising existing knowledge with the goal of developing much needed innovative answers to urgent social and political issues. EMMIR, as an interdisciplinary site of critical analysis and reflection, provides room for students as well as for the scholars to ponder on these questions in a mutually enriching dialogue, focussing on a range of phenomena, concepts and theories of migration. The areas associates are represented by: On a medium to long-term scale, students “as researchers, programme managers, administrators, teachers, policy advisers” will contribute to the development of critical and innovative concepts that finally better the situation of refugees and migrants. All students spend the first semester in Oldenburg, Germany and the second semester in Stavanger, Norway, as a group. In the second study year, students start to follow their individual mobility path. The third semester includes a project-based internship and one of the modules offered by EMMIR partner universities. They can focus on their research as well as do internships in any country under the direct supervision of one of the full partner universities. The mobility path exposes students to different approaches to migration theories and policies, as well as varied intercultural relations perspectives. They study in diverse academic institutions located in economic, social, and cultural settings in which they learn through their own experience. EMMIR allows students to develop an individual research focus drawing on the expertise of all involved partners and their specialisation in a decentralised way. Their focus might combine previous knowledge and experiences with a more nuanced understanding of their topic of interest, as well as stronger research skills to address it.

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EMMIR has four programme foci: They serve as the foundation students will use to develop their individual specialisation and profile, for example, by combining them with a geographic focus involving one or more of the countries in the partnership, potentially also linked to your individual language skills. Each module consists of a number of seminars, lectures, workshops, study trips, tutorials, and other forms of teaching. A Diploma supplement will be issued Yes.

Chapter 7 : Intercultural education

The European Master of Arts in Migration and Intercultural Relations (EMMIR) responds to this trend by providing a state-of-the-art education in theoretical concepts, empirical methods and trans-disciplinary approaches to migration studies.

This is an open access article distributed under the Creative Commons Attribution License , which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited. Educational proposals are put forward that are materialized in a change of the intercultural education model, the involvement of the family and of society in changing attitudes towards immigrants, the need not to attribute a metahistorical or essentialist meaning to cultural identity, and the restoring of an ethical and political dimension of educational activity. Introduction Globalization and migration are two phenomena that are having fundamental effects on both the developed and lesser developed societies, and also on individuals from all walks of life. This occurs at all levels, be they political, economical, social, or cultural [1]. The picture of a compact society structured around a coherent system of values and shared social behavioural patterns has fallen apart, even in those populations which are far removed from the big cities. Nothing will be the same in the future: Uniformity and homogeneity have given way to complexity, variety, and mixed race [2]. Clearly, these changes and contradictions which are occurring within the very bosom of society will have consequences in education. The task of learning to live not with differences but with different people cannot be put off, and established patterns rendered archaic by real events must be left behind. In the pages that follow, we will defend the need not only for a new language but for membership of a new intercultural model of education which responds to the original root of all education: Integration in What Society? The term integration is being used indiscriminately. At times it is identified with assimilation, in the hope that immigrants will adopt customs, values, ways of life, language, and so forth, and that they will adapt to the norms of coexistence within the host society. The discourse on full integration fills pages, it is omnipresent in all media forms. Not everybody understands integration in the same way. It should occur within a distinct society, in another one which is still to be constructed, and one which will be enriched by the contributions of other cultures, thus preventing the stagnation and downfall of the dominant culture of the host society; were this not the case, we would not be talking of integration but of a latent assimilation of all the cultural forms within the dominant culture of the host society. Integration should not be conceived to occur within a definitively constructed society with its own unalterable distinguishing marks and with predetermined responses to the numerous changing situations; this society is not a page that has already been written, in which laws, values, and cultural traditions are preestablished so that there is no alternative but to adapt to them. Instead, it is a page that is being written, a page on which everybody, immigrants and natives alike, can leave their mark. Maalouf [4] expresses it as: Habermas [3] argues that the immigrants should take on board the common political culture the minimum cultural common denominator for their integration but without giving up their particular cultural ways of life. He sustains that the ethical integration of groups and subcultures, with their own collective identities, should dissociate itself from political integration with its abstract character which treats all citizens in the same way. This implies acceptance of the constitutional principles as they are interpreted through the ethicopolitical understanding of themselves by the citizens and by the political culture of the host country, but not necessarily the internalization of lifestyles, practices, and customs of the host country. The intercultural discourse starts from a static concept of cultural identity as something autonomous, something constructed. Furthermore, it is forgotten that a cultural identity is contingent, fluctuating, the fruit of a historical construction, the product of certain power relations, which is not a fixed indicator, nor an essential support that certain people share by the virtue of their origin, ethnic group, religion, or language [5]. Identity is rather something multiple, unselfifiable, changing, subject to permanent modifications: There is no place for pure or uncontaminated identities. Identity within the complex,

hypercommunicated society is built from materials which are many and mixed. In their most radical sense, cultures have built up like a geological stratum, in which the different layers and the porosity between them can be simultaneously seen. It is a deeply historical reality which is changing, malleable, and subject to influences of other cultures with which, inevitably, it becomes associated. There is, therefore, no need to fear cultural globalization and its apparent capacity to swallow up cultural differences. Multicultural policy in a democratic society needs to be based on a universalistic conception of human rights and game rules or democratic proceedings, which are the fruits of long, hard years of fighting despotism and intolerance of all leanings. These do not merely constitute an unwaivable heritage and the fundamental legacy of the west to humanity, they are also a basic patrimony on which to build the common identity of a complex citizenship, and any cultural feature that goes against this is delegitimized [8]. The construction of a fundamental common identity, while retaining the legitimate diversity of historical ways of life which are therefore changing and subject to influence of individuals and groups is an inescapable condition for an integrated society in which all the members enjoy the same rights, independently of place of birth, ethnic group, culture, or religion [9].

Another Type of Education? Serious reflection needs to be given to the anthropological and ethical model behind educational practice. We are set in a model that has understood education from a conceptual framework which has reduced it to the realm of technological planning where the priority has been on academic results and career success. To date, the priorities of our educational centres have been centred on acquisition of knowledge and skills. But education does not end with academic learning processes or professional competence; quite the opposite, it transforms and influences all dimensions of the person. We cannot go on educating as if nothing was changing or had recently changed outside the classroom, that is, using paradigms based on technological rationality that are clearly insufficient today, and ignoring the social conditions affecting our learners. To turn our backs on this reality would be to give up educating and to place ourselves in an unreal world which interests nobody and where inertia leads professionals to churn out the same old discourse, which already shows symptoms of ailing. But who would we seek to educate? And for what purpose? Current circumstances demand not only a new language, they also need the real world of the learner to be present as part of the content of education in the school. The learners need to be freed from the psychological reductionism that has accompanied them to date. Cognitive pedagogy is not the right tool or instrument for coexistence within the classroom. The inevitable conflicts in a society with plural systems of values and life styles are not merely the outcome of clashes of ideas or of intellectual confrontation. Within the conflict, along with cognitive discrepancy of ideas, beliefs, opinions, etc. Personal stances, while vital, do not rest ultimately on intellectual reasoning but on beliefs anchored in values which guide and give meaning to our very existence. It is a meeting with the other with whom we seek to share not only ideas, but slices of life [12]. We call for a pedagogy of alterity which puts the recognition and acceptance, or rather the welcoming of the other at the very centre of educational activity, considering it as indispensable for educating to take place. Of course, we are not defending any sentimental irrationalism, nor are we formulating any threat to human rationality. Nothing should occur which cannot be properly justified or explained. Controlling, explaining, and justifying are aims that cannot be waived in this pedagogy. Who is the student for me, the teacher? The answer to this question will condition all our teaching and educating. The question was posed earlier: Others ethics Kant, Habermas are based on others supposed: No two children are alike, nor do they experience situations in the same way, and so care and tact and individual attention are indispensable in education. It is a way of knowing and seeing which springs as much from the heart as from the head. We need to love. Thus, educating becomes an act of love towards all that the student is. Without love, we fall inevitably into imposition and dominance, into repetition, in short we clone a model. The student thus becomes an anonymous being, faceless, indifferent, and a far cry from that ideal which for Steiner [17] should mark the teacher-student relation. So the most radical and original relation between a teacher and a student is an ethical one, which becomes an attitude of welcoming and a duty towards the student to commit for him [18]. At the heart of the educating act, therefore, is not the technical, teacher expert in education aspect, but the ethical relationship

which defines it as an educational act. Educating goes beyond the application of strategies or the carrying out of learning processes. The relation between the teacher and the student is not a conventional one in which all the problems are wrapped up in a language which converts them into technical problems that can be solved, controlled, and dominated. Who is being educated? In education, the first thing is the welcoming, the acceptance of the other and their own reality, tradition, and culture, not of an abstract individual. It is the recognition of the other as someone, with their inalienable dignity as a person, and not merely a learner of knowledge and skills. This issue is central to any education [22]. Rarely do educators and teachers really realize what it means to see a student as someone who demands to be seen as such. Any idea of power must be refuted, because the other the student is not there to be dominated, possessed, or intellectually conquered. Secondly, it means being responsible, to commit to the other, that is, an ethical response to the presence of the other. If welcoming and recognition are indispensable for the newborn to acquire a truly human physiognomy [25], then acceptance and commitment to the other is equally indispensable if we are to talk about education. That is why we spoke earlier of educating being an act of love. It is not possible to educate without recognition of the other the student , without the willingness to welcome. Neither is it possible to educate to shed light on something new if the student does not perceive in the teacher that they are being recognized as being somebody with whom an ethical, singular, and affective relation is sought, as a person who is welcomed, loved for what they are and for all that they are, and not just for what they do or what they produce [18]. It is founded on the conception of a subject that is not understood as self-caring autonomy , but as other-caring, or freely stepping outside oneself and responsibility. This different way of understanding and doing education on the part of the teacher of necessity creates a moral climate within the classroom that not only makes intellectual understanding of ideas and beliefs of the others possible, but also facilitates the acceptance and welcoming of that person. It is not just discussion and confrontation of the different ideas and ways of life that make us more tolerant, in terms of educational strategy, but also the attitude or willingness to show respect and to make the effort to welcome the others just as they are. The student will learn better to welcome if he has previously felt welcomed. Educational Proposals It is a task to be shared by society as a whole. All we can do here is outline some proposals. Attitudes, which are often at the root of rejection of different ethnic groups and cultures, are formed by messages and behaviours which are transmitted daily by the various media of communication, which are broadcast inside and outside the centres of education, and which filter through to every level and pervade every conversation. It is not just the images and the messages that are received through the media that make up the way young people think and act, there are also the role models of behaviour perceived in those most significant to them parents and teachers. The life models that are inevitably offered by the family and in the centres of learning can never be a matter of indifference for children and students. Social behaviours exhibited in public always produce certain effects and foster the acquisition of attitudes and values. It is here where action must be taken, where the messages of exclusion can be countered by unmasking that false defence of the home culture which harbours such messages. To expect the media to change its messages or society as a whole to assume a protector role towards the younger generations is an idealistic concept of society which has nothing to do with reality. Programmed activity both in the schools and in society to neutralize racist messages which exclude other cultures is required if hostile attitudes are to be changed, albeit over the long term. The change in attitudes of pupils could be done in the following way: They are aspects that enrich personal life but they are no more than differences. To aggrandize the difference, to give it an absolute value is to convert the students, both inside and outside the school, into cultural puppets, supposed representatives of a culture with which they have to identify. The outcome would be the prescription of certain codes of behaviour based on the norms of each culture, and it would prevent individuals being the agents and creators of their own cultural identity. The students would have an unalterable, static cultural identity imposed upon them. From the aggrandisement of the difference, a long progress of social distancing would be set off, which would lead to moral indifference and, in the worst instance, the extermination of what is different. This intercultural education could be done, that is: All

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educational activity, both inside and outside the school, cannot rest on cultural variables because this would merely serve to perpetuate an aggrandised culture and would widen the gap between members of different cultures.

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Chapter 8 : European Master in Migration and Intercultural Relations - University of Nova Gorica

This article draws on 30 European level policy documents published within the last decade to analyse the dynamics influencing intercultural education in Europe. These include European Union institutions (such as European Commission, European Council, and Council of Ministers) and Council of Europe documents.

The European Commission has recognized the program as a unique, mainly because of the interdisciplinary and intercultural perspective. The programme focuses on human rights, democratic values, the welfare state and labor market, the challenges facing the EU Member States and the wider global world. Semester one will start in Oldenburg with a four weeks intensive phase focusing on overviews as well as exemplary approaches to key areas in migration studies and intercultural relations. For semester two all students will move to Stavanger, they will contextualise their studies and furthermore concentrate on key areas and concepts. In their third semester students will work in thematic research teams as the frame and support structure for often individualised work in project based internships. For the fourth semester, supervision groups will be formed that attend the research colloquium at their selected partner university. Students will dedicate the fourth semester entirely to writing their thesis. More informations Admission requirements As EMMIR is research oriented on one hand and well rooted in the field by its numerous associates on the other hand it attracts students seeking to persue an academic career and others looking for preparations to work in the field. You are expected to provide documentation of a final first degree by the deadline. Applicants have to document knowledge of migration studies, intercultural relations and empirical methods. Modules completed at the undergraduate level, papers, essays and examination results are considered valid documentation. Preference will also be given to qualified applicants who, in addition, have relevant professional experience. Applicants whose native language is not English or whose undergraduate instruction was not in English must demonstrate proficiency in English by the application deadline. We kindly ask you to check our website: Applicants whose native language is English must demonstrate proficiency in a second language relevant to migration studies by the application deadline at a level corresponding to the list above. Applications for Erasmus Mundus Scholarships are now open: Deadline for applications for the cohort is 20 December Applications for self funded students are now open: Deadline for applications for the cohort is 5 July More information and application Educational and professional goals EMMIR responds to this rising importance by providing state of the art education in theoretical concepts, empirical methods and transdisciplinary approaches to migration studies. Teaching and research in EMMIR will address issues that currently rank highly on the global agenda " and need expertise on transnational, transcultural and transdisciplinary level. Migration and mobility, flight, displacement and refuge " globally and supra nationally discussed primarily on a policy level " touch decisive dimensions in economic and social development, demography, international relations, political theory and cultural cooperation, to name some, not all of the key areas. Sustainable answers bridging the interests of nation states incl. Research on intercultural relations and intercultural communication is closely linked to these questions and frequently key to the understanding of problems and conflict. The curriculum takes into account all forms of migration and displacement. Obtaining theoretical, methodological and empirical knowledge with the emphasis on interdisciplinary and transcultural approaches to studying and understanding migration, will prepare students for employment in research organizations, governmental and non-governmental organizations responsible for migration and refugees, ieducational institutions, etc.

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The choice of most intercultural education practices of northern countries tend to differ from the general drift in central and south of Europe; here, in particular from the 90's, practices progressively substituted citizenship with multiculturalism, where diversity is.