

# Intercultura

**97**  
Il trimestre  
2020

Atti del X Forum on  
Intercultural Learning  
and Exchange

La questione dei valori  
negli scambi internazionali  
degli studenti

Approcci e metodi  
per educare ai valori  
nei programmi di mobilità

**10<sup>th</sup> FORUM ON INTERCULTURAL  
LEARNING AND EXCHANGE**

**Colle di Val d'Elsa**



**VALUE EDUCATION IN STUDENTS' EXCHANGE**

# In questo numero

## 10<sup>TH</sup> FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

COLLE DI VAL D'ELSA  
27-30 OTTOBRE 2019

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Questo numero presenta gli Atti del decimo “Forum on Intercultural Learning and Exchange”, che si è tenuto a Colle di Val d'Elsa presso la Fondazione Intercultura dal 27 al 29 ottobre 2019, con la partecipazione di una sessantina di esperti di tutto il mondo, rappresentanti delle istituzioni europee ed internazionali, docenti universitari, presidi di scuole secondarie che hanno in corso esperimenti di formazione interculturale, professionisti e volontari di associazioni educative. Tema: “**Values education in students' exchange**”. Il Forum è un evento annuale che approfondisce temi di educazione interculturale nell'ambito degli scambi internazionali di studenti.

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Fondazione  
Intercultura  
onlus

## La Fondazione Intercultura Onlus

La Fondazione Intercultura Onlus nasce il 12 maggio 2007 da una costola dell'Associazione che porta lo stesso nome e che da oltre 60 anni accumula un patrimonio unico di esperienze educative internazionali, che la Fondazione intende utilizzare su più vasta scala, favorendo una cultura del dialogo e dello scambio interculturale tra i giovani e sviluppando ricerche, programmi e strutture che aiutino le nuove generazioni ad aprirsi al mondo ed a vivere da cittadini consapevoli e preparati in una società multiculturale. Vi hanno aderito i Ministeri degli Affari Esteri e dell'Istruzione, Università e Ricerca. La Fondazione è presieduta dall'Ambasciatore Roberto Toscano; segretario generale è Roberto Ruffino; del consiglio e del comitato scientifico fanno parte eminenti rappresentanti del

mondo della cultura, dell'economia e dell'università. La Fondazione Intercultura promuove convegni internazionali su temi legati alle culture e organizza annualmente incontri tra interculturalisti di vari Paesi. È ente di formazione accreditato al MIUR e propone corsi e seminari per docenti e dirigenti scolastici. Sostiene ricerche sull'apprendimento interculturale; ha condotto un progetto pilota di scambi intra-europei con l'Unione Europea. Raccoglie donazioni per borse di studio di enti locali, fondazioni ed aziende a beneficio dei programmi di Intercultura. Gestisce il sito [www.scuoleinternazionali.org](http://www.scuoleinternazionali.org)

■ [fondazioneintercultura.org](http://fondazioneintercultura.org)

This issue of "Intercultura" presents the Proceedings of the 10th Forum on Intercultural Learning and Exchange", which took place at Fondazione Intercultura, Colle di Val d'Elsa, Italy, from Oct. 27th to 29th 2019. The 60 participants included representatives of European and international institutions, academics, headmasters of secondary schools involved in intercultural exchange projects, staff and volunteers from educational associations. The theme was "Values education in students' exchange". The Forum is an annual event that explores and discusses topics related to the learning that occurs during an international student exchange.



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## L'Associazione Intercultura Onlus

L'Associazione Intercultura Onlus (fondata nel 1955) è un ente morale riconosciuto con DPR n. 578/85, posto sotto la tutela del Ministero degli Affari Esteri. Dal 1 gennaio 1998 ha status di Organizzazione non lucrativa di utilità sociale, iscritta al registro delle associazioni di volontariato del Lazio: è infatti gestita e amministrata da migliaia di volontari, che hanno scelto di operare nel settore educativo e scolastico, per sensibilizzarlo alla dimensione internazionale. È presente in 160 città italiane ed in 58 Paesi di tutti i continenti, attraverso la sua affiliazione all'AFS ed all'EFIL. Ha statuto consultivo all'UNESCO e al Consiglio d'Europa e collabora ad alcuni progetti dell'Unione Europea. Ha rapporti con i nostri Ministeri degli Esteri e dell'Istruzione, Università e Ricerca. A Intercultura sono stati assegnati il Premio della Cultura della Presidenza del Consiglio e il Premio della Solidarietà della Fondazione Italiana per il Volontariato

per oltre 40 anni di attività in favore della pace e della conoscenza fra i popoli. L'Associazione promuove, organizza e finanzia scambi ed esperienze interculturali, inviando ogni anno oltre 2300 ragazzi delle scuole secondarie a vivere e studiare all'estero ed accogliendo nel nostro paese altrettanti giovani di ogni nazione che scelgono di arricchirsi culturalmente trascorrendo un periodo di vita nelle nostre famiglie e nelle nostre scuole. Inoltre Intercultura organizza seminari, conferenze, corsi di formazione e di aggiornamento per Presidi, insegnanti, volontari della propria e di altre associazioni, sugli scambi culturali. Tutto questo per favorire l'incontro e il dialogo tra persone di tradizioni culturali diverse ed aiutarle a comprenderci e a collaborare in modo costruttivo.

■ [intercultura.it](http://intercultura.it)

# 10<sup>TH</sup> FORUM ON INTERCULTURAL LEARNING AND EXCHANGE

VALUE EDUCATION IN STUDENTS' EXCHANGE

## What is FILE?

FILE is the annual Forum on Intercultural Learning and Exchange sponsored by the Intercultura Foundation in Colle di Val d'Elsa (Italy), the European Federation for Intercultural Learning (EFIL) in Brussels (Belgium) and AFS Intercultural Programs in New York (USA). It includes - by invitation - some sixty experts, researchers and practitioners in the field of international youth exchanges and intercultural learning. It is an opportunity for academics to meet and discuss with professionals and volunteers who work in the field of intercultural education - and for practitioners to learn about theories and researches in this field.



## Theme of FILE X

VALUE EDUCATION IN STUDENTS' EXCHANGE

## Sub-topics

- Are values universal or are they affected by cultural differences?
- Which accepted international documents support which universal values, if any?
- Which positive values must support intercultural learning?
- And which values counteract intercultural learning and global citizenship?
- Which pedagogical processes help to instil positive values in a learning program?
- Which tools are more apt to achieve this end?

## Desired outcomes

- Acknowledge the role of value education in student exchanges and in intercultural learning through formal and non formal approaches.
- Understand which educational practices and tools promote values of human dignity, respect for life and cultural diversity through students' exchanges.

**VENUE:** Colle Val d'Elsa (Siena), Italy

# PROGRAMME

## 27<sup>th</sup> OCTOBER

### 21.00 Opening remark

- Welcome and presentation of this year's topic and program  
*Roberto Ruffino, Fondazione Intercultura*

- Key note speech "Evolved morality: implication for intercultural learning"

*Ulrich Kühnen, Jacobs University Bremen*



## 28<sup>th</sup> OCTOBER

### Respect of human dignity and cultural diversity

*Chair: Darla Deardorff*

#### 9.30-13.00

- Universal human rights and cultural diversity  
*Yvonne Donders, University of Amsterdam*
- Learning to live together – Dealing with conflicting memories  
*Melisa Forić Plasto, EUROCLIO*
- Fire: religious literacy as one factor in our quest to build a sustainable future  
*Diane Moore, Harvard University*

- Humanistic vs commercial values within education and their impact on exchanges and intercultural learning  
*Hung Truong, University of Newcastle, Australia*

- Values, schools and the climate crisis: reflections  
*Barry van Driel, IAIE*

#### 14.30-18.00

- Five group discussions around the presentations in the morning. Each participant may attend two groups

## 29<sup>th</sup> OCTOBER

### Concrete examples of teaching positive values

*Chair: Uffe Gravers Pedersen*

#### 09.00-13

- Implementing values education in the work of CoE  
*Martyn Barrett, University of Surrey and Council of Europe*
- Examples of reconciliation techniques  
*Pat Patfoort, Centre for Non-Violent Conflict Management*
- Overcoming inter-religious prejudice  
*Jo Malone, Tony Blair Foundation*

- Values and Knowledge Education: The VaKE Method  
*Frédérique Brossard, University College Bergen*

#### 14.30-17.30

- Group discussions to reflect on previous day's presentations, on today's examples and on possible suggestions for the future.

- Closing plenary session: reports from the groups and conclusions  
*Melissa Liles, AFS*

## X Forum on Intercultural Learning and Exchange

# È possibile educare ai valori?



■  
**ROBERTO RUFFINO**  
Fondazione Intercultura

Quando si parla di competenza interculturale e del modo di acquisirla, si parla molto delle conoscenze, delle abilità e degli atteggiamenti che caratterizzano tale competenza. Meno si parla dei valori che dovrebbero appartenere a chi è interculturalmente competente.

Il documento programmatico di Intercultura (*Intercultura perché*, versione 2019) ricorda che “la competenza interculturale si fonda su **valori** (diritti umani, partecipazione, rispetto delle differenze)<sup>1</sup>, **attitudini** (curiosità, apertura, empatia), **conoscenze** (consapevolezza della propria cultura e comprensione dei contesti nelle visioni del mondo, consapevolezza sociolinguistica) ed **abilità** comunicative del soggetto (capacità di ascolto, analisi, interpretazione e relazione)”.

Non è affatto chiaro se i valori di cui parla il nostro documento, ispirati agli studi del Consiglio d'Europa sulla convivenza democratica in società multiculturali, siano parte di ciò che si impara partecipando ad uno scambio internazionale di studenti, ad esempio a quelli che propone l'AFS Intercultural Programs.

A questo argomento la Fondazione Intercultura ha dedicato il X Forum on Intercultural Learning and Exchange, un seminario per una sessantina di esperti di tutto il mondo, che si riunisce ogni anno per tre giorni a Colle Val d'Elsa. Questo numero della rivista Intercultura ne pubblica i documenti più importanti (il seminario si è tenuto dal 27 al 29 ottobre 2019).

Sulla competenza interculturale si sono soffermati molti documenti di istituzioni internazionali, ricordati in apertura dei lavori.

- la dichiarazione dei Ministri dell'Educazione dell'Unione Europea del 2008 e quella più onnicomprensiva del 2018 dove si parla anche di problem solving, creatività, lavoro di gruppo, pensiero critico, ecc.
- quella dell'UNESCO in cui viene presentata come la capacità di “navigare” ambienti complessi dove convivono persone con stili di vita e culture diversi.
- quella dell'OCSE che la descrive come la capacità di apprezzare punti di vista diversi e di interagire con persone di altre culture per conseguire il bene comune e uno sviluppo sostenibile.

Tra i temi affrontati dal Forum di Colle Val d'Elsa quello centrale era ovviamente il ruolo dell'educazione ai valori: gli scambi studenteschi internazionali si devono limitare a raffinare le conoscenze, le capacità e gli atteggiamenti interculturali dei partecipanti, o devono stimolarli ad appropriarsi di valori che favoriscano una felice convivenza tra culture diverse? Devono cioè suscitare un cambiamento di impostazione mentale, una “metanoia” dei partecipanti?

Non direi che siano state raggiunte conclusioni definitive, anche se nessuno ha messo in dubbio che un'organizzazione che lavora per la pace e la comprensione internazionale non possa limitarsi ad influenzare le conoscenze e gli atteggiamenti di chi partecipa ai

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1. Martyn Barrett, Council of Europe, “Competence consists of the mobilisation and deployment of competences to meet the demands, difficulties and opportunities presented by democratic and intercultural situations”.

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Il documento programmatico di Intercultura (*Intercultura perché*, versione 2019) ricorda che “la competenza interculturale si fonda su valori, attitudini, conoscenze ed abilità comunicative del soggetto”

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suoi programmi, ma debba rafforzarne i valori nel senso di apprezzare le differenze culturali, i diritti umani, la capacità di vivere democraticamente in un mondo pluriculturale. E' tuttavia molto difficile misurare l'entità di tali cambiamenti.

Tra gli interventi molto apprezzati, sono stati particolarmente utili quello di Yvonne Donders dell'Università di Amsterdam sui diritti umani e le differenze culturali e quello di Frédérique Brossard dell'Università di Bergen sul metodo Vake (Values and knowledge education) per il superamento dei conflitti e un'educazione ai valori.

L'argomento verrà ripreso nel prossimo (XI) Forum previsto dal 12 al 14 novembre 2020, dove verranno presentati i risultati dell'indagine OCSE sulla competenza globale, lo studio DICTAM della Fondazione Intercultura e le ricerche dell'Università di Milano sui valori europei e mondiali.

### **English summary**

*The concept of intercultural competence is often associated with knowledge skills and attitudes. More rarely this concept is associated with values, such as the ones that should inspire life in a democratic multicultural society. This concept has been developed by Martyn Barrett for the Council of Europe.*

*Values and value education as it may be developed through international pupil exchanges, has been the topic of the 10th Forum on Intercultural Learning and Exchange that took place in Colle di Val d'Elsa (Italy) on October 27th-29th. This issue of INTERCULTURA offers some of the main documents and presentation from that Forum.*

*Discussions were inspired by important documents from international institutions such as:*

- *the definition of intercultural competence given by the Ministers of Education of EU in 2008 and again in a document of 2018, where it was presented alongside with critical thought, problem solving, team work and creativity...*
- *UNESCO's definition as the ability to navigate complex environments where people with different cultures and lifestyles live together*
- *OECD's link with the concept of global competence - the ability to appreciate different viewpoints and to interact with people from other cultures in pursuit of common good and sustainable development*

*The discussions revolved around the issue whether intercultural competence should mean just the acquisition or refinement of knowledge skills and attitudes - or whether it should give a positive impulse towards a change of mindset, a “metanoia” that may help humankind to live together in peace - one of the four pillars of education according to Jacques Delors (1996). The majority seemed to support the latter, but the topic will be taken up again in the next Forum, on November 12th-14th, again in Colle di Val d'Elsa.*

# Evolved morality: implications for intercultural learning



**ULRICH KÜHNEN**  
*Jacobs University Bremen*

**N**o question: Humans are selfish. But is that really it? As interculturalists we are often concerned with how to teach positive, non-selfish values. While this is a legitimate and necessary, yes even noble aim, I am going to argue that at least some basic aspects of morality, including non-selfish intuitions, do not even need to be taught – they are innate as part of the evolutionary heritage that all humans have in common. Promoting a peaceful exchange between cultures can benefit from understanding these intuitive and universal components of human morality. To be sure, there are obviously many cultural differences in value orientation and moral standards. Yet, underlying this apparent diversity in moral reasoning is an almost astounding universality in basic moral intuitions. Psychological research of the last years has made tremendous progress in understanding the underlying principles and I am going to give a brief glimpse into this fascinating field of inquiry.

## The Social Brain

The human brain is one of the most complex structures that we know. It evolved to increase the chances that the body that it inhabits survives and produces offspring. It is true that this goal is often accomplished through dominant, aggressive, and even selfish behavior. Yet, humans are not *just* selfish; they are also very social beings. And this for good evolutionary reasons: leading a social and cultural life by forming relatively large groups of individuals is as such an evolutionary advantage because it provides greater protection against perpetrators and allows the execution of bigger joint tasks. Yet, life in larger communities has confronted our ancestors repeatedly with at least two fundamental issues. First, this way of life requires a great deal of social coordination. To that end, group members need to be able to “read others’ minds”, i.e., to infer their mental states, such as feelings, wishes, motives, goals, etc.. Second, large groups give rise to

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Empathy is not just an emotional system; there is a cognitive component as well: perspective-taking. Putting ourselves mentally in the shoes of others, makes us feel along with them.

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one of the most fundamental issues in life: the free riding problem. The very fact that larger groups can accomplish bigger joint achievements implies an almost permanent temptation for the individual to take unjustified advantage of others. Both issues, inferring the mental states of others and the free riding problem, could not be dealt with, if selfishness was the only principle of human behavior. Much rather, the human brain evolved to be social. It developed mental tools to cope with either challenge.

### Empathy

Reading others' minds is partly made possible by our empathy system which consists of different components. On the most basic level, there is emotional contagion: If we see or even only hear laughter, we start smiling as well. Seeing a weeping face makes us feel sad. Furthermore, research has shown that emotional

contagion occurs outside awareness. If we are subliminally (i.e., below the threshold of conscious processing) exposed to a smiling versus frowning face, we show the same facial expression without being aware of this. This finding suggests that the brain structures that are involved in emotional contagion are subcortical and – speaking in evolutionary terms – old, most likely much older than humans. Even yawning is contagious: If we see somebody yawn, we tend to yawn along. Yawn contagion seems to be related to empathy, because we are the more strongly affected by others' yawning, the closer our relationship with these yawning models is. The same principle holds true for our closest relatives in the animal kingdom: Chimpanzees show yawn contagion and they are also more strongly influenced by yawning members of their own group than by stranger chimps. This finding

further suggests that the underlying mechanisms are evolved and very old, because if the same behavioral tendencies that humans have are also present in our “animal cousins”, it means that the common ancestors of us and them most likely already had that same tendency. Empathy is not just an emotional system; there is a cognitive component as well: Perspective-taking. Putting ourselves mentally in the shoes of others, makes us feel along with them. In the case of other's suffering, this leads to compassion and even unselfish helping behavior. And again there is evidence that these mechanisms evolved: Young children at a pre-linguistic age have been found to lend spontaneous (not rewarded) help to other people who are in need, with this being also true (though less robust) for chimpanzees. Together these findings suggest that empathy is indeed an evolved system. Empathy is induced by cognitive

perspective-taking and leads to compassion and altruistic behavior. All this evolved most likely to make social life in larger groups possible.

### Fairness

As I have outlined above, the second fundamental challenge for group life is the permanent temptation to freeride. The mental tool that evolved to deal with this challenge is our innate sense of fairness. It is based on the principle of reciprocity. One experimental paradigm that is often used to study fairness is the so-called ultimatum game. Two “players” have to distribute a certain resource (often a fixed amount of money) between them. To do so, they are assigned to different roles. The proposer first receives the full available amount (e.g., 100 €). His job is to offer to the other player a certain share of that full amount. The other player, the decider, can either accept this offer in which case both players get the respective amount. Or the decider may reject the offer. In that case, however, neither player receives any money.

If the basic human motive would be pure selfishness, most people playing the proposer should make minimal offers (e.g., 1 €), because that way they would get all the rest for themselves (99 €). And if all humans were just selfish, there would be no reason to fear that the decider would not accept this extreme offer. For selfish reasons he should rather accept the

minimal offer than rejecting it, since rejection implies getting nothing. So, from a pure selfish perspective, minimal offers should be made and accepted. However, this is not what most humans do: Literally hundreds of studies show that the typical offer ranges between 40 and 50 % of the total amount, and offers below 20 % are likely to be rejected. This is so, because humans are not (only) selfish: They have a sense of fairness. Fairness rests on the principle of reciprocity which in a most simply form states that equal interests should be treated equally. Since there is no a-priori reason apparent why one of the two players should get significantly more than the other, a fifty-fifty distribution would be fair. In that sense the numerous studies using the ultimatum game converge in showing that the fairness sense actually “beats” selfishness. Furthermore, there is good reason to presume that the reciprocity-based sense of fairness evolved. First, the ultimatum game has been used with people from around the globe (including small-scale societies), with the principle result being stable across societies. Second, recent studies from biology have designed a version of the ultimatum game that works for chimpanzees. And in fact, chimpanzees show fair play, rather than pure selfishness, too. The evolved sense of fairness is the mental tool that helps to resist the temptation to freeride which is prevalent in large

groups. Freeriding is unfair, because it means taking more from a common resource than would be reciprocal to one’s contributions or needs.

### Empathy and Fairness in human morality

It goes without saying that human morality is much more than empathy and fairness. Yet, these two evolved principles are important in most, if not all ethical systems around the world. Empathy and compassion are foundational to charity and courtesy for those in need. As reported above, they often lead to truly altruistic behavior, i.e., fulfilling others’ needs without being rewarded. Both principles can at least indirectly be found in many moral teachings. Take, for instance, the New Testament: Jesus Christ gave many of his lessons in the form of parables. They invite the reader to take the perspective of the protagonist (e.g., the lost son), resulting in empathy with him or her and leading to charitable attitudes. Likewise, reciprocity based fairness is found in many ethical systems, too. One example is what the bible calls the Golden Rule: “Do unto others as you would have them do unto you.” Variations of this rule can be found in almost all cultures. Finally, both empathy and fairness at least indirectly underlie the universally accepted declaration of human rights. Recall that it starts with the claim that all humans are “born free

and equal in dignity and rights". Differential application of the subsequently outlined rights to some people but not to others would therefore be against the principle of reciprocity; it would be unfair. Or take article 5: "No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment." It is or empathy system that provides us with the immediate sense that all these acts would be simply immoral.

### Implications for intercultural education

My point in this article is not that fairness and empathy describe human morality fully and exhaustively - that would be illegitimately reductionist. But just try to imagine what would remain from human morality, if empathy and fairness would be eliminated from it. Of course, these two principles are not sufficient to solve complex moral dilemmas, but they are the foundation of moral intuitions that are indeed universal. Realizing this simple fact can be important to promote intercultural understanding. Acknowledging that all human beings share these same moral gut feelings may help to partially bridge the gaps of cultural differences in moral reasoning that admittedly do exist.

There is another lesson that can be taken from this analysis of moral intuitions. As reported, perspective taking is the cognitive component of the empathy system. Importantly, it is very difficult to take the perspective of large groups of people as a whole. We evolved to primarily take the perspective of single others. This insight might be important. For instance, if one wants to raise awareness for the dangers of migration, it is one possibility to report the statistics of deaths along the major important migratory routes, as done here:

<https://missingmigrants.iom.int/>.

These figures are truly shocking and need to be spread. Yet, it follows from knowing the functions of the empathy system that one alternative way of raising awareness is by depicting vivid single cases, rather than "cold statistics". And it is in line with this argument that the image of the dead body of the three-year old Syrian boy Alan Kurdi who drowned in the Mediterranean Sea went viral in 2015. Who could look at the image of the dead body on the Turkish beach without feeling sorrow? Obviously, this is a very dramatic and extreme example that is only meant here to illustrate my general point: stories of individual cases inviting perspective taking and leading to empathy and compassion may be a very effective way to change people's attitudes toward entire social groups. Preparing students for intercultural exchanges by teaching them general knowledge about their host culture may be important and necessary. Adding vivid descriptions that depict the personal stories of individual members of that host culture might be even more effective. That way, by taking the universal underpinnings of evolved moral intuitions into account, we may be more successful in promoting positive values to live peacefully together and to act toward one another in a spirit of brotherhood.

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Stories of individual cases inviting perspective taking and leading to empathy and compassion may be a very effective way to change people's attitudes toward entire social groups

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# Universal human rights and cultural diversity: a slippery slope?<sup>1</sup>



■ YVONNE DONDERS

University of Amsterdam

In today's multicultural societies, the (potential) tension between cultural diversity and social cohesion poses great challenges to governments and civil society. Whereas cultural communities, be it national minorities, religious communities, indigenous peoples or migrants, demand respect for their cultural distinctiveness, national authorities try to find a form of integrating these communities into mainstream society, while accommodating (some of) their cultural features. The human rights framework is often used by both sides to advance their aspirations.

The link between cultural diversity and human rights was clearly established by the Universal Declaration on Cultural Diversity, adopted by the Member States of UNESCO in 2001, which holds that "the defence of cultural diversity is...inseparable from respect for human dignity..." and "...implies a commitment to human rights and fundamental freedoms..." The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted in 2005, states that "cultural diversity can be protected and promoted only if human rights and fundamental freedoms...are guaranteed" (Article 2(1)). The precise relationship between cultural diversity and human rights, however, raises several issues.

For instance, to what extent can the promotion and protection of cultural diversity be consistent with the idea of the universality of human rights and with the human rights principles of equality and non-discrimination? And how can

human rights contribute to the advancement of cultural diversity, while at the same time providing protection against negative aspects of cultures, for instance relating to harmful practices?

## Universalism and Cultural Relativism

A long-standing debate within the human rights discourse concerns the controversy between the theories of universalism and cultural relativism. Those who emphasize the universality of human rights assert that every human being has certain human rights by virtue of being human, meant to protect human dignity. Universality of human rights may also mean that the rights as norms have a universal character. While the universal enjoyment of human rights by all human beings is not very much disputed, the universal character or content of human rights is rebutted by the theory of cultural relativism. Cultural relativism claims that there are no universal human values or rights and that the variety of cultures in the world implies that human rights can, and may, be interpreted differently.

The question arises as to whether the promotion and protection of cultural diversity, emphasizing differences between cultures and valuing specificities, automatically implies some form of cultural relativism. This is not necessarily the case. The promotion and protection of cultural diversity can be consistent with the notion of the universality of human rights if the norms themselves are distinguished from their content and implementation.

1. This text is largely based on earlier work and publications by the same author, including "Cultural Rights in International Human Rights Law: From Controversy to Celebration", *Japanese Yearbook of International Law*, Forthcoming 2020; "Cultural Diversity and Cultural Identity in Human Rights" in: *Culture and Human Rights: The Wrocław Commentaries* (Andreas J. Wiesand, Kalliopi Chainoglou, Yvonne Donders and Anna Sledzinska-Simon (eds.), De Gruyter, November 2016, pp. 23-32; "Do Cultural Diversity and Human Rights make a Good Match?" *International Social Science Journal* (199 2010 UNESCO, Blackwell Publishing) pp. 15-35.



The universal value of human rights namely does not necessarily imply the universal interpretation and implementation of these rights. The universality of human rights implies that these rights may be enjoyed by everyone on the basis of their human dignity. At the same time, the implementation of these rights may allow for relativism or diversity and does not have to be uniform. For example, while the right to political participation is a universal norm, the implementation may, or perhaps should, be adjusted to regional or local necessities.

### **Equality and Non-Discrimination**

It has further been argued that the promotion and protection of cultural diversity would clash with the fundamental human rights principles of equality and non-discrimination. Instead of focusing on equality, promoting and protecting cultural diversity seem to be based on the fact that individuals and communities want to be *different* and want to be treated differently. Promoting and protection cultural diversity would thereby have a specifying and differentiating

effect, instead of achieving equality, as human rights are intended to do. A counterargument could be that equality and non-discrimination also entail the recognition of diversity and the right to be different. Having equal rights is not the same as being treated equally. Indeed, equality and non-discrimination not only imply that equal situations should be treated equally, but also that unequal situations should be treated unequally. At the international level, it has been recognised that “...the enjoyment of rights and freedoms on an equal footing...does not mean identical treatment in every instance” (Human Rights Committee, *General Comment No. 18, Non-Discrimination*, 10 November 1989, para. 8). Not all difference in treatment constitutes discrimination, as long as the criteria for such differentiation are reasonable and objective and serve a legitimate aim.

It has also been established in international law that affirmative or positive action is not inevitably in contradiction with non-discrimination. Affirmative

action to remedy historical injustices, social discrimination or to create diversity and proportional group representation in order to obtain effective equality has been acknowledged as lawful under several international human rights instruments (International Convention on the Elimination of Racial Discrimination (ICERD), Article 4; Human Rights Committee, *General Comment No. 18, Non-Discrimination*, 10 November 1989, para. 10).

### **Cultural Human Rights**

Human rights that relate to the promotion and protection of cultural diversity are referred to as cultural rights. Cultural rights are mentioned in the title of the International Covenant on Economic, Social and Cultural Rights (ICESCR), adopted in 1966, but it is unclear from the text of the ICESCR which of its provisions are cultural rights. Since there is no definition of cultural rights in any international human rights instrument, different lists could be drawn up of rights that could be labelled ‘cultural rights’.

The ambiguity of the term 'culture' further complicates the identification and elaboration of cultural rights. The notion of 'culture' has a large variety of meanings, varying from cultural products, such as arts and literature, to the cultural process or culture as a way of life. An important feature of culture is that it involves a dynamic process, without precise boundaries. It is a complex system of beliefs and practices, which can change and develop over time. Consequently, cultures are not inactive or static, but dynamic. Cultures further have both an objective and a subjective dimension. The objective dimension is reflected in visible characteristics such as language, religion, or customs, while the subjective dimension is reflected in shared attitudes, ways of thinking, feeling and acting. Finally, cultures have both an individual and a collective dimension. Cultures are developed and shaped by communities, which individuals identify with, building their personal cultural identity. It is certainly not obvious how these complexities can be captured in cultural human rights. Drawing from international human rights instruments, different lists can be compiled of legal provisions that could be labelled 'cultural rights'. Firstly cultural rights include provisions that explicitly refer to 'culture', such as the right to participate in cultural life (Article 15(1)(a) ICESCR); the right to enjoy culture for members of minorities (Article 27 International Covenant on Civil and Political Rights

(ICCPR)), the right to education for children with due respect for their cultural identity (Article 29 Convention on the Rights of the Child (CRC)), or the right of migrant workers to respect for their cultural identity and their right to maintain cultural links with their country of origin (Article 31 International Convention on the Rights of Migrant Workers (ICRMW)).

Secondly, cultural rights include provisions that have a clear link with culture. It might be defensible to say that almost every human right has a link with culture, but the rights specifically meant here are: the right to self-determination (Article 1 ICCPR and ICESCR), the rights to freedom of thought and religion (Article 18 ICCPR, Article 12 ICRMW), freedom of expression (Article 19 ICCPR, Article 13 ICRMW), freedom of association (Article 22 ICCPR, Article 40 ICRMW) and the right to education (Article 13 and 14 ICESCR, Article 30 ICRMW).

Thirdly, cultural rights may refer to the fact that almost all human rights have a cultural dimension or important cultural implications. For instance, the right to freedom of association also protects cultural organisations, the right to respect for private life and home includes the traditional way of living in caravans for travellers and gypsies, and the right to health includes respect for traditional and cultural ways of treatment and medicines.

### Limits to the Enjoyment of Cultural Rights

It has often been argued that cultural rights should not be promoted nor protected, because they could justify questionable cultural activities, such as the discriminatory treatment of women, examples of which are forced marriages, bride price, female genital mutilation, widow cleansing, and less rights compared to men with regard to land ownership or inheritance.

Several international instruments emphasize that "...no one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope." (Universal Declaration on Cultural Diversity (2001) article 4; UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) article 2.) Also, cultural rights, like other human rights, can, under certain circumstances, be limited by the State. Limitation clauses can be found in most human rights instruments, sometimes incorporated in a particular provision, sometimes as a general provision for the whole treaty. An example of the latter is Article 4 ICESCR that gives States the possibility to limit the enjoyment of the rights in the Covenant, but only on the condition that these limitations are "...determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society." States need to balance the in-

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Cultural diversity or cultural rights cannot be invoked or interpreted in such a way as to justify the denial or violation of other human rights and fundamental freedoms. The enjoyment of cultural rights can be limited by the State in the interest of other individuals, communities or society as a whole.

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terests of individuals and communities with those of society as a whole.

For instance, the right to take part in cultural life must be limited “...in the case of negative practices, including those attributed to customs and traditions, that infringe upon other human rights.” (Committee on Economic, Social and Cultural Rights, *General Comment 21, the Right to Take Part in Cultural Life*, UN Doc. E/C.12/GC/21, 21 December 2009, para. 19). Cultural practices that are clearly in conflict with international human rights norms cannot be justified as being protected by cultural rights. It should be noted that harmful cultural practices are often formally prohibited by national laws. Even so, they may be practiced, and sometimes even condoned by States. Law cannot by itself change cultural practices. Changes in cultural practices are most successful if they arise within the cultural communities themselves and are not merely imposed from outside, by the law or by the State.

This does of course not relieve States from the obligation to find ways to promote such changes. Several treaties emphasize the role of States in eradicating harmful cultural practices. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), for instance, states in Article 5 that “States Parties shall take all appropriate measures: (a) To modify the social and cultural patterns of conduct of men and women, with a view to

achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women.” The CRC contains in Article 24(3) that “States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.”

In 2014 the monitoring Committees of the CEDAW and the CRC adopted a joint General Comment on harmful practices (*Joint general recommendation No. 31 of the Committee on the Elimination of Discrimination against Women/general comment No. 18 of the Committee on the Rights of the Child on harmful practices*, UN Doc. CEDAW/C/GC/31-CRC/C/GC/18, 14 November 2014). The purpose of this document was “...to clarify the obligations of States parties to the Conventions by providing authoritative guidance on legislative, policy and other appropriate measures that must be taken to ensure full compliance with their obligations under the Conventions to eliminate harmful practices” (para. 2). The Committees provided for comprehensive criteria to identify harmful practices and they specifically listed and elaborated on female genital mutilation, child and/or forced marriage, polygamy and crimes committed in the name of so-called honor as examples of harmful practices. They plead for a holistic approach, including

data collection, legislation, monitoring, enforcement and prevention.

### Concluding Remarks

Cultural diversity is an important value to be promoted and protected and the human rights framework provides a suitable framework to do so. Linking cultural diversity and human rights affirms that culture is an important aspect of the identity, existence and dignity of individuals and communities, including minorities and indigenous peoples. Human rights law requires respect for diversity and a wide range of human rights, referred to as cultural rights, is relevant for the promotion and protection of cultural diversity. These rights form part of the universal catalogue of human rights and they represent the fact that the right to equality also implies the right to be different.

At the same time, cultural diversity or cultural rights cannot be invoked or interpreted in such a way as to justify the denial or violation of other human rights and fundamental freedoms. The enjoyment of cultural rights can be limited by the State in the interest of other individuals, communities or society as a whole. The State has to balance the different interests in society in order to advance the enjoyment of human rights by all individuals and communities.

# Learning to live together

## Dealing with conflicting memories



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In multicultural society like in Bosnia and Herzegovina it is necessary to learn to live together in peace with respect, tolerance and mutual understanding for all cultural differences and practices. History education is a good media for teaching students about such examples from the past and also by multi-perspective approach to distinguish topics to develop skills of respect and tolerance towards cultural diversity.

The answer to the question “**How to teach history in Bosnia and Herzegovina today?**” is not easy to formulate, at least not for those who do not have sufficient knowledge of the structure of post-Dayton Bosnia and Herzegovina and its social relations – characterized as they are by deep ethnic divisions. The education system fully reflects the administrative organization of the country and its division into two entities, the Federation of Bosnia and Herzegovina and the Republika Srpska, as well as Brčko District. Furthermore, the Federation also consists of ten cantons. There are different ministries that prescribe and implement different laws in the field of education, i.e., define curricula and approve textbooks for all primary and secondary school subjects.

In addition to the above mentioned administrative fragmentation in Bosnia and Herzegovina, a much more relevant division is the internal but legalized division of the education system into three systems based on ethnic identity – Bosniak, Serb and Croatian. The deep roots of this division go back to the 1992 to 1995 war, and these systems

have continued to exist legally and in peace until today. Their common characteristic in history teaching is an expressed one-sided perspective and mutual exclusion. Education is seen as a means to create three different ethnic histories, languages and cultures – rather than a means for developing a common state identity. The most absurd result of such a system is the existence of the phenomenon of “two schools under one roof”, with different entrances and classes that begin at different hours of the day in areas inhabited by Bosniaks and Croats. (1)

History subject is part of the core national curriculum and as such is of particular importance for all three ethnic groups in Bosnia and Herzegovina. This is also confirmed by different names used for this subject in three language variants – Bosnian (*historija*), Serb (*istorija*) and Croatian (*povijest*). Although the Framework Law on Primary and Secondary School Education in Bosnia and Herzegovina defines that the common core content of curricula will ensure that a positive relationship and feeling of belonging to the state of Bosnia and Herzegovina is developed through the educational process (Article 43), preference is given to national history. (2)

Until several years ago, in the curricula and workbooks used in parts of Bosnia and Herzegovina with a Croatian majority, as well as in Republika Srpska, national history was interpreted as the history of the Croatian or Serb people, adjusted to the contents from the neighboring countries Serbia and Croatia, whereas Bosnia and Herzegovina



was barely mentioned. In a way, this is a result of the long practice of importing textbooks from Serbia and Croatia, which lasted until 2002. Interventions resulted in certain changes, introduction of contents that incidentally also cover topics relating to the history of the territory of Bosnia and Herzegovina. (3) The greatest result of such approach is existence of different approaches to the certain topics, exclusive and oriented to its own nation, as well as producing the contested histories. The best example for the contested histories and conflicting memories is an approach to the interpretations of the history of the recent war in Bosnia and Herzegovina 1992-1995. Comparative analysis of the three history textbooks and additional teaching material for the final grade of elementary schools in Bosnia and Herzegovina showed again that mono-perspective approach is the trend which is spread on the themes of the war 1992-1995. Contents of the history textbooks

are politicized as well as the need to bring them back into the curricula and educational practice even though they have never been expelled from there. Bearing in mind that the term national history is differently interpreted in each of the parallel existing educational systems is expected that explanation of the nature of the war is different. Textbooks are written according to the specially created curricula and with their contents they are trying to answer to the projected learning outcomes, in which we can not find the universal values. It is not surprising that textbook authors act like they are by the Swedish table and they pick up only what they like, or what is nationally and politically correct and which is an a line of the needs of own people. Selective presentation of the facts, emphasizing the victim of its own nation and minimizing or complete ignorance of the victims of other nations, avoiding stating the guilt of the individuals from own nation, etc. (4)

Meanwhile, in textbooks in areas with a Bosniak majority, national history is understood as the history of Bosnia and Herzegovina. The background to all these changes involved hard work by a series of state-level commissions established at the initiative of the OSCE Mission in Bosnian and Herzegovina and Council of Europe in Bosnia and Herzegovina. These worked on the harmonisation of curricula and development of common core contents for history and other national subjects, as well as removal of offensive contents from textbooks and improvement of textbook quality. While some of the mentioned interventions were largely cosmetic in nature, there are some evident improvements. (5)

All of this seems quite complicated, even chaotic, inducing us to start asking ourselves: where are the interests of students represented in all this? Or do the politics and national interests of

politicians come first? This question may best be answered by teachers. They are the ones who know best the situation in the field, in the classroom, in their daily communication with students and their colleagues. Thanks to their role and responsibility, they are frequently trying to tackle these obstacles. It is a fact that curricula are conceptually outdated, that textbooks – despite all the improvements – are frequently an insufficient source of information, especially since they only offer a one-sided perspective. As such, history teachers frequently find themselves searching for new sources of knowledge and possibilities to improve the quality of history classes.

**The Association of history teachers and professors of Bosnia and Herzegovina** – EUROCLIO HIIP BIH is founded in 2003 as a non-party and non-profit organization, with the aim of working towards improvement of history teaching in primary and secondary schools on the whole territory of Bosnia and Herzegovina. It is established in December 2003 at the Founding Assembly in Sarajevo and in 2004 officially registered at the state level as a professional organization of history teachers and professors of Bosnia and Herzegovina. Members of EUROCLIO HIIP BIH are history teachers from elementary and secondary schools, university professors, researchers from the scientific institutions, museum experts and students of history from different parts of Bosnia and Herzegovina.



**EUROCLIO HIIP BIH** is working on history teaching improvement, by researching and introducing new models of teaching and by developing of teacher's capacities. Since 2003 it have been active within EUROCLIO (European association of history educators) network and participated in numerous projects in the Former Yugoslavia and Western Balkans. Main focus of our work was developing teaching materials, primarily for students in every day school. Since 2003 EUROCLIO HIIP BIH has produced, by it selves and in partnership with other organizations, 8 publications (7). All of them are additional teaching material on sensitive and controversial issues, prepared in 'ready to use in classrooms' form. They provide historical sources, interpretations about main historical topics in the 20th century in Former Yugoslavia presented in multi-perspective way. Our materials are providing teaching guides, methodological orientations, questions and activities for students. So far we have implemented more than 20

projects, funded by different national and international donor community. (8)

**Projects on regional level** were important part for re-establishing trust and cooperation among history teachers and colleagues from the region, once part of the same country. Project "*History in action preparing for the future*" initiated and conducted by EUROCLIO and implemented by the history teaching associations from Bosnia and Herzegovina, Croatia and Serbia 2003-2008 resulted with strong regional network of history educators, common web site, joint publication "*Ordinary people in extraordinary country*" that promotes using various historical sources in the classroom in a multi-perspective way. The project was awarded by the Ana Lindh Foundation Award for Euro-Mediterranean intercultural dialogue in 2009. The same project received the recognition by the Erasmus Euro Media for the book published, as an extraordinary publication that promotes European values. (9)

From 2011 to 2014 EUROCLIO HIIP BIH participated in the project *How to Teach Sensitive and Controversial History in the countries of former Yugoslavia?*. The project had a regional character since the participants were representing history teachers associations from Bosnia and Herzegovina, Croatia, Kosovo, Macedonia, Montenegro, Serbia and Slovenia. Within the project an inclusive and multiperspective material on sensitive issues from the regional history in

the period 1900-1945 was created. The publication „Once upon a time we lived together“ contains 22 teaching modules ready to use in classroom and it is published in 8 languages along with a great number of teacher trainings, national and regional. (10)

**The third regional project** was dedicated to the burning issue on How to teach the history of the recent wars of the 1990s that took place on the territory of the former Yugoslavia, a period that some feel still does not belong to the past, and which is remembered in so many different, but often also conflicting and mutually exclusive ways. A project called *Learning a History that is not yet a History* was launched in 2016 and ended in 2018 was implemented in cooperation with partner organizations from Bosnia and Herzegovina, Montenegro, Croatia and Serbia. (11) The outcomes of the project were an online data base with 100 entries of existing (educational) resources that could be used in teaching the 1990s in schools, reviewed and agreed upon by representatives from all countries, an exemplar workshop *War(s) in photos* commonly developed by two authors from Bosnia-Herzegovina and Serbia that serves as an example of how this sensitive topic could be tackled in the classroom; a joint recommendations on how to teach the 1990s wars responsibly and a research report on an European-wide survey on how the 1990s wars are remembered (personal level) and officially commemorated across Europe. The project is awarded in 2019 by the Global Pluralism Award. (12)

Regional projects were and are important to rebuild broken bridges between history teachers from former Yugoslav countries now modern independent states, to share the experiences in order to improve the quality of history education in all states but also to empower teachers to make a significant change in their teaching process promoting intercultural dialogue. During all those years EUROCLIO HIP BIH parallel organized different types of trainings and initiatives on the country level with the same aim struggling against divisions in the field of education. Curriculum analysis and creating recommendations for better curricula in Bosnia and Herzegovina were activities in the project *Building bridges in Bosnia and Herzegovina* (2008-2009). (13) Within the project *“History that connects and separates - How to process the topic of abuse of history on the road to the last war in Bosnia and Herzegovina through joint innovation of history teaching”* in 2014-2015 new model of common approach in teaching about the roots of the last war was developed. Document of the Road Map with concrete recommendations how to teach history of 1990 is schools in Bosnia and Herzegovina was created along with the four interactive workshops (ready to use in classrooms). (14) The project that contributes the most in promotion of the intercultural values is *Alternative curricula for history teaching in Bosnia and Herzegovina - a contribution in promoting humanism in history teaching and facing the Bosnian-Herzegovinian controversies* (2018-2020). With this project EUROCLIO HIP wants to influence and ini-

Regional projects were and are important to rebuild broken bridges between history teachers from former Yugoslav countries now modern independent states, to share the experiences in order to improve the quality of history education in all states but also to empower teachers to make a significant change in their teaching process promoting intercultural dialogue

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EUROCLIO HIP BIH is not alone in this work in Bosnia and Herzegovina. Numerous NGOs and professional organizations have organised various conferences, seminars and trainings in the field of history over the past decade, and together with teachers from Bosnia and Herzegovina have developed additional teaching materials for history classes.

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tiate changes in curricula for history education in elementary schools in Bosnia and Herzegovina by developing an alternative approach to the curricula that is based on the promotion of universal human values such as peace, cooperation, equality, freedom, responsibility, solidarity and life. The proposed curricula is a concrete model how to modernize history education in Bosnia and Herzegovina which would contribute the development of critical thinking and pluralistic society, and not to deepen the divisions and not to have „our“ and „their“ history. (15) EUROCLIO HIP BiH in its work is approaching methods and techniques providing to the teachers, and trough them to the students, different way of teaching and learning history. We are not trying to give narratives, opinions, but we are study historical sources, asking questions and offering, most of all, multi-perspective approach. 'What the other side has to say' or 'Let's look in the other perspective' – are the questions that guide us in our work. We are trying to light up and give a voice to the silenced. We can view this as a bottom-up change: if a system does not allow improvements, teachers can still try to improve the way they teach, through being creative and the outlining of positive values prescribed in curriculum content. Although the mandates of institutions of the relevant ministries – such as educational and pedagogical institutes – should include the obligation to provide

teachers with opportunities to further their professional development, such examples are rare. Life-long learning, included in education strategies of almost all European countries, is almost an abstract term in our case. Given the lack of formal training, teachers gladly venture into independent development and strengthening of their own competences.

**EUROCLIO HIP BIH is not alone** in this work in Bosnia and Herzegovina. Numerous NGOs and professional organizations have organised various conferences, seminars and trainings in the field of history over the past decade, and together with teachers from Bosnia and Herzegovina have developed additional teaching materials for history classes. OSCE initiatives, as well as the work of NGOs such as the European Association of History Educators (EUROCLIO), the Centre for Democracy and Reconciliation of Southeast Europe (CDRSEE), ForumZFD and others. Additional teaching materials such as history textbooks, compendiums of sources or workshops on controversial and sensitive topics and the culture of remembrance are a positive step towards goals that were defined and rooted in the European practice of teaching history a long time ago. Although they promote a multi-perspective view, active learning, working with sources and independent critical thinking, such materials have mostly not been approved and recommended

for use by the competent ministries. However, their value has been recognized by teachers that have attended seminars and trainings – which mostly take place during weekends since any absence during working days requires the approval of the competent institution. The possibility of training and acquiring new knowledge and teaching techniques, meeting colleagues from different parts of Bosnia and Herzegovina and the platform for an exchange of experiences has been described as a great advantage by them. New ideas, techniques, teaching materials that are directly included in classrooms thus become a prospect for overcoming differences, obstacles and stereotypes.

We know that some of the teachers have accepted these materials and methods and use them in class, at least for those parts of the curriculum that allows them to act autonomously. Their creativity is well received by students, which reinforces the motivation of all of us dealing with this kind of work to continue doing it. If the purpose of history classes is to teach children to think for themselves and to have a critical attitude towards the past in order to be active citizens of this society who make independent decisions, we have to insist on high-quality history lessons.

**In the end**, being a part of the EUROCLIO HIP BIH for 17 years I often question myself, can we make a change? My colleagues from the association

and myself have the experience of living together with other national groups before the war when differences were not visible or promoted. Unfortunately generations born after 1992 in Bosnia and Herzegovina were and still are raised and educated in totally different environment caused by the war and postwar divisions have experience of living next to different national groups and having no opportunity to meet them and to learn about them, at least in not positive way. History as a school subject can teach us that differences are not necessarily leading to divisions, that differences can contribute the development of different values. Since such ideas are not visible in our official education documents we can at least try to promote them by participating in different international, regional and national projects, by establishing dialogue between different groups and by using multiperspective approach and using sources in history teaching and encouraging critical thinking among the students so they will be able to overcome stereotypes and prejudices that are created towards the others. It is necessary to share these ideas among the teachers by organizing their professional training and creating environment to exchange experiences with each other which can lead to the new ideas for the history education improvement. Only by this we can make a contribution to the change the paradigm of history of others to the shared history and to empower teachers to promote the ideas of tolerance, respect and living together. Maybe one day two schools under the same roof became one and students discover that they have many things in common.

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# Fire: religious literacy as one factor in our quest to build a sustainable future



■  
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I've been asked to speak on the stumbling block of religious differences in intercultural encounters and I will address that topic shortly. I've chosen however to frame my comments in a more capacious way to look at the importance of what I call religious literacy for intercultural exchange and intercultural education in the context of our current urgent times. And to then shape and frame my comments I've chosen to show you a very short clip of Greta Thunberg:

*"My message is that we'll be watching you. This is all wrong. I shouldn't be up here. I should be back in school, on the other side of the ocean. Yet you all come to us young people for hope. How dare you? You have stolen my dreams, and my childhood, with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money, and fairy tales of eternal economic growth. How dare you?"*

That clip was a course of Greta Thunberg at the recent climate forum in New York and I chose to share it for two reasons: first of all Greta represents, of course, the generation of students and young people that we're representing or speaking about in our conversations during this forum and also because she has really inspired me to take the urgency of these times seriously. So as you can see I've decided to change the topic of my talk to "**Fire: religious literacy as one factor in our quest to build a sustainable future**". So the urgency with which she articulated the concerns is one that I share in a variety of ways and have for a long time, but I thought it especially appropriate to begin my comments today with Greta's powerful words.

My approach to our conversation is for me to talk about what I believe is the contemporary context for the intercultural learning and exchange that brings us together. And the contemporary context - there are many dimensions of the contemporary context but the ones that I want to highlight are these three: the widespread and deepening social inequality,

climate collapse and the urgency of both of these factors and how they intersect and form a concern together.

I also want to frame this in the context of the larger assumptions I bring to the purpose of education here in the 21st century. For me the purpose of education is to recognize our power, not just our students' but our power as moral agents in the service of building a sustainable future on our finite and fragile Earth and also promoting deep democracies that are based on social relations of mutual obligation. So the particular role of intercultural exchange in this context is to provide opportunities to share experiences and strategies regarding the urgent challenges of our time with those with diverse contexts and backgrounds and to provide opportunities for short and long terms collaborations. Students are so eager at this age to engage in these questions and my hope is to take the urgency of these challenges seriously and to take their leadership in relationship to these challenges seriously and to provide opportunities for them to focus and organize to address the critical issues that confront us today. So what is the relevance of religion in all this? Religion is a powerful force in human experience, to both support and thwart social inequality and climate collapse and my fundamental belief is that understanding the power of religion can help mitigate negative impacts and to support positive ones. Within this context than I've engaged in a set of projects that advance what I call religious literacy and that there are these four fundamental tenets of religious literacy that I want to highlight now and then focus on the fourth one. Some of them are truisms, in the sense that they are self evident, but it is still important to articulate them because they are often misrepresented. There is a lack of understanding about religion that spans the globe and so articulating these fundamental tenets is useful.

**The first** is to make a distinction between a devotional expression of a particular religious belief and

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What are the religious assumptions that rise to the forefront or what we might call normative, and which ones are more marginalized and are given particular historical or cultural expression?

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the study or the engagement of diverse devotional expressions which would be the religious study approach, the non-sectarian study of religion. That's what I promote in my own work and would encourage us to consider as we think about the importance and relevance of religion for intercultural exchange.

**The second** tenet is that religions are internally diverse. They are not uniform or universal as they are often depicted, not only in terms of religious traditions, and not just in relationships with particular sects in those traditions, but even within particular communities, even within particular families. There is an incredible diversity in what it means to engage and understand the power of their religious experiences in their own lives. So the internal diversity of religions is something that is really critical.

**The third** tenet is that religions evolve and change, they are not static or a-historical. That's because religions are living traditions, they are interpreted, they are vehicles that interpret fundamental issues of meaning to our own lives as individuals, and therefore religions themselves are active and not static. So the way humans interpret and understand religious engagement varies across time, cultural context and certainly varies in large historical moments. So the question for us is: what are the religious assumptions that rise to the forefront or what we might call normative, and which ones are more marginalized and are given particular historical or cultural expression? So the notion that religions are internally diverse, that they evolve and change is just true, though we often don't understand or accept that distinction.

**The fourth** tenet is one that is less a truism but a really critical dimension for our understanding: religious ideologies are embedded in all dimensions of human experience in both historical and contemporary manifestations and they are not isolated in what we might assume to be a private sphere of devotional expression and ritual practice. This assumption that religion can be divided away from the public life of political, economic and social engagement is something that has a long history but it has to be challenged. And the way that I want to elaborate or represent the ways that religions are embedded in all divisions of human experience is actually to turn to a theorist of peace studies named Johan Galtung, a Norwegian known as the father of peace studies. He has articulated what he calls a typology of violence and peace that helps complicate the ways we think about violence and peace. And it is through this vehicle that I want to articulate the way for us to understand how religions are embedded in all dimensions of human experience and not separated in a private realm. So Galtung has developed this typology of violence and peace, but I want to focus initially on violence to say that the ways that religions get embedded is that religions serve as a sort of both cultural peace as well as cultural violence, and I will now move on to describe what that typology represents and what I mean by cultural violence and cultural peace. Galtung first gives definitions for us. Direct violence is what we would assume violence to be: represents behaviors that threaten life itself or diminish one's capacity to meet basic human needs. Examples are killing, maiming, bullying, sexual assault, emo-

tional manipulation and all the things that we usually associate when we think about violence. A second typology is called structural violence. This sort of violence is often invisible even though its manifestations are quite visible, but it's not as visible as direct violence. Structural violence represents the systemic ways in which some groups are hindered from equal access to opportunities, goods and services that enable the fulfillment of basic human needs. This can be formal, as legal structures that enforce marginalization such as apartheid in South Africa, or they could be culturally functional but without legal mandate such as limited access to education or healthcare for marginalized groups. The third Galtung typology is what he calls cultural violence and this becomes a really critical factor. Cultural violence represents the existing or prevailing or prominent social norms that make direct and structural violence seem natural or right or at least acceptable. This is a key factor in his understanding of violence, and a key factor for me in helping to understand the power of religious functions in human experience. Galtung articulated this triangle because one of the prevailing and urging questions that he continues to ask himself, as someone who has a positive view of humanity, but if we have that positive, optimistic view, we have to confront the challenge of why we humans continually reproduce heinous forms of violence against one another. Galtung also wrestled with that question and it was in that wrestling that he came up with this typology of violence. Because ultimately for Galtung the reason that we continue to reproduce structural and direct forms of violence is because

of cultural violence, because there are embedded norms and assumptions that are so deeply embedded that they are often unconscious, they seem inevitable, they seem natural, and it's those embedded norms and assumptions that make structural and direct forms of violence seem natural, right and good, that allow us to often unwittingly reproduce forms of violence that in hindsight we find so reprehensible. Let me give a quick example: chattel slavery. I'm going to use the US context. Here in the US we had a long institution of chattel slavery that in fact became the building blocks of our economic prosperity even now until this day. But as for the foundations of chattel slavery, we can look back from 2019 and say "what kind of awful human beings were those people who owned slaves, what kind of terrible, heinous, evil people were they?" And the underlying assumption, the underlying foundation is somehow unarticulated, the assumption that somehow those people are not like me, the assumption that if we lived back then, we would have never owned slaves or participated in the institution of chattel slavery. Galtung actually asks us to challenge that assumption. He says we can think that way, we can assume that we would have never done that, but he actually thinks that a more urgent and critical question is "what if we assume that we are just like them, that those people are not different from us in any fundamental way, that they had aspirations, families and children that they loved, that they had a sense of moral pride?". If we assume that, then a whole set of other questions arises and requires a critical examination of what were the embedded forms of values that gave chattel slavery credibility. If we look in hindsight, we can see that religion was an embedded moral assumption that helped give legitimacy to chattel slavery. Protestant preachers across the North and the South were interpreting particular forms of Scripture that absolutely made chattel slavery morally acceptable, right and even positive. Another embed-

ded norm that gave legitimacy to slavery was science, biological science as at the time there was a subset of biology called phrenology that measured skull shapes and sizes, and skull shapes and sizes associated with people from African descent were considered to be unintelligent and uncivilized and with very low capabilities, while people from Western European descent were considered to be the pinnacle of human capability, civilization and intelligence. So right here we have two examples of cultural violence, one representing religion as embedded norms that made chattel slavery seem acceptable and was acceptable for decades and even centuries.

If we take the corollary of cultural violence, structural violence and direct violence we can then look at the corollaries for those, which for Galtung are direct, structural and cultural peace. I'll give the definition of those before we move back to chattel slavery. Direct peace represents behaviors that serve to preserve life itself and to promote human flourishing. Examples include active expressions of respect, kindness, compassion, empathy, healing, generosity and humility. Structural peace represents the systemic ways in which all groups have equal access to opportunities, goods and services that enable the fulfillment of basic human needs. These can be formal as in legal structures that enforce equity (such as affirmative action programs) or they could be culturally functional but without legal mandate (such as equal access to quality education and healthcare for all). Finally cultural peace represents the existence of prevailing or prominent social norms that make direct and structural peace seem "natural" or "right" or "good". Examples include Ahimsa and religious beliefs that promote justice and peaceful coexistence. So let me go back to our example of chattel slavery. Consonant with the promotion and legitimacy of chattel slavery through particular representations of Christianity there were also more marginalized, early-on groups of Christians who were challeng-

ing chattel slavery as morally acceptable and consonant with their understanding of their own Christian tradition. So we know that it was out of a belief in the sinfulness of chattel slavery that the abolition movement found home with people who were initially ostracized from society and were marginal, did not have social and cultural power to make their religious convictions become normative in the society initially. But they had the courage and the conviction of their beliefs to continue to advocate that in fact their understanding of Christianity did not promote chattel slavery. As we know historically their fundamental assumption and the abolition of slavery rose to ascendancy, gained social prominence over time and now in hindsight we look back and they are some of the heroes of that terrible story. Similarly there were scientists who questioned and challenged the role of phrenology and the ways that it became an incredibly powerful and useful tool to give credibility to social stigma and marginalization. These scientists again had the courage of their conviction to both challenge the prominence of phrenology and to chip away at its credibility until now we recognize it as a false science.

So these typologies of violence and peace give us language to understand how embedded norms and assumptions, often unconscious, can and are being used to reproduce unwittingly structural forms of violence and direct forms of violence. So for Galtung the power of this typology and the reason I'm introducing it to you, is that we can see in hindsight how it functions, but my hope is that we use this capacity for critical reflection to engage in our own contemporary times and to wonder what would people say in 50 or 100 years when they look back on us and say "what kind of awful human beings were they that allowed for...?" I would say in our current time two of the most pressing and critical and interconnected concerns are climate collapse and structural and social inequality. We experience and have information about both of these

everywhere. The question for us is what are the embedded norms and assumptions that make our inability to functionally and formally address climate change and structural and social inequalities of all kinds: race, class, religion. What are the embedded norms and assumptions that make those social inequalities feel acceptable, right and even good.

I'm going to give a quick example. We have here in the US, but I know it spread around the world, a movement called "black lives matter" that has spread powerfully and gained a lot of support. But there has been a counter movement to black lives matter, often voiced by people of good will, who say, "all lives matter", not just black lives, that it's important for us to be inclusive and engage with all lives. My question for us is: which one of these phrases is a form of cultural violence and which is a form of cultural peace? Remember the definition of cultural violence and peace. It might be counterintuitive but it helps make the case for why the power of embedded norms and assumptions. If we apply Galtung to this, black lives matter is the expression of cultural peace because it makes the structural violence of systemic racism visible. All lives matter is a form of cultural violence because it masks the presence of the structural violence of systemic racism. So the more inclusive expression is actually a form that promotes the perpetuation of structural forms of violence and direct forms of violence because it masks the structural forms of racism that are ubiquitous but that we often don't see in our best efforts to want to apply a universal norm of acceptance. And it has the counterforce of masking a critical dimension often invisible, that until we name it we will never be able to overcome. There are parallels with climate change too, but I won't go into it.

So the stumbling block of religious differences in intercultural encounters... What are those stumbling blocks? I would say any number of ways when we engage in what I call "religious illiteracy", where we fail to understand and recognize the



power of religion in human experience and the ways that religions often unconsciously are embedded in all dimensions of human experience, the ways that religious values can serve to function both as forms of cultural violence as well as cultural peace. In fact religions will always be engaged in both dimensions of those arenas. Some religious voices will rise in ascendancy in particular moments, others will be marginalized but always there will be expressions of cultural violence and cultural peace that take religious formation in any human expression, any cultural, social, historical moment. For us today to pay attention to the fact that here in the US and the influence has unfortunately been quite profound globally, we have a very strong religious presence that actually denies the existence of the legitimacy of climate science itself, and that's a particular representation of conservative Christianity that has now risen to the ascendancy when even 20 or 30 years ago that was not the case. On the other hand we have many religious voices who are not in the ascendancy who are absolutely working together to both give legitimacy to climate science and raise awareness and to engage in constructive strategies for how we can tackle this. So

be attentive to the diversity of religious expressions both within traditions and across them around the power and energy we can garner to be able to address the particular challenging crisis of climate collapse that we face today. Similarly in terms of issues of social inequity there are religious voices in concerns that are promoting social inequities often in fundamental and explicit ways but there are always religious voices that are challenging social inequities and working to challenge the structural violence that is at its very core and heart. I think if we can just help to understand the complexity of how religions function in human experience and the incredible range and diversity of expressions, then we would have better tools to be able to tackle and challenge the issues that we face today.

So the relevance of religion to intercultural encounters, and I'm going back to context, is to understand the roles that religions play in both support and thwart social inequalities and climate change. And if we give students tools to mitigate structural forms of violence and to advance structural forms of peace in local, national, and global arenas.

# Humanistic vs commercial values within education and their impact on exchanges and intercultural learning



**HUNG TRUONG**

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**W**ith a focus on traditional versus non-traditional destinations, this presentation will illustrate that today commercial values seem to prevail when it comes to international education. Universities and high schools are eager to recruit foreign students who pay high fees as a way to balance their budgets. On the other hand students choose destinations abroad with a view to their career (desirable languages, advanced technologies, etc.). Intercultural learning does not seem to matter. Little or no attention is paid to humanistic values: promoting human dignity, international solidarity, intercultural learning etc. This affects the student exchange “market” which is dominated by English speaking destinations and by countries that are technologically advanced. How can we counteract this trend and is it desirable to do so? How can we promote values leading to a more balanced world where there is room also for destinations that are less visible in the international arena, but are culturally rich?

Since Asia has the highest number of outbound mobility therefore this session will focus on Asia Pacific. The presentation will assess perspectives from institutions, parents / students and providers (such as AFS).

## **Institutions**

For this academic year (2019 / 20), AFS Hong Kong is hosting 40 exchange students but only two students are from Asia. The challenge for AFS HK has been in placing

Asian students because host schools have been reluctant to host Asian students. Similar to other Asian countries Hong Kong secondary schools have been categorized by banding with band 1 being most elite and so on. Hong Kong secondary schools have been extremely competitive and would seek for competitive advantages. Hosting European or North American (Western) students would provide secondary schools with such distinction and competitive advantages thus secondary schools prefer not to host Asian students. If institutions have been reluctant to host Asian students then students have also been reluctant to pursue exchanges in Asia.

International students is a source of income for many countries. International education is Australia’s third largest export behind coal and iron / ore, accounting for more than AU\$30 billion annually. However top 10 source countries for award programs have been from Asia being dominated by China. Some Australian institutions account for 70% - 80% Chinese students among their international student population thus forcing institutions to diversify beyond China. However European and North American students have been reluctant to enrol in Australia for award programs as such students would enrol on exchange programs. Unfortunately exchange programs do not offer similar level of revenue as award programs but Australian institutions need exchange students to diversify international student population so they can attract more Asian

students on award programs which leads to higher revenue. Not all countries rely on international students as a source of revenue. For example Hong Kong institutions rely on international students to raise their profiles and ranking because international students is a metric on most rankings. European and North American students would enrol in Hong Kong as exchange students thus Hong Kong institutions have been relying on exchange programs to diversify student population.

### Parents / Students

In Asia, parents have been decision makers thus their influences on students' decisions have been paramount. Education in Asia has been extremely competitive which has been leading to student suicides, abundant tutorial centres, etc. For example, the United World College (UWC) in Hong Kong has been preferring AFS students because such students are well rounded. Some Hong Kong parents have been aware of UWC's preference thus some parents have been sending children on AFS programs to improve students' chances of enrolling in UWC. Students have been on exchange programs for academic gain rather than intercultural learning.

### Providers

Providers can influence parents and students on exchange destinations and programs. From my previous experience, there have been abundant similarities between private and NGO providers. Private providers have been promoting exchange programs as pathways to academic programs as to meet market demand. NGOs such as AFS Hong Kong has been promoting exchange programs as pathways to UWC, Cornell and other elite institutions.

In conclusion, it would be possible to send students to non-traditional countries but it would require influence from institutions, parents / students and providers. Institutions can impact students' perception by changing ethos and embrace diversity of host students. Parents / students may perceive exchange for intercultural gain instead for academic purposes. Providers can adjust their promotions / messages and focus on intercultural learning rather than academic pathways. From previous experience, we have been witnessing that students' learning outcome have been similar regardless of their initial objective for exchange. In this connection, regardless of students' entry points as intercultural learning outcome have remained similar.

From previous experience, we have been witnessing that students' learning outcome have been similar regardless of their initial objective for exchange. In this connection, regardless of students' entry points as intercultural learning outcome have remained similar

# Values, schools and the climate crisis: reflections



**BARRY VAN DRIEL**

*International Association  
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Veugelers et al. (2017) note that common values are part of a school's mission/ethos statement and that they should permeate the whole school. A school ethos serves as an inspirational tool for policies and approaches in any given school, serving to help all members of the school community embrace democratic values and the acceptance of diversity in the school itself, as well the establishment of strong and rich bonds with the wider community (Hajisoteriou and Angelides, 2014).

Nevertheless, a 2012 Eurydice report found that national curricula and/or education regulations made explicit references to the fostering of a school ethos or culture in only about a third of European countries (European Commission/EACEA/Eurydice, 2012). The importance of a school ethos that values diversity has been emphasized by a NESET 2016 report (van Driel et al. 2016) which looked at the evidence in the EU and beyond regarding what measures and approaches 'foster tolerance' and 'promote respect for diversity and civic responsibility'. The report concluded that teachers and school leaders require training in effective dialogical methods, diversity, and in the advancement of commitment to an ethos of diversity (see Veugelers et al. 2017).

The present global climate crisis presents new demands in terms of how education deals with various dimensions of diversity. Frans Timmermans, in a December 2019 speech, referred to the urgent need for a Green Deal and the need for a paradigm shift in the way Europeans relate to the world around them: So the question we have to face today as Europeans is this:

**So the question we have to face today as Europeans is this: are we going to try and be masters of this momentous change, of this paradigm shift, or are we just going to let it happen?<sup>1</sup>**

The path towards responsible stewardship of the planet is presently not sufficiently reflected in the European Union's fundamental values, however, and rarely a part of educational policies. EU values are defined as respect for human dignity and human rights, freedom, democracy, equality and the rule of law. These values aim to unite all member states and promote peace and the wellbeing of the citizens. There is no mention of the natural environment.

The creation of more awareness of the need to add environmental awareness and environmental protection to this list of fundamental values, is a task for all layers

1. [https://ec.europa.eu/commission/presscorner/detail/en/speech\\_19\\_6753](https://ec.europa.eu/commission/presscorner/detail/en/speech_19_6753)

of society, including schools and young people. In fact, it is young people who have taken the lead in promoting awareness, often through civic action, about the need for a recalibration of our values and actions.

Greta's Thunberg's youth activism regarding climate change illustrates the link between core values, formal education, non-formal education and active citizenship. Greta's activist career started in August 2018 after reading a climate report that pointed to the urgency for a paradigm shift in the way that present societies relate to the earth. Apparently less motivated by philosophical, ideological or religious motivations, but impacted by a sense of emergency, she decided to skip school one Friday, and sit by the Swedish parliament building in Stockholm with a handmade sign - *Skolstrejk för Klimatet* (school strike for the climate). She went Friday after Friday after that. And there she stayed until she was noticed by passers-by, a few journalists, bloggers and other activists. Once her actions became internationally known, they inspired the Friday for the Future movement (FFF) and the Global Climate Strike

protests held in more than 270 cities around the world supported by Scientists for the Future (Hagedorn, 2019; Francescato, 2019) Greta's leadership on the issue of climate change has led to what is commonly referred to as "The Greta Effect"; an uptake in action around the world, by both celebrities and ordinary people, young and old, to take part in protests, to strike, to change behavior and demand change through disruptive action. This spreading movement is fueled by children and carried by social media.

Though lacking explicit mention of underlying values, students, teachers, schools and educational institutions have recently been creating both ad hoc as well as more organized responses to the climate crisis. They tend to focus on awareness raising about climate change, the need for (direct) action, awareness about sustainability issues, the need for recycling, etc. Examples of school-based initiatives include Climate clubs or Environment Clubs<sup>2</sup>, Green Clubs<sup>3</sup>, and Eco-schools<sup>4</sup>.

National Ministries of Education

have also been reflecting on how they can best address the topic of climate change. Perhaps the most advanced country, as of 2019, was Italy. In late 2019, Italy's Ministry of Education declared that in the coming school years all public schools would require students in every grade to study climate change and sustainability. This would initially be taught within civics education and then the subject would be taught transversally, integrated throughout the curriculum<sup>5</sup>.

At the level of teachers, there are clear indications that they are unprepared for these challenges in terms of their teaching. For instance, more than two-thirds of teachers polled in the UK said there should be more teaching in UK schools about climate change, while three-quarters indicated they did not feel they had received adequate training to educate students on the subject. Around 70% agreed that radical change was needed to make the education system "fit for the times we live in".<sup>6</sup> Such concerns and more general concerns about global climate change have sparked initiatives at the teacher level such as Green Teachers<sup>7</sup>, the UN recognized eduCCate Global

2. <https://www.scientificamerican.com/article/how-to-start-an-environment-club/>

3. <https://www.weareteachers.com/start-a-green-club/>

4. <https://www.ecoschools.global/>

5. <https://www.forbes.com/sites/trevornace/2019/11/19/italy-law-to-require-climate-change-education-in-grade-school/#451fa9f75dae>;  
<https://www.nytimes.com/2019/11/05/world/europe/italy-schools-climate-change.html>

6. <https://www.theguardian.com/environment/2019/jun/21/teachers-want-climate-crisis-training-poll-shows>

7. <https://greenteacher.com/essentials-for-teaching-climate-change/>

A recent study of Muslim and Christian opinions about climate change shows that both groups had relatively low perceptions of urgency for environmental issues, particularly climate change, due to beliefs in an afterlife and divine intervention

Project<sup>8</sup>, and Teachers for Climate, which is an organisation of teachers for teachers<sup>9</sup>.

Teachers for Climate is noteworthy because of its comprehensive and peer-to-peer approach. It defines its mission as connecting teachers, scientists and curriculum developers around sustainable solutions, and to develop training approaches, based on whole school approaches. They also lobby, together with their colleagues, for constant educational renewal.

It is difficult to explicitly root the above-mentioned initiatives in European Fundamental Values or Western Fundamental Values. To a certain extent, in terms of values, non-Western traditions can perhaps be more of an inspirational source. The Abrahamic religions, most prevalent in Western society, have a different view of the earth in terms of values, when compared for instance to many First Nation / Native American communities in the Americas. With respect to Western traditions, key biblical texts such as Genesis 1:26–28 state that humans were given a divine edict to have dominion over the earth and increase in number, while the Qur'an teaches that humans were given the responsibility to act as custodians of creation. Both can be interpreted as requiring humans to take responsibility for the planet, but place humans at the center of their (creation) philosophy. Nature is separate from humans.

A recent study of Muslim and Christian opinions about climate change shows that both groups had relatively low perceptions of urgency for environmental issues, particularly climate change, due to beliefs in an afterlife and divine intervention.

In contrast to this, Native American / First Nation belief systems have always placed the earth at the center of their world view and see nature and human beings as being inseparable. Also, another crucial difference between Native American and Judeo-Christian religions is that Native American religions tend to emphasize space (the place is sacred) while the Judeo-Christian religions emphasize time (story of revelation). Traditional Native Americans regard their lands as having the highest possible meaning, and all their world view has this as their reference point (Krakoff 2008). Spokespersons and educators from indigenous communities, relying on indigenous world views, have spoken out for centuries against core Western (human-centered) values that allow the exploitation of natural resources and what they see as disrespect for the planet and all that live on it. The earth, in their view, is seen as a living organism, often referred to as 'Earth Mother'. The climate crisis is then sometimes seen as a response by an angry planet to the abuse inflicted upon it by humans<sup>10</sup>. Such views and values have been ignored, discredited, devalued

8. <https://www.educateglobal.org/> eduCCate Global is a joint partnership with the United Nations Institute for Training and Research (UNITAR) to develop and deliver climate change education programs and UN recognised climate change teachers for every school in the world.

9. <https://www.facebook.com/TeachersForClimate/>; <https://www.teachersforclimate.nl/>

10. See for instance: <https://psmag.com/ideas/indigenous-knowledge-has-been-warning-us-about-climate-change-for-centuries>

and mocked by the Western world for centuries. Nevertheless, several schools in North America have now embraced Native American / First Nation values as the core of their ethos. I turn to a brief description of Aldergrove Public School in the greater Toronto area for inspirational purposes and to show how understanding and respect for indigenous value systems can promote more respect for non-Western belief systems, especially when related to climate change.

Aldergrove Public School is a highly multicultural public school outside of Toronto, Canada. Though few First Nation students attend the school, the school's values and philosophy are deeply connected to Native American values.

Core aspects of school learning are the promotion of student-based learning, critical thinking, inquiry-based approaches, literacy skills, and social justice education. Like many other schools, Aldergrove students have participated in climate marches and also sit ins. What is different is that much of the learning at the school is rooted in the 'Seven Sacred Teachings of the Seven Grandfathers' from our Canadian First Nations. The school is located on what used to be First Nation ground. A key part of 'Seven Grandfathers' teachings is that 'the animal world taught man how to live close to earth; the connection that

has been established between the animal world and the world of man instills a respect for all life.'

The school describes its values as such<sup>11</sup>:

In order to engage all of our students and make our school a place where we create dynamic, literate and compassionate world citizens we have 7 key values. Our 7 values have been inspired by the First Nations teachings of the 7 grandfathers whose ancestors welcomed the world to Ontario and Canada.

Our 7 values are: Optimism, Innovation, Relationships, Self-Awareness, Inclusivity, Empathy and Citizenship.

Relationships are defined, among others, as follows:

- I am responsible in making and sustaining positive and respectful relationships with myself, my peers, my family, my community and my environment
- I understand the reciprocal responsibilities in maintaining a positive relationship with self, others and the environment

In such a manner, the environment is included in the key relationships that school students are expected to develop. This approach can serve as an inspiration for other schools that wish to integrate learning about the environment and climate change into their school ethos.

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11. See: <http://www.yrdsb.ca/schools/aldergrove.ps/info/Pages/Mission-and-Value.aspx>

# Implementing values education in the work of the Council of Europe



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## Background

The Council of Europe (CoE) has been a prominent actor in the development of intercultural education (IE), education for democratic citizenship (EDC) and human rights education (HRE) for many years. In April 2013, the CoE decided that it would be helpful to develop a new comprehensive framework that would cover IE, EDC and HRE as an integrated whole. An expert group was therefore convened and mandated to develop the new framework. The Reference Framework of Competences for Democratic Culture (RFCDC), which was produced by the group, was published in three volumes in April 2018 (see **Figure 1**).

The RFCDC has been endorsed by the Ministers of Education of the 47 member states of the CoE, and the Ministers have also asked the CoE to assist them in examining and implementing the framework within their own national education systems. A stock-taking exercise conducted in April 2019 revealed that, just one year after publication, the RFCDC was already being implemented either in whole or in part in the education systems of 17 European countries.



*Figure 1:*  
*The three volumes of the RFCDC*

The RFCDC proposes that, in culturally diverse societies, democratic competence requires citizens to be interculturally competent, so that they are able to engage in respectful intercultural dialogue and democratic discussion and deliberation with their fellow citizens. The framework postulates that there are 20 specific competences that are required for engaging appropriately and effectively in these kinds of exchanges (see Figure 2).

The argument made by the RFCDC is

that, in culturally diverse societies, in order to prepare young people for their future lives as active democratic citizens, school education systems need to equip learners with these 20 competences. The 20 competences fall into four categories: values, attitudes, skills, and knowledge and critical understanding.

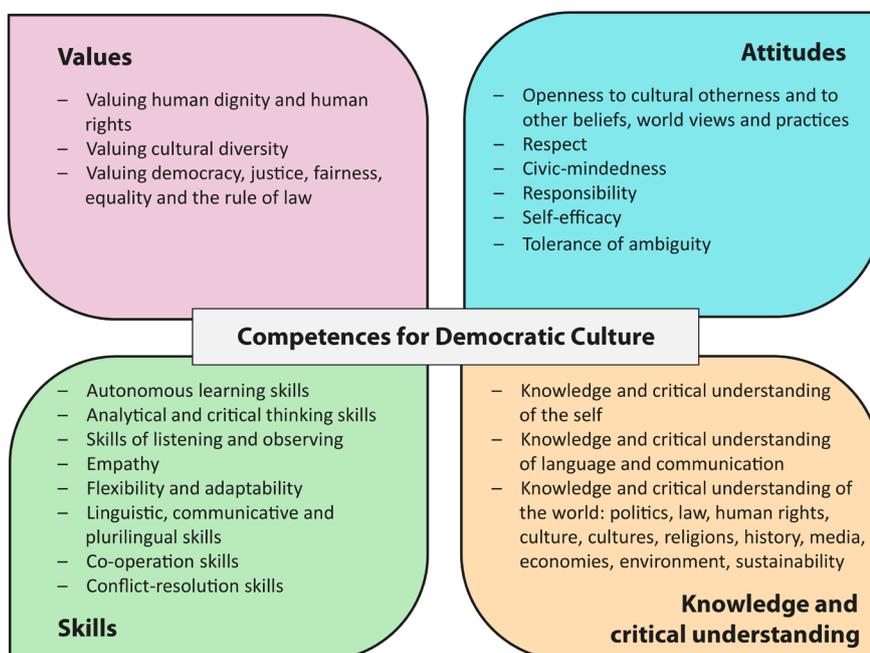
Since the publication of the RFCDC, the values have come to be perceived as one of its more distinctive and innovative features. This is because most previous work in education makes reference to only three broad groups of competences – attitudes, skills and knowledge. By including values as a fourth group, the RFCDC makes explicit what has often been expressed only implicitly in a great deal of previous work where values have been commonly confused with attitudes. In contrast, the RFCDC draws a clear conceptual distinction between attitudes and values.

### The distinction between attitudes and values

The conceptualisation of values in the RFCDC draws on the work of Shalom Schwartz (1992, 2006, 2012; Schwartz et al., 2012). According to Schwartz, there are a number of features that differentiate attitudes and values.

First, an attitude is the overall mental orientation that an individual adopts towards someone or something (e.g., a person, a group, an institution, a symbol, an issue, an event, a situation, etc.). An attitude typically consists of four components: an emotion or feeling towards the object, an evaluation (either positive or negative) of the object, a belief or opinion (or a set of beliefs or opinions) about the object of the attitude, and a tendency to behave in a particular way towards that object. For example, someone might have an attitude towards a specific person. They might like that person, regard them positively, believe

Figure 2. The 20 competences required for participating effectively and appropriately in democratic culture within culturally diverse societies, according to the RFCDC.



that they are friendly and easy to relate to, and engage in conversations with them; or they might dislike that person, regard them negatively, believe that they are unfriendly and unsociable, and avoid talking to them. By contrast, values are general beliefs or guiding principles that individuals hold about the goals that are most desirable in life. For example, a person might value personal power and wealth, whereas someone else might value freedom and curiosity, in both cases because they believe these to be the most desirable goals.

Second, values, unlike attitudes, concern our desired preferences in many different situations. Because values are so general and abstract, they have a ‘trans-situational’ applicability. In other words, values provide the individual with prescriptive standards and evaluative criteria that can be applied across a wide variety of situations, including planning behaviour, deciding between alternatives, making judgements about our own and other people’s behaviour, and justifying opinions, attitudes and behaviours.

Third, there are differences in the ways in which values and attitudes are measured by researchers. Attitudes are typically measured using like-dislike or positive-negative judgements about the attitude object. By contrast, values are typically measured in terms of how important they are to the individual.

Fourth, attitudes and values differ in terms of their centrality to the self-

concept – values are usually felt to be much more central to one’s sense of who one is than attitudes. For this reason, attitudes can often be challenged by other people without experiencing any sense of personal threat. By contrast, challenges to one’s values are much more thought-provoking and unsettling because of their centrality to the self. For this reason, it can be difficult to change people’s values through direct persuasion – people tend to react against and reject such attempts.

### The relationship between attitudes and values

Although these various distinctions between attitudes and values can be drawn, attitudes and values are not independent of each other. This is because attitudes can have a value-expressive function. Furthermore, because of the relatively abstract nature of values and the more concrete nature of attitudes (which refer to specific attitude objects), any individual value may be linked to a large number of attitudes. For example, if a person attaches high importance to the value of equality, this value is likely to be expressed through a wide range of attitudes: through their attitudes to affirmative action programmes, racial discrimination, minority rights, socioeconomic inequalities, gender inequalities, educational inequalities, immigration, etc. For this reason, if a person changes their values, many of their attitudes are also likely to change as a consequence.

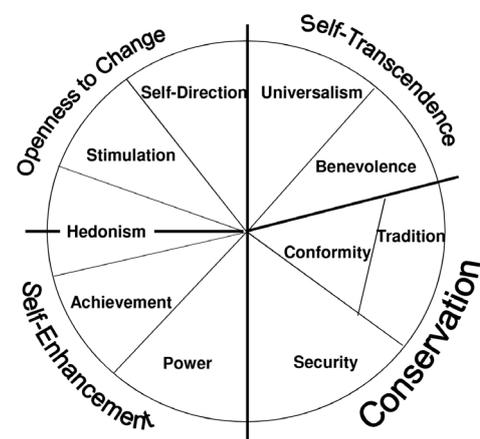
### Some empirical findings about values

Schwartz has developed two different ways of measuring values, the Schwartz Value Survey and the Portrait Value Questionnaire. These two measures have now been used in studies that have been conducted with over 340 samples of people in 83 countries (at the last count). Early studies using these measures revealed the existence of ten broad values that people regard as being important guiding principles in their lives (Schwartz, 1992, 2006). Different subsets of these ten values are endorsed by different individuals (see **Table 1**). It should be noted that some of these ten values are compatible with one another (e.g., universalism and benevolence), whereas other values are incompatible (e.g., universalism and power).

These patterns of compatibilities and incompatibilities means that the ten values form systematic relationships with one another. Schwartz’s data have revealed that the values in fact form a circle that reflects the various patterns of compatibility and incompatibility between the different values (see **Figure 3**). In this diagram, the closer any two values are around the circle, the more compatible they are, and the more likely it is that a person will endorse both of them. The further apart any two values are in the circle, the more incompatible they are, and the less likely it is that an individual will endorse both of them.

**Table 1.** The original ten values identified by Schwartz

Values	Motivational goals included within each value
Self-direction	Creativity, freedom, choosing own goals, curiosity, independence
Stimulation	A varied life, an exciting life, being daring
Hedonism	Pleasure, enjoying life, self-indulgence
Achievement	Ambition, success, ability
Power	Authority, wealth, social power
Security	Social order, family security, national security
Conformity	Obedience, self-discipline, politeness, honouring elders
Tradition	Tradition, humility, devotion, accepting portion in life
Benevolence	Helpfulness to others in the ingroup, honesty, forgivingness, sense of responsibility to others in the ingroup
Universalism	Social justice, equality, broadmindedness, wisdom, peace, unity with nature, protecting the environment



**Fig. 3.** Schwartz's circular model of values

Another interesting observation about the ten values is that they are arranged across two broad dimensions. The first dimension is openness to change vs. conservation, that is, pursuing interests and activities in uncertain directions vs. protecting the status quo. The second dimension is self-transcendence vs. self-enhancement, that is, transcending one's own self-interests in order to consider the well-being of other people vs. the promotion of one's own self-interests.

In a more recent study using a new measure (the Portrait Value Questionnaire 5X), the theory has been refined further (Schwartz et al., 2012). This new measure revealed 19 rather than 10 values. However, these 19 values were also found to be arranged in a circular structure that is very similar to the 10 value circle (although benevolence and universalism had switched places in their

positioning within the circle) (see **Figure 4**). In effect, in the 19 values model, some of the values in the 10 values model are decomposed into more specific values.

**How does Schwartz’s work relate to the RFCDC?**

Schwartz’s research has direct relevance to the RFCDC not only because it offers a clear conceptualisation of the distinction between attitudes and values, but also because the three sets of values that are contained in the RFCDC map directly on to universalism in Schwartz’s model. In the 19 values model, the value of universalism-concern includes valuing human dignity, human rights, democracy, justice, fairness and equality. It also includes valuing the rule of law when viewed as a means of ensuring justice and equality before the law (rather than as a means of ensuring social order). The value of universalism-tolerance in the 19 values model includes valuing cultural diversity. Because of the circular structure of the values, this means that the RFCDC values are also positively related to humility and benevolence, and are in conflict with achievement and power.

In addition, Schwartz’s work has inspired attempts to identify ways in which the importance that individuals attribute to specific values may be changed and ways in which the behaviours that are linked to specific values may be promoted (e.g., Maio et al., 2001; Bardi et al., 2009; Arieli, Grant & Sagiv, 2014). This body of research reveals that

changes in values and behaviours occur under a variety of circumstances. These circumstances can be harnessed by education to strengthen the importance that learners attribute to the three sets of values specified by the RFCDC and to promote the behaviours that are linked to these values.

Circumstances that can increase the importance attributed to particular values and promote behaviours associated with those values

The circumstances that can produce these kinds of changes are helpfully reviewed and summarised by Bardi and Goodwin (2011) (see also Maio, 2017). They identify all of the following ways in which values and value-relevant behaviour can be influenced.

First, a value can increase in importance when an environmental event activates or primes that value. The increased salience of the value acts as a reminder of the importance of the value, which in turn strengthens the importance of the value for the individual. Because the activation of the value occurs automatically, the potential to resist the value change is minimised. However, for the value change to become permanent rather than temporary, it is beneficial for the activation of the value to occur repeatedly, progressively strengthening its importance and its centrality to the self over time. Hence, classroom activities that repeatedly activate a value (e.g., by asking learners to read or write stories based on that value) over a significant period of time are likely to enhance the importance of that value.

Second, it has been found that asking people to reflect on a value and to analyse the reasons for its importance can result in the enhancement of behaviours that are relevant to that value (e.g., analysing reasons for the importance of equality enhances egalitarian behaviours, analysing reasons for the importance of helpfulness enhances helping behaviours, etc.). These effects are even more pronounced when the reasons that are used to justify or explain the importance of the value are concrete rather than abstract (e.g., by specifying particular situations and groups of individuals and describing explicitly how the value is relevant to them). Everyday life within the school provides a wide range of opportunities that can be used to encourage learners to reflect analytically and concretely on the values that are being prioritised for enhancement. Learners can

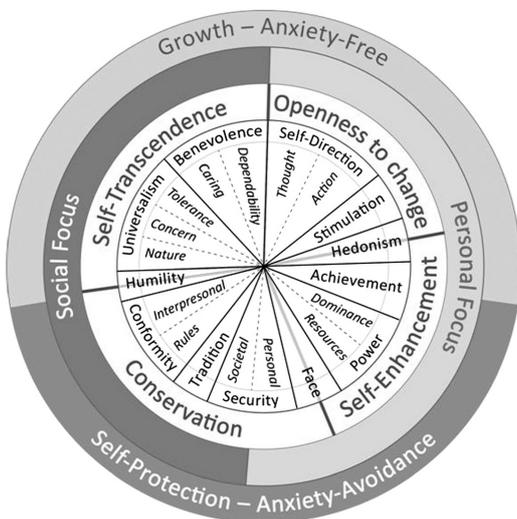


Fig. 4. Schwartz’s revised and expanded circular model of values

be asked to think in depth about the reasons for the importance of the prioritised values, and to explain these reasons as clearly and as concretely as possible, either in their written work or in group discussions.

Third, it has been found that value change can occur when individuals adapt to a new environment that actively encourages and supports the pursuit of particular values and discourages, frustrates or challenges the pursuit of the conflicting values on the opposite side of Schwartz's circular model. Schools, of course, provide ideal institutional environments in which to encourage the pursuit of a set of specific values and to discourage the pursuit of the opposing values. This can be achieved by ensuring that the school governance structures, ethos, interpersonal relations, classroom climate and classroom activities adhere to, implement and promote the particular values that are being prioritised for enhancement.

Fourth, when individuals enter a new social group that endorses a particular set of values as a group norm and identify with that group, their personal values are likely to shift towards the group's values. Once again, schools are ideally placed to foster and promote particular values in learners, this time by ensuring that the prioritised values operate as the norm within the school and by providing activities that encourage learners to identify with the school.

### The implications of this body of research

These research findings clearly have implications for educational systems and institutions that are attempting to foster and promote specific sets of values in



learners. To do this, schools need to:

- Provide learners with learning activities in which the prioritised values are made salient – this needs to occur on multiple occasions and over a significant period of time.
- Require learners to reflect analytically and concretely on the reasons for the importance of the prioritised values across a wide range of situations.
- Ensure that school governance structures, ethos, interpersonal relations, classroom climate and classroom activities adhere to, implement and promote the particular values that are being prioritised for enhancement.
- Ensure that the prioritised values operate as a group norm within the school, and provide activities that encourage learners to identify with the school.

In short, the implications of the research findings on value change is that, for values education to be effective, a whole-school approach needs to be employed. It is noteworthy that there is an abundance of much more direct evidence which also shows that a whole-school approach

is indeed the optimal method to use in values education. There are three independent lines of research that are consistent in their findings on this matter.

### Research on the 'Rights, Respect, Responsibility' approach

The 'Rights, Respect, Responsibility' (RRR) approach involves incorporating the *UN Convention on the Rights of the Child (CRC)* not only into the curriculum but also into all school policies, codes of conduct, regulations, mission statements, classroom charters, student council and committee activities, school practices, school ethos and all subject areas – in other words, implementing the CRC within the school using a whole-school approach.

Evaluation studies of the RRR approach have been conducted in primary schools in the UK (Covell & Howe, 2008, 2012). These studies have shown that learners in schools that have fully implemented the RRR approach:

- Have a better understanding of the nature of rights, and of the relationship between rights, respect and responsibilities
- Have a better understanding of the importance of respecting rights
- Have greater respect for the rights of others
- Have higher levels of enjoying school
- Are more likely to report that they have a rights-respecting, fair and caring school environment
- Are more likely to report that they have supportive and co-operative relationships with both peers and teachers in the school

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In 2005, the Australian Government set out its vision of Australian values (Commonwealth of Australia, 2005). These values included care, compassion, freedom, honesty, trustworthiness, integrity, respect, responsibility, tolerance and inclusion

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### Research on the Australian National Framework for Values Education

In 2005, the Australian Government set out its vision of Australian values (Commonwealth of Australia, 2005). These values included care, compassion, freedom, honesty, trustworthiness, integrity, respect, responsibility, tolerance and inclusion. The Government required these values to be made explicit, formally articulated in schools' mission statements, implemented in schools' ethos, and incorporated into all school policies and practices, including teaching programmes in relevant learning areas. Schools were also required to introduce these values to learners in an age-appropriate manner, and build partnerships with parents and caregivers and the local community in order to involve the local community in the development and teaching of the values.

An evaluation study of the effects of this programme was conducted in 316 Australian schools (Lovat & Hawkes, 2013; Lovat, 2017). The study revealed that:

- School ethos and school cohesion were improved and enhanced.
- Learner-teacher relationships were strengthened.
- Classroom climate became more respectful, focused and harmonious.
- Academic achievement improved.
- Learners' intrinsic motivation, self-efficacy, responsibility, reflectivity and autonomous learning were enhanced.
- Learners' co-operative activity,

behaviour and communication, relationships of care, trust, respect, courtesy and consideration (both between learners and between learners and teachers) were enhanced.

- Learners' empathy, acceptance of diversity and difference, connectedness, sense of belonging, and well-being were all enhanced.

### Research on UNICEF UK's Rights Respecting Schools Award

In 2004, UNICEF UK began its Rights Respecting Schools Award (RRSA). By 2019, there were more than 5,000 primary and secondary schools registered for the award in the UK. Like the RRR approach, the RRSA also puts the CRC at the heart of a school's ethos and culture. A rights-respecting school is defined by the RRSA as a community where children's rights are learned, taught, practised, respected, protected and promoted, using a whole-school approach. There are four overarching requirements for the award to be given to a school:

- Rights-respecting values must underpin leadership, management, policies and practice throughout the school.
- The whole school community must learn about the CRC, and use this shared understanding to work for global justice and sustainable living.
- The school must have a rights-respecting ethos in all aspects of school life.

- Children must be empowered to become active citizens and learners, so that every child has the right to say what they think in all matters affecting them and to have their views taken seriously, to play an active role in their own learning, and to speak and act for the rights of all to be respected locally and globally.

In 2007-2010, 31 primary and secondary schools that were participating in the scheme were evaluated (Sebba & Robinson, 2010). It was found that:

- Learners, teachers and governors in schools had extensive knowledge and understanding of the CRC, reflected in their use of rights-respecting language, attitudes and relationships.
- All 31 schools were characterised by positive relationships between learners, between teachers, and between learners and teachers
- Listening, respect and empathy were evident.
- There was evidence of increases in learners' participation in decision-making, especially involvement of school councils in teachers' appointments, evaluating teaching and learning, and the governance of the school.
- Learners knew how to go about making informed decisions and being active citizens.
- Learners made a positive contribution on local and global issues as a result of their increased awareness of the universality of

children's rights and the extent to which these are denied, and the learners became actively involved in political campaigns.

- Across all schools, there were uniformly positive attitudes to diversity.
- Learners from a range of ethnic, racial and religious backgrounds reported very positive attitudes of inclusivity within their schools.
- Learners challenged externally imposed stereotypes or prejudices.
- Nearly two thirds of the 31 schools had raised their overall attainment levels over the period 2007-2010.

### Conclusions

There is now a growing and substantial body of evidence about what works in values education. This includes

evidence from theoretically motivated studies based on Schwartz's model as well as evidence from studies that have directly examined the effects of using a whole-school approach in values education. The implications of these two lines of research are consistent and clear: values education is highly effective when it is delivered using a whole-school approach.

This is the reason why the Council of Europe's RFCDC argues that intercultural, citizenship and human rights education should use a whole-school approach – this is the optimal method for enhancing and promoting the three sets of values that lie at the very heart of intercultural, citizenship and human rights education. This is also the reason why there is a guidance document in the RFCDC (in Volume 3 of the published RFCDC) that

is specifically devoted to the issue of how schools can implement a whole-school approach.

**In conclusion**, to return to the title of this paper, the Council of Europe's proposal concerning how values education should be implemented is twofold: (i) values education should prioritise the three core sets of values that are described in the RFCDC (i.e., valuing human dignity and human rights; valuing cultural diversity; valuing democracy, justice, fairness equality and the rule of law); and (ii) these three sets of values should be implemented within schools using a whole-school approach.

### Acknowledgement

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# Exemples of reconciliation techniques



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**I**t happens so often that two or more parties (individuals, groups of people or population groups) have been living in a situation in which at least one of them did suffer, has felt put in a minor-position (see fig 1), in one way or another: war, maltreatment, neglect, oppression, persecution, exclusion, humiliation, and so much more.

And when afterwards those parties have to live again together or to deal with one another in some way, what should happen so that this can work in a humanly dignified and respectful way, thus in an as efficient as possible way?

We surely cannot change the past, we cannot make what happened did not. But what we can change is that the people who did feel put in a minor-position – and

still feel in this minor-position –, can get out of this position. We can make a transition from the Major-minor model to the Equivalent model (see fig 2). And we can do this from the individual level to the levels where many people are involved.

Often people tell to others who suffered and still feel in a minor-position that they should forget, that they just should put those pains in the past, that they should turn over a new leaf with the ones who did make them suffer. But as long as the minor-position is still there, this is not really possible. Out of this will come the mechanisms of escalation (revenge) or chain (taking it out on someone else) or internalization (bottling it up), with all the painful consequences for oneself and the environment.

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Reconciliation is a way to really get people out of their minor-position. It can happen in many different ways, depending of the situation, the capacities and strengths of the parties involved, the support from the environment

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### What is reconciliation?

Reconciliation is a way to really get people out of their minor-position. It can happen in many different ways, depending of the situation, the capacities and strengths of the parties involved, the support from the environment.

Let us call Y the person – or group – who felt put in a minor-position (who often is called the victim), and X the one who did put Y in a minor-position and so who did put him or herself in a Major-position (who often is called the aggressor).

I don't want to use the terms victim and aggressor, because in this way we put them automatically into the Major-minor model. In the Equivalent model, we consider them as two human beings, who did act with one another in such a way that they did or were put in those positions.

A reconciliation process can happen just with X and Y together. This is possible. But often there is a need for a mediator in Equivalency – or a team of mediators in Equivalency – to help the reconciliation process work, because of the amount and intensity of emotions involved, or because of

the lack of knowledge, techniques and experience in reconciliation of X and/or Y.

### Important steps in the process of reconciliation are:

1) The person Y should be able to express his or her feelings and emotions, and should feel listened to, heard and respected in those. Very important is that this communication happens with foundations (the tools of the Equivalent model) and not with arguments (the tools of the Major-minor model). Otherwise it will be much more difficult to be listened to, especially if it's person X who is the listener.

And it's just the best if the person who receives the communication of person Y is person X him- or herself.

2) The person X so should listen in an open, respectful and active way to the feelings and emotions of person Y, expressed with foundations. This means the person X listens to what were the effects in person Y of his or her acts. As foundations and not arguments are used, X doesn't feel attacked personally or judged. But of course this still doesn't mean this is

easy to do for X: facing him or herself with the consequences of his or her acts. Especially if X was not conscious these acts were hurting Y, and even more difficult: if X acted with good intentions.

3) After X has listened in this way, X can react, but without trying to justify or defend him- or herself. X can explain why he or she did act like this, how he or she did come to behave like this. And now Y listens in an open and respectful way. Y also can ask questions.

4) For Y, it can help a lot if X says sorry for what he or she did. Sorry that Y was hurt, and that he or she contributed to that. And this should not only happen with one simple word, but in a way that makes feel Y that X is really sorry, does regret Y suffered. This doesn't mean X is or was a bad one. It means that X acknowledges that Y suffered as a consequence of his or her acts.

5) On basis of these exchanges, a potential compensation can be considered, depending on the situation.

### Reconciliation between parents and adult children

In education, even with parents who have the best intentions with their children, it happens that parents put their children in a minor-position. Some of those situations will not be reminded by the children, but some others will be, still when they are adults. And some of those minor-positions can be very heavy for the young adults. Therefore it's important to use reconciliation to lighten or even get rid of these burdens, to be released.

### Reconciliation between former spouses or life partners

When spouses or life partners decide to separate, it's usually after a long escalation, composed of many sub-escalations. That means they did put one another in quite a lot of minor-positions. The pain of these minor-positions often remains very present, even after many years. And they cause reactions of revenge (further escalation), often at the expense of the children (the mechanism of the chain, see fig 1). Or there is a lot of bitterness (the mechanism of internalization).

Even if they cannot change all what happened and has been said and done, they can change the fact they still feel in minor-positions. They can have sessions together in which they talk in following way:

"I think I did hurt you when I did say... " or "... when I did do...". And then let the other one talk about this pain, without interrupting. Just listening. No justification. And be together in the sorrow. "I regret you were hurt when I did that. And I understand..."

"Are there still things you would like me to know, you would like to tell?" And then again just listen, with openness and respect. Or even repeat, so the other one is sure to have been understood well: "So you mean that you..."

"Are there things you would like me to say that would help you?"  
And they talk only with foundations, not arguments.

In this way each feels heard and accepted with his and her feelings, emotions, pain, suffering. And this by the person who was causing the pain. There is no comparison of who did suffer the most. It's impossible to compare pain.

In this way each is feeling gotten out of his/her minor-position. This will help a lot to continue in life, to rebuild life.

They even can do more: they can give positive affirmation to one another. There are always many positive things to say about someone. If we have the feeling there are none, then we should look better, and we'll see them. Sometimes we have to learn to see positive things in people, especially people we have (had) a difficult time with.

## Example of Alicia and her father

### THE STORY

During her whole childhood, Alicia has been afraid of her father. However he is a good man, having good intentions with his children, loving them, doing a lot for them. And it's not that he is beating his children. But the fact he can become very angry in an unexpected way, he can look in such a terrifying way and shout at the same time, makes that Alicia is sometimes very afraid of him, and in fact always, because she never knows and understands when he will become angry.

Now Alicia is in her late twenties, she is married and has a young child. One day, when she is visiting her father, he behaves in such a way that she becomes again afraid of him, like when she was a child. At some point she even fears that he is going to box her ears. Because of his way of behaving and talking loud.

She then thinks she doesn't want to continue in this way, she wants to work on the relationship with her father. She invites him to have some times together just him and her. She explains she needs to talk about some important items with him. He agrees. So they decide to go together to a quiete restaurant.

Her first question to him is: "I would like to know more about your education, how it was for you when you were a child."

He starts to tell, she asks more questions, she learns things about him she didn't know, things that surprise her. So they get to talk more and more first about him, then also about her childhood. In this way, along their regular times together, she gets to tell him she always has been afraid of him. He is very surprised. He never would have thought like that.

Progressively Alicia can tell him everything she needs to tell him, and far the most important, she feels very well listened to and accepted by her father. At some point, when he still is open to continue to talk in this way, she says she doesn't need more, she got everything she needed. And for him it's also O.K. not to continue to talk together in this way.

Afterwards, she feels what a huge gift she got from him through these conversations: she feels so much stronger, an enormous burden has fallen down from her shoulders, she feels released.

## DISCUSSION

Alicia was lucky: her father still was alive, and in good health. So she could have these conversations with him. He also was open for this process and strong enough to listen well and not to need to counter what Alicia was telling him. On the other hand Alicia started this early enough, she didn't wait until he had become too old. She also introduced the conversation in a not aggressive way, in an open way towards her father. She also talked with foundations, not with arguments. For instance she didn't say: "You were aggressive, you were shouting against us,..." (you-messages), but instead she used I-messages, like "I didn't understand why you were angry, I was afraid because I didn't expect it, I was afraid because it was so loud..." She also took care of the tone and the volume of her voice.

If we want to do this, like Alicia did, and we are afraid our parent will refuse to do it, then we should very carefully prepare ourselves how we shall explain to our parent what the process looks like, so that he or she wouldn't feel threatened. We also have to prepare ourselves very well, to introduce and to make the process concrete in the best possible way. Or perhaps we need a third party, a mediator in Equivalency, to support the process.

Sometimes people cannot do this anymore because their parent has passed away. Then it still can happen, in front of someone else, who can play the role of the parent in some way. Or they go to a therapist.

In the other direction, if we are the parent and we have adult children, it's so beautiful, it's one of the most precious gifts we can give them – especially for after we shall be gone –, at some point to ask them if there are things they want to tell us about situations where they did feel put in a minor-position by us. If they still remember when they are adults, that means they really felt in a deep minor-position. And so it will be so good if they can express their feelings and emotions about these situations, and feel heard and respected by us in them, and we don't try to justify or defend ourselves. We just listen and accept that's how they feel and felt.

## The transition from the daily/personal level to the higher/criminal level

Often we only think of reconciliation on the level of populations or nations (after a war, a genocide) or in the field of criminality (between a killer, a rapist, a violent person and his or her victim).

I think it's very important to also try out reconciliation on those more daily and personal levels so that we can experience ourselves what reconciliation is, that we should be aware what this means, how difficult it is to do. Otherwise we can have a wrong idea of what it is, and not appreciate when for instance a 'criminal' goes into a process of reconciliation with his victim. We could think this is too easy compared with spending time in prison. If we try out reconciliation ourselves, we'll see how hard it is to do, how it touches us and changes us in depth.

## Reconciliation on the level of populations

There have been several processes of reconciliation on a large scale. Probably the most famous one is the one set up and supported by the 'Truth and Reconciliation Commission' in South Africa. This was very original, renewing and revolutionary. This could happen thanks to the personalities of Nelson Mandela and Desmond Tutu, and also thanks to the unbedded mentality of forgiveness in Africa (Ubuntu). As a matter of fact, when we look at recordings of this process we can observe how, in general, it's more difficult for white people to listen in a respectful way to the other side and to forgive than for black people.

There have been many other processes and commissions of reconciliation on a large scale, or at least attempts, like in Rwanda, Chile, Colombia, and many other countries. To get an idea of how reconciliation can work on a larger scale, let us look at a concrete case: the situation between Palestinians and Israeli.

It can start with any set of two contradictory points of view they have, for instance the Palestinians: "We want Palestinian refugees to come back" and Israeli: "We don't want Palestinian refugees to come back".

Then they have to talk with foundations, not with arguments.<sup>1</sup>

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1. Foundations are completely different from arguments. They just are answers to the question why someone has his or her point of view. With foundations people don't try to be right and the other one wrong, they don't try to convince. There is no use of 'We have the right...' or 'According to International Law...' They cannot be argued against or judged, they are neither good nor bad. They just are. For more information about foundations, see [www.patpatfoort.be](http://www.patpatfoort.be).

They have to take the necessary time and space to listen to the foundations of one another, with openness and respect, without judging. And they shouldn't yet, during this communication, be thinking of a solution/solutions.

Creating a solution or solutions can be a next step. Anyway it's not part of this phase of communication, it shouldn't interfere, disturb in this phase. The foundations could be following:

<b>Palestinians: We want Palestinian refugees to come back</b>	<b>Israeli: We don't want Palestinian refugees to come back</b>
1. We feel we belong there (refugees)	1. We are afraid of Palestinians
2. We were born there (refugees)	2. We are afraid to loose our houses
3. We need to be re-united with our families and relatives and friends	3. We are afraid to loose our Holy places
4. We feel insecure living in other countries (refugees)	4. We feel threatened to our national identity
5. We find it difficult to make a living in other countries (refugees)	5. We feel invaded
6. We feel excluded from the society of the other countries (refugees)	6. We are afraid of being crushed by millions of Palestinians
7. We miss our families	7. In the past we have been hunted as Jews so many times
8. We feel helpless	8. We are terrified to be in this situation again
9. We feel sad that we are not able to practice our religion in the Holy Land (refugees)	9. We have no other place to go
10. We are afraid our nation is breaking apart	10. We are afraid not to have enough water for all people
11. We are worrying about our brothers and sisters who are refugees	11. We have the feeling that Jews would disappear as a nation
12. We feel frustrated and sad spending the holidays without our family members	12. We fear becoming the minority if Palestinian refugees return
13. We feel humiliated seeing our family members being treated as refugees in other countries	13. We fear anger and disease from returning refugees
14. I would feel so happy if my children would know their grand-parents and they could spend time together	14. We fear giving in to terrorism/invite more
15. I am afraid not to see my parents anymore before they die	15. We fear our country's economy will crash
16. I would feel so happy to have the chance to get to know my relatives, who I never met in my life	16. We fear losing support from the US

This is a non-provocative, non-aggressive, non-competitive way of communication. It's not accusative and not concentrating on the other's fault. It's using empathy, it's self-analysing and making us think. It can be a good start for a constructive approach.

### **The link between the level between populations and the personal level**

To close this short contribution on reconciliation, I would like to present a touching case that shows us/reminds us how situations on a larger scale and personal situations can be linked, can influence one another.

Here is the case of Aisha and Judith, who were friends before the war in Gaza (2008-2009). Friends of them made this exercise (of the two parallel lists of foundations) in January 2009, to try to help them.

Aisha: I don't want to be friends with you right now	Judith: I want to be friends with you right now
1. I am afraid to betray my country.	1. I feel lonely.
2. I am confused about Judith's political attitude.	2. I need and wish to have a good friend.
3. I am upset/indignated about this war.	3. I feel excluded/singled out.
4. I am so sorry for all those who have been killed.	4. I don't feel acknowledged in my political attitude/point of view.
5. I like Judith as human being, but right now it is very difficult for me to have positive feelings for her.	5. I am afraid for my country, my family.
6. I don't know what Judith is feeling right now.	6. I love my country and feel desperate that everybody is criticizing my country.
7. I am sad when Judith is defending this war.	7. It's important for me to be part of the good friendship between Aisha and her girl friend.
8. I do not feel understood (by Judith).	8. I feel bad that a war threatens this friendship.
9. I feel offended by her.	9. I am jealous of Aisha's former (Jewish) good friend in Jerusalem, I have the feeling I am not less than her.
10. I am afraid to be manipulated.	10. I like Aisha very much.
11. I feel helpless as I don't know where I am : friend vs political opponent.	11. I appreciate Aisha and also our personal and political discussions.
12. I feel abused as an alibi, a 'model-Palestinian'.	12. I need her recognition, because I feel that she is so important for my personal development.
13. I have a problem with the fact she doesn't talk about her feelings, what I feel as being closed.	13. I admire her strength and her openness.
14. I have the feeling she's questioning me the whole time.	14. I need the friction with her, between us.
15. Now I need support and no questioning.	15. I need this friendship in order to work on my inner conflicts.
16. I feel attacked/accused and obliged to justify myself.	16. I'm looking for getting stability from her.
17. I am desperate about a friend justifying all the killing of my people.	17. I have a bad conscience and find relief in the friendship with Aisha.
18. I need clarity and no ambiguity on what is happening inside of her head.	18. I feel torn apart and can lean myself against her.
19. I need a friend who goes together with me, in the same direction as me (a buddy).	19. I am ashamed because of my country and I am not able to admit it.
20. I need to have a 'heart-friend'.	20. I am ashamed because of my country and the friendship with Aisha helps me keeping my face/not losing my face.
21. At this moment I can't stand the tension in our relationship.	21. I need Aisha to balance my values.
22. At this moment I need space/distance.	

Communicating in this way with one another could help them to better understand themselves and the other, and not to judge. Important during that communication is not to expect any precise outcome or solution, but just to be careful of using foundations and no arguments, and to listen very carefully and to accept the other one as she is, with the feelings, emotions, needs, fears she has. No arguing in any way against what the

other one is saying, not immediately come up with solutions when she says a foundation of her.

If as many people as possible could put in practice this kind of reconciliation process on a personal level, this would make it more and more easy and realistic to do this on larger scales, and in this way to work in a very solid way towards peace.

# Overcoming inter-religious prejudice



■  
**JO MALONE**  
*Tony Blair Institute  
for Global Change*

Overcoming religious prejudice is really no different to overcoming any type of prejudice. We are talking about cultivating an attitude of openness; people being comfortable around difference, as opposed to continuing to close oneself from different beliefs, cultures, religions, afraid of what they do not understand.

But is this an impossible ask? It may be too much to ask of anyone, no matter how open-minded they are, to **overcome** their prejudices. Whether we like it or not, the prejudices and unconscious biases we carry around with us have been instilled in us since birth. We have been bombarded with images and narratives that shape how we see ourselves and others, we have grown up in societies with in-built structural discrimination, and we have learned to accept social norms that are built around favouring one group over another. Our prejudices are a part of our identities. At best, we can try to identify

what our prejudices are, how these are formed, own them, and try to compensate for them.

This understanding of identity and prejudice formation is an important component of the Generation Global approach to dialogue and intercultural connections. We know that the young people we engage in dialogue with one another need to have spent time understanding themselves as unique individuals and as members of certain social groups before they can engage meaningfully with others. If they can see themselves as unique individuals with complex and fluid identities, then they have a better chance of seeing others in this way. If not, we run risk of them seeing each other as belonging to homogeneous groups, feeding directly into stereotyping, doing more harm than good. This is why in our dialogues we stress using the 'I/me' perspective and avoiding 'we, us and them'.

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For over ten years, the Tony Blair Institute for Global Change (previously as the Tony Blair Faith Foundation) has invested in work which connects young people virtually in dialogue with one another. The objective is to equip young people with the knowledge, skills and confidence to engage in dialogue with those different to themselves

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For over ten years, the Tony Blair Institute for Global Change (previously as the Tony Blair Faith Foundation) has invested in work which connects young people virtually in dialogue with one another. The objective is to equip young people with the knowledge, skills and confidence to engage in dialogue with those different to themselves. This sits in the wider ambition of the Institute to equip leaders and governments for a global future, by shaping policy and providing practical support to build open, inclusive and prosperous societies.

### **What problem are we trying to solve?**

At this Fondazione Intercultura event, I have had the privilege of conversing with people from Argentina, Italy, Brazil, France, the Netherlands, Bosnia Herzegovina, The Netherlands and the UK. Every one of those conversations

has involved some discussion about the increasing polarisation of our communities. We all see this on a very local level, in the online space, nationally, and along religious and ethnic lines.

This increasing polarisation is evident in the rapid rise in reported hate crime incidents. In the United Kingdom there was a 40% increase in religiously motivated hate crime between 2017 and 2018<sup>1</sup>. Here in Europe, the European Agency for Fundamental Human Rights reported in their studies from 2012 and 2018 that ‘antisemitic harassment is so common that it becomes normalised’.<sup>2</sup>

“People face so much antisemitic abuse that some of the incidents they experience appear trivial to them. The normalisation of antisemitism is also evidenced by the wide range of perpetrators, which spans the entire

social and political spectrum.”<sup>3</sup>

Muslims face a similarly bleak situation with horrendous attacks on mosques in Christchurch, London and Oslo. Accompanying the physical violence is normalisation of anti-Muslim rhetoric in political discourse and the media across the globe, from Washington DC to New Delhi. In Generation Global, we frequently see and hear first-hand the damage this is doing to young Muslims. A frequent question we hear from young Muslims in Pakistan or the Middle East is, ‘do you think we are all terrorists?’

Added to this already bleak picture are the rising inter-religious tensions and violence that we see in almost every continent: Sunni set against Shia, liberal Christians against conservative Christians, Catholics against Protestants.

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1. <https://institute.global/news/designating-hate-new-policy-responses-stop-hate-crime>

2. <https://fra.europa.eu/en/publication/2019/antisemitism-overview-2008-2018>

3. <https://fra.europa.eu/en/publication/2018/2nd-survey-discrimination-hate-crime-against-jews>

However, you do not need to belong to a specific religious group to be a victim of religiously motivated hate or extremism. Some are caught in the cross-fire, for example, the victims of the Oak Creek attack on a Sikh temple in the US in 2012. Nor is it only the religious who are targets of this hate. Other marginalised groups find themselves singled out and targets of hate speech and attacks: the disabled, migrants, members of the LGBTQ community, Roma, indigenous groups, to name a few.

This is a centuries-old problem. Social psychologists tell us that there are innate behavioural reasons for us to fear those who are different to ourselves; in the past it was a way of protecting our tribe against those who might want to take our supplies or bring disease. But these innate behaviours have not been useful for people living in established societies for a long time. In the Twelfth Century Ibn Rushd (Averroes), commented that, *“Ignorance leads to fear, fear leads to hatred, and hatred leads to violence. This is the equation.”* Eight hundred years ago the problem and its cause were clear. The analysis stands today. To break the cycle, we need to start with tackling the ignorance.

### **Tackling Ignorance**

At the Institute, our projects focused on community cohesion have dialogue at their core. This is absolutely the heart and soul of our international education programme, Generation Global. Dialogue is also central to our work supporting religious leaders in Nigeria and Kenya, and it plays

a key role, alongside mentoring, in our Compass project which supports young women make positive academic and career choices in some of the most challenging boroughs in London. Our projects are laboratories where we experiment with different approaches, tools and methods. Consequently, monitoring, evaluation and learning plays a significant part in our work. We then go on to use what we learn to adapt projects, eventually sharing with governments and other actors in the field the emerging policy recommendations, to share with others who are doing similar work.

Generation Global marked its ten year anniversary this year. In that decade we have worked with over half a million young people between the ages of 12 and 17, across six continents. We help teachers to prepare their students for meaningful, rich encounters with those of different nationalities, cultures and beliefs. This includes a spectrum of religious and non-religious world views and beliefs, including some significant believers of faiths that do not make it to our Western list of the big six, like Jainism, Druze, and various indigenous and traditional communities, including Native American, Manipuri (North East India), Hazaras (Afghanistan and Pakistan) and Bedouin children (Israel and Jordan). Our dialogues are framed around the topics in our extensive curriculum, all of which are of concern to young people, such as climate change, community cohesion and tensions, hate speech, belief and freedom of expression, and the power of narratives, to name a few.

### **The pedagogical approach**

As I have said, dialogue is at the heart of our work. We know from social psychologists that contact theory works. But what type is best? What has most impact? Is contact alone enough to change attitudes and behaviours? In Generation Global, we believe that we need to encourage a step further than ‘encounter’ with difference: ‘engagement’ with difference. Not just to meet ‘the other’ but to have a dialogue with them that draws out similarities and differences and seeks to understand these. We want our dialogue participants to experience safe and brave spaces for engagement which is not afraid to move into more challenging and contentious areas. We want our participants to see the way to complex understanding of each other, rather than conflict.

To prepare for these deep engagements, teachers work through our key resource, the Essentials of Dialogue, with their students to prepare them with the five key skills of dialogue (see below). Teaching attitudes, competencies, values and skills is not like teaching how to do a quadratic equation. Not to say this is not important. Of course, it is. But it is not something you can deliver a lesson on. I have honestly seen teachers plan and deliver lessons on things like ‘empathy’, as if this is something that can be covered in a lesson once which leads to mastery. A little like Neo in The Matrix when he downloads martial arts: ‘I know Kung Fu’, ‘I know empathy’!

The challenge for us as educators is that these skills, values, attitudes, competencies all need to be defined, practiced, reflected on, and refined. They need to become a part of the classroom culture; they need to be embedded in whole school systems, not in one subject, not by one teacher, not in one lesson. Empathy, critical thinking, being dialogic must become 'ways of being'.

How do we make the case for these soft skills (we prefer the term 'power skills'), when most classrooms in the entire world are teaching to the test, and while most accountability for school leaders is on examination results which simply test knowledge recall?

### The toolkit

Our current offer includes teacher training, students' resources and facilitated virtual connections focused on our specific approach to dialogue. We use this approach to advise governments, other NGOs and networks of educational institutions on curriculum design.

Our methodology is centred on five key skills of dialogue, on which teacher training and classroom activities are based:

#### 1. Understanding Identity

Identities are fluid and complex. We need those entering dialogue to be able to explain their identities, personal and social, the groups to which they feel they belong, and how they are influenced by these groups with whom they are in dialogue. Participants need to be able to see 'the other' as a complex individual, rather than as belonging to a homogenous group. Working through our materials, students reflect not only on their identities and senses of belonging, but also on where they experience privilege and discrimination

the most, and the complex intersectionality between these experiences.

If we are to level the playing field for meaningful engagement, then this preparation work is crucial.

#### 2. Listening

Teachers, as with lots of people, confuse being quiet with listening. If a class is quiet, we might even be tempted to praise them for being good listeners. Schools are great at teaching young people to speak, but terrible at teaching them to listen. Listening is a skill that needs to be taught, learned and practiced. How do we learn to listen openly, attentively and responsively, rather than thinking about what we will say next? Listening is too often about us and not about them; in other words, we are not in the moment, not honouring what our interlocutors are trying to tell us, we are too focused on ourselves.

We find that young people fail to listen with empathy. Often a young person will share something extremely personal that may be the result of a traumatic experience in their lives. Our facilitators often have to come in and articulate appreciation of the bravery, honesty and vulnerability of the sharer, in the absence of such responses coming from students.

#### 3. Speaking, including authentic questioning

Around 40% of questions are statements in disguise and another 40% are loaded with assumptions. Only 20% of questions are grounded in genuine curiosity.<sup>4</sup> Anyone who really wants to take part in dialogue needs to learn how to ask and how to respond to, questions that are loaded with assumptions and judgements.

Identities are fluid and complex. We need those entering dialogue to be able to explain their identities, personal and social, the groups to which they feel they belong, and how they are influenced by these groups with whom they are in dialogue.

4. William Isaacs, *Dialogue and the Art of Thinking Together*

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We want to spread our educational approach with its emphasis on teaching about identities, on making classrooms less didactic and more dialogic, on developing critical thinking skills and on creating opportunities for people to engage with difference, to as many classrooms as possible

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In a video conference I facilitated a couple of years back, an Italian student asked his British counterparts, “isn’t it terrible that Muslim women are forced to cover their heads?” Here was a teaching moment in the dialogue for us to unpack the implicit assumptions and judgements in this question and to give an opportunity for the questioner to re-frame his question.

#### 4. Critical thinking

This is a competency that cuts across all of our work. All the other four skills involve thinking critically. Additionally, we need our young people to be able to critically analyse the information and narratives they receive to make sense of their communities and the wider world. We have resources that support teachers and their students in identifying where, how and when we receive our news, how (if) we test for accuracy, whether we live in an information bubble, and what our responsibilities are for sharing content. Accompanying this competency is an attitude, an attitude of openness: Am I okay with changing my opinions? Am I open to challenge? Am I okay with ambiguity? Do not underestimate how challenging this can be, especially for a teenager!

#### 5. Reflection

Dialogue is a reflective activity. Throughout the experience, not only at the end, the participants should be asking themselves, how do I feel about this? Is this new information

or different perspective changing how I view this issue or this person? Could I do anything to make the dialogue experience more powerful? These are not easy questions to ask of ourselves. Nor are they questions that are typically promoted in the classroom. During and at the end of a dialogue, the participants should be able to talk clearly about personal experience, describe how the dialogue has made them feel, summarise key learning points, acknowledge their curiosity, show thinking in new ways, and consider how the experience will impact on them.

#### The Challenge

We have ten years’ experience, a whole host of lessons learned. We know what can have positive impact. We have moved beyond proof of concept and we now have advice to offer, approaches to be adopted and adapted, and a programme that could be replicated. Our challenges now are around how we advocate effectively for this approach to education in a climate obsessed with ‘teaching to the test’. How we go to scale. How we reach those we need to the most (are we in danger of preaching to the converted?) How we can work to ensure that global education does not become a privilege in education for a select few; that ‘all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development

and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity...’ (SDG 4.7).

We are ambitious. We want to spread our educational approach with its emphasis on teaching about identities, on making classrooms less didactic and more dialogic, on developing critical thinking skills (including media and digital literacy) and on creating opportunities for people to engage with difference, to as many classrooms as possible. We cannot possibly connect every student in every classroom on our own. To have impact at scale we must focus on changing classroom and school cultures through policy change, training and working with partners.

As such, the Institute is convening organisations and governments to support a new Global Commitment for the promotion of tolerance and the prevention of violent extremism through education. The initiative seeks to ensure that the prevention of violent extremism through education is a priority issue on the global political agenda, and to set in motion the national education system reforms necessary to ensure all young people thrive in our diverse and evermore connected world and to enable the development of more open-minded and tolerant societies.



# Values and Knowledge Education: The VaKE Method



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Compelled to live and work intensively with hardly time to reflect, plunged into a societal, populist and discriminatory debate bred unceasingly by social media and politics, educators keep striving, helping students acquire solid value thinking in hyper-diverse multicultural societies. Such an effort is indeed fundamental because it may foster counter narratives that help confront *ethically* the complexity (Brossard Børhaug & Harnes, 2018, in press). In other words, learning to ask good questions, preserving curiosity and openness along the way when meeting otherness. Learning then becomes the ability to show constant curiosity towards the diversity of life - that is learning to be careful to details and keep afloat the willingness to know and care for the unknown (as the dictionary of etymology hints at in some of its occurrences). (<https://www.etymonline.com/search?q=curiosity>). However, it requires good didactical choices and

I suggest that the VaKE-method is one of these approaches that may promote these abilities when profound value conflicts shape current societies.

The call of the forum stated: “Much has been said about the knowledge, skills and attitudes that are needed for a successful intercultural experience. Less has been said about value learning and how it can be critical in an exchange program: for a real change of perspective on self and others»<sup>1</sup>. **Relevant questions were also asked:**

- Which positive values must support intercultural learning?
- Which [negative] values counteract intercultural learning and global citizenship?
- Which pedagogical processes help to instill positive values in a learning program?
- Which tools are more apt to achieve this end?<sup>2</sup>

1. (<http://www.fondazioneintercultura.org/en/Forum-on-intercultural-learning-and-exchange/Value-education-in-students'-exchange/>).

2. (<http://www.fondazioneintercultura.org/en/Forum-on-intercultural-learning-and-exchange/Value-education-in-students'-exchange/>).

The call and these related questions are broad and there are no definitive answers. That being said, what is *valuable* and what are good values in intercultural education? More generally, values can be considered as “material and immaterial objects or conditions that for a person or a group or the public are precious and vital to enhance or achieve” (Lingås, 2014: 108 cited in Brossard Børhaug & Harnes, in press). This common definition underlines the centrality of values in human life; however, it is not enough in itself to grasp what attitudes, knowledge and skills are valuable in conflictual multicultural societies. In the publication “Competences for democratic culture” (2016), the Council of Europe further defines values as general beliefs that individuals hold about the desirable goals which motivate action and are guiding principles. Furthermore, their normative prescriptive quality transcend specific actions and cultural contexts. Yet, they offer standards and criteria for the evaluation of specific actions, justifying thereby opinions, attitudes and behaviours; they invite to make decisions between alternatives and influence others<sup>3</sup> (p. 36). As such, values imply power relations and are deeply influential for individual and collective actions. Nevertheless, research on values education often shows that students are trained to elaborate knowledge but are not sufficiently trained to explore values (Weinberger et al, 2016). The Council of Europe itself also acknowledged this lack of focus; values are explicitly included in the revised model of intercultural competences in

order to promote a culture of democracy. The Council of Europe defines the following values as central to the development of intercultural competences: human dignity and human rights, cultural diversity, democracy, justice, fairness, equality and the rule of law<sup>4</sup> (p. 36-38).

This is a step in the good direction. Yet, how can we make such values impregnate educational practices and build up intercultural competences? I suggest that the VaKE method may contribute to specify democratic contents in intercultural education by working on moral dilemmas, i.e. cases with value conflicts impacting the multicultural society (for instance islamophobia, anti-Semitism, bilingual learning, religious clothing). Albeit the method does not prescribe specific values as such, it intends to make participants reflect on decision-making *per se*, i.e. why they stand for or against specified values, and how these values combined with good knowledge acquisition influence their decision (Patry et al, 2013).

Yet, promoting values education in intercultural education is complex. Often enough, educators “celebrate” cultural diversity bringing to the front the diversity of cultural differences and traditions, the richness and beauty to be found in all human societies. Paul Gorski (2008) is very critical toward a superficial understanding of intercultural learning. The value of intercultural education cannot lie in a celebration of diverse traditions because it implies a folklore that makes the inequity of the social order invisible. Thus, any

intercultural learning should question unfair hegemony and unequal concentrations of power. For Gorski, and I believe he is right, a key activity, and a *key value* for any intercultural education, is to decolonize teaching practices if we want them to be truly intercultural. It requires “not only subtle shifts in practice and personal relationships, but also important shifts of consciousness that prepare us to see and react to the socio-political contexts that so heavily influence education theory and practice.” (515). Such an endeavour is not easy because it implies to look critically at majority privileges, at how the majority group gets particular privileges just by being members of that group, not as a result of valuable actions (Brossard Børhaug & Harnes, 2018, in press). Thus, decolonizing education within multicultural societies implies renewed consciousness, uncomfortable shifts of consciousness in value conflicts where educators try to approach conflictual positions in a rational, open and peaceful way. We might not resolve value conflicts, but we still can learn a lot from these and learn about who we are and how to establish a fair intercultural dialogue with others by making the majority privilege visible and disclosing discriminatory practices in society. Jane Bennett argues that intercultural education is about suspending judgment on alternative cultural norms; recognizing ethnocentrism in goals, objectives, content, process and in group interaction; motivating learners based on their own values; and display cultural humility” (2012, p. 14). It encourages as such our readiness to

3. (<https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016806ccc07>)

4. (<https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016806ccc07>)

question well-established value-based certainties by bringing reason, emotion and creativity into play in order to reach new shared understandings. It also goes beyond negotiation and encompasses an open and respectful exchange of views between individuals and groups with different ethnic backgrounds based on mutual understanding and respect. (p. 14). Could the VaKE-method promote intercultural value education and give beneficial opportunities to intercultural dialogue?

**What is VaKE?** VaKE is the acronym for *Values and Knowledge Education*. It is a constructivist method that combines value education on a Kohlbergian base and knowledge acquisition on an inquiry-based learning pattern (Patry et al., 2007). Values and knowledge are not treated independently, as in traditional education (e.g., knowledge education in science classes, values in religion education and ethics), but related to each other in teaching. VaKE does not address specific values, but value argumentation *per se* and aims at helping participants to acquire critical distance to own value position. Traditional value education focusing only on transmitting values is not successful, as participants adopt their own particular values, not out of conviction but due to power structures. In contrast, Lawrence Kohlberg's tradition focuses on moral judgment, i.e. how people argue in favor or against specific values at lower levels (e.g. obedience) or higher levels (based on self-acclaimed universal principles). VaKE may substantially improve the culture of democracy with no trade-off regarding knowledge acquisition. The

main epistemological assumption is that there is no objective reality. Indeed, the individual's mental and physical condition, her personal history, previous knowledge and experiences inform her encounters with the outer world. As the individual develops her understanding of what she perceives as reality, cognitive structures grow and expand. However, good teaching should make the individual evaluate the viability of own reasoning in different ways, and with the VaKE-method, viability checks are made by reflecting critically on personal and peers' learning experiences, by looking for evidence-based knowledge, and by developing critical reflections and creating innovative assumptions based on possible alternatives (Weyringer et al., 2012). The individual's reflection/projection is developed ('what do I know now and need to know further in order to make an informed decision?'). An authentic collaboration with peers through negotiation and mediation is established, as well as reflective autonomy, self-regulation, responsibility, self-mediated learning, self-awareness of the participants. Based on dialogue opportunities, decisions, opposing arguments and values, role taking, and critical thinking—instead of imposing ready-made solutions—VaKE opts for an active stimulation of moral development where the open teaching scenario places the learner at the heart of the learning process. The method switches the teacher's traditional role from one of a knowledge transmitter to other positions such as a moderator and facilitator for learning (Weyringer et al., 2012).

VaKE is the acronym for Values and Knowledge Education. It is a constructivist method that combines value education on a Kohlbergian base and knowledge acquisition on an inquiry-based learning pattern

Substantial research has been done and more is under progress (e.g. VaKE book published in 2020 at Brill Publishers). VaKE has been developed by researchers of the University of Salzburg by the turn of the century (Patry et al., 2007; Patry et al, 2013). The method has been tested in many countries (Austria, Australia, Egypt, France, Germany, Greece, Israel, and Norway among others) at different educational levels: in regular schools from primary up to secondary school, at universities (e.g. teacher training) and in vocational schools (e.g. optometrist studies), in extracurricular education for gifted children, as well as refugee education in Austria. Different topics have been addressed through the method since discussions are always interdisciplinary. Concrete examples are science (nanotechnology, nuclear plants, gene technology, etc.), literature and history (literary pieces like dramas; specific historical events, e.g. the holocaust), environmental issues (consumerism, gas pipeline), humanitarian and societal issues (Red Cross, radio frequency

technology (RFID technology), hijab, fair trade, democracy). VaKE is adapted to the specific needs of a particular audience.

Three experiments of the VaKE method were presented at the 10th forum. First, its implementation at The Platon Youth forum in 2013 (Brossard Børhaug & Weyringer, 2018). No lecture is given at this one-week forum; participants learn to listen, discuss contradictory views, and vote on complex topics. Personal knowledge is constructed through different phases of discussion and information inquiries that foster insight into articulated arguments and personal values. The use of multiple languages stimulates spontaneous translation and creative solutions which overcome language barriers as well as promote better understanding of cultural diversity (Patry et al., 2010). In order to make dilemmas as realistic as possible for the young attendants, the dilemma story of a fictitious asylum seeker was presented to them: Leníne is a 25-year-old man from Nigeria who is home- and jobless in Austria. During the first days, the participants wondered why Leníne had ended up in such a difficult situation, and investigated his status as asylum seeker, as well as his educational and religious background. The discussion began with the participants' prior knowledge and examples were given related to debates in home countries about immigration and border control. The adolescents felt that their knowledge of migration was insufficient, although this topic was a key issue in their home countries. As they advanced through the week, the participants understood that there are no easy solutions for assisting migrants and many questions arose about the tension that exists between help-

ing one single migrant, like Leníne, or Africans in Africa through North-South cooperation. The group also discussed how structural discriminatory rules, everyday racism, and prejudices make immigrants' life conditions in Europe very difficult. The media's negative influence, a lack of ethical responsibility among European State leaders and individuals, and the role of the public and private sector (NGOs) were also key factors in the work of the participants. In the end, the students realized the multiple impediments that asylum seekers and refugees face in Europe, and developed an ethical reflection combining abstract democratic moral reflection with harsh reality. They also shifted their position during decision-making, from State's obligation to individuals' ethical responsibility. They became more critical to State legislation and provisions. "This is not a group that is coming to us, but single people; we all have a responsibility to help and give others a chance to have a better life" (one informant). This quote is evidence of a value position that has changed from national legislation to personal ethical responsibility (Brossard Børhaug & Weyringer, 2018).

The second example dealt with higher intercultural education in Norway. My colleague and I asked in our research project "what opportunities and challenges we experience when we use VaKE in order to promote intercultural education in groups where students mainly have cultural majority Norwegian background?" (Brossard Børhaug & Harnes, 2018, in press, in review). We found that many of our students had problems with making their own values explicit during and after a single VaKE-session. We also experienced

that it was easier to share knowledge than to initiate a discussion on values. One of the main reasons was that both our students and we were insufficiently prepared to talk about values (see also Patry et al., 2007; Weyringer et al., 2012). Another set of questions focused on the relevance of dilemma stories and what may characterise expedient *intercultural* value dilemmas. Indeed, the implementation of intercultural dilemma stories may not always lead to intercultural reflection as the teacher actively needs to relate it to the students' rather monocultural pre-knowledge. Our data also reveals that a great majority of the students experienced the dilemma as complex, and many enjoyed the intellectual challenge. However, working with dilemmas, values and knowledge implies that teacher support crucially needs to prevent low confidence in the students' professional capacity. Therefore, the conscious intercultural facilitator has to strike a balance between challenge and support provided to the students when they become aware of the complexity of situations in their future work. Teachers and students also became aware of the necessity to question majority privileges, disclosing thereby discriminatory practices in society and at school/university (in press).

At last, VaKE was also implemented in introductory classes for non-French speaking pupils (Brighenti & Brossard Børhaug, 2018, in review). The aim of this action research was to revive teaching practice in the larger French multicultural school context. The project intended as well to help these classes better integrate their school environment, because they often stand on the margins of ordinary teaching, as

“a special class for special pupils”. Teachers in this action research project created value dilemmas on cultural greeting traditions and on arranged/forced marriage. The project revealed that there is a lack of initial training for teachers in the field of moral education. The project showed the difficulty and insecurity in changing teaching practices (teachers were insecure when creating a dilemma and implementing it in class; for instance, they were afraid of discussing sensitive issues and of losing control of their class), and towards the change of teacher’s position from a traditional transmitter to a facilitator for learning. We also observed the teachers’ unease about the concepts of law, authority, and controversy on issues such as secularism (*laïcité*), and we reflected on the role of mentors during the whole project (Brighenti & Brossard Børhaug, in review).

In all, the different research projects show that it is important to create viable value dilemmas. Using the VaKE method implies that there is no quick fix, the story needs to be adapted to the specific learning context and to the groups’ needs as well, and personalised when contradicting values are at stake. The moral dilemma stories should promote contrasting positions promoting knowledge, moral and social viability checks and the teacher should not compel students to follow specific arguments (Brossard Børhaug & Harnes, in review). In conclusion, the VaKE method gives valuable opportunities to reflect on the value of intercultural teaching. If fundamentalists, fanatics and extremists do not experience dilemmas, we interculturalists do and ought to do so, if we want to decolonize superficial teaching about the multicultural society and disclose unfair social order.

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# Value education in students' exchange

## CONCLUSIONS



**MELISSA LILES**  
AFS Intercultural Programs

From its very origins in 1915 as a volunteer ambulance corps that rescued fallen World War I soldiers, bringing them to safety and medical help, **the imparting of values for “the respect for life, human dignity, and diversity of other peoples”** (Tawil & Cougoureux, 2013; Delors, 1998) **has been central** to the organization that was originally called American Ambulance Field Service and is today known as AFS Intercultural Programs.

In the 105 years that AFS has evolved from a humanitarian aid organization to a still volunteer-led education organization and movement that promotes peace and justice through intercultural learning exchanges and global citizenship programs in over 60 countries, the subject of values has inevitably been a touchstone.

It is our privilege and duty today in this Forum to advance the work of our predecessors. To do this, we are joined by fellow educators from around the world who share a vision and belief in the promise of intercultural understanding. Going beyond simply restating the noble values that drive our work, our charge is to determine how, practically, these values can be translated into learning activities for students involved in exchanges and other intercultural education activities. That is, we are asked to consider how we can best impart positive values so that they may become an everyday part of young people's lives, impacting them, their families, schools, and the greater communities in which they operate.

Against this backdrop and the wealth of discussions and examples shared during this Forum, **seven conclusions emerge in response to the guiding question: How might we ensure that pupils' exchanges**

*foster a real change of perspective and intercultural competence in such a way that values human rights, democratic participation and respect for differences?*

First, we must **demonstrate the relevance of our efforts by linking values education to the urgent issues of the day.** We must make clear that at the most fundamental level possible, learners' values impact their responses — or non-responses — to our shared challenges. Therefore, our charge is to show that making any sustainable progress towards resolving the imminent climate crisis or achieving any of the other high stakes United Nations global goals, requires that young people appreciate and work to uphold “human dignity and human rights; cultural diversity; and democracy, justice, equality, fairness and the rule of law,” which are the values outlined in the Council of Europe's Competences for Democratic Culture (Barrett, 2016).

Having established the importance and timeliness of values education, we **educators must address this topic holistically, strategically, and explicitly in our work.** We cannot simply look at this as an “add on” or optional component that may or may not be included in our programming. Rather, at their very cores, our offers and materials must fully and intentionally embrace the philosophy of influencing and imparting desired values. This aim should be explicit and reinforced in our communications and methods so that by design, we facilitate learning to this end. Lest we doubt the power of our intentions and consequent actions, examples such as the one shared by our colleague from Bosnia-Herzegovina of two culturally and physically divided schools existing under one roof, are a powerful reminder that



education is a tool that transmits and reinforces values. As educators, we determine if it is invoked as an instrument of peace that unites or, instead, is weaponized to sow dissent.

This makes it all the more incumbent upon us to take pains to constantly consider for whom we are doing this, in what contexts, and how we might most effectively reach learners. So a third consideration crucial to success is that of **actively, inclusively and iteratively involving all relevant stakeholders in the process of values education**. We can think of this being akin to the whole school approach to learning that considers not only traditional education stakeholders, but also the meaningful engagement of the wider community. In the case of pupil exchanges and other intercultural learning interventions, these use a combination of informal, non-formal, and formal learning methods to achieve intended outcomes. By its very design, this blended approach acknowledges that learning is collaborative and does not happen in a vacuum. Therefore we must consider both the actors and influences that, when welcomed, can help us meet our goals, as well as those that are likely to undermine or thwart our efforts if we fail to invite their active participation.

Among these stakeholders, there are two groups that we have given special attention to in our conversations at this Forum:

**First**, despite often being unacknowledged in education as such, media, particularly social media, are an especially pervasive and persuasive influencer of worldviews and

perspectives. We have an opportunity and responsibility to engage this powerful force to help us foster universal values. While we can already involve media in our programs as a learning channel (such as encouraging students to reflect online as a part of our activities, examining contemporary issues through the lens of social media, et cetera), an even bigger opportunity is to invite media into our discussions and to work with us collaboratively as partners who have an equally large stake in values education.

**Secondly**, an inclusive approach also means being learner-centric. This translates into both working with students with their own unique developmental positions as a starting point for learning, and giving them real agency in the values learning process. As for the former, we know that examining values is not the primary motivation that drives most pupils' decision to take part in an exchange. Yet despite this initial disinterest, learners frequently report that their experiences in our exchanges and other global competence programming transform how they view themselves, others and the world and issues around them. Well established research reveals that these transformations are all the deeper when pupils have an opportunity to chart their own goals (Dear-dorff, 2015) and reflect on their experiences with structured guidance (Paras et al, 2019; vande Berg et al, 2012; McAllister et al, 2006). In order to foster real change of perspective and deepen values education, then, we are tasked with meeting learners "where they are" when we first encounter them while simultaneously and appropriately challenging

Education is a tool that transmits and reinforces values. As educators, we determine if it is invoked as an instrument of peace that unites or, instead, is weaponized to sow dissent.

them to take ownership for their own values introspection and development.

We also know that deep learning and transformational results are more likely to occur when, in addition to engaging the wider community of learning stakeholders, we **design explicit, goal-based values education interventions, embed them into our programming, and use evidence-based methods and resources to support these.** In this Forum, we have had the opportunity to learn about such frameworks and tools including but not limited to the Equivalency-model (E-model) of nonviolent reconciliation shared by Pat Patfoort as a part of her MmE-model (2015); the Essentials of Dialogue programme from the Tony Blair Institute for Change; and the Values and Knowledge Education (VaKE) Method (Patry et al, 2007) presented by Frédérique Brossard.

Our fifth duty is twofold: In addition to adaptively implementing them in our own efforts, we must **also iterate, collect and disseminate these tools and others with our fellow intercultural educators and the greater network of education stakeholders.** Our discussions here make clear that ongoing collaboration and sharing is paramount, for in our work there is no monopoly to be gained by hiding these precious resources under a bushel. As ours is an inherently shared enterprise, we must make our approaches and materials easily accessible for wide use by others and welcome, too, their contributions if we are to achieve our aims.

Then, once this extensive groundwork has been laid, the next and perhaps most challenging of the steps we need to take is to **wait wisely.** We acknowledge that values education and, moreover, values learning is an ongoing process that cannot be time-stamped with concrete start and end dates. Rather, we must be patient yet also be persistent and consistent. As we wait, we must model the desired outcomes, encourage change, continue to be available to support learning in changing circumstances, and maintain the involvement of all stakeholders and influencers.

We can only know if our efforts to impart positive values are successful by evaluating what, if any, progress is made towards the desired outcomes. This seventh and final consideration, to **assess values development in pupils** and ex-

tended stakeholders is, admittedly, a sensitive one. Indeed, for constructs as intangible yet substantive as values and interrelated competencies, we should encourage ongoing debate and exploration about how to best measure change as well as causal and correlated factors. However, to assert our original premise: that our programs and activities can and must shape learners' appreciation for human rights, democratic participation and respect for differences, requires we be prepared to thoughtfully gauge if our educational approach—including the seven conclusions outlined in this essay—is effective and how it might become even moreso.

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**Bebbe Hron** is the Educational Programmes Manager at CISV International. Originally from Sweden, he has been at the CISV International headquarters in Newcastle, England, since 2007. He began his involvement in the organization as a child delegate and then later as a youth and adult volunteer. He has had the immense good fortune to participate in many educational programmes, and, after 13 years as staff, he still relishes the opportunity to work for something in which he genuinely believe.

**Marina Imperato** Since 2007 head teacher at secondary schools in Naples. Currently on duty at MIUR (Ministry of Education, University and Research) – General Directorate for the Educational Systems and the Assessment of National System. She works as a MIUR trainer and also for foundations and national/international school magazines, on themes regarding school policy, assessment, internationalization.

**Ulrich Kühnen** is currently the Program Chair of the MSc program in Psychology at Jacobs University. Since 2003 he is Professor of Psychology at Jacobs University Bremen and since 2007 he is also Principal Investigator and Chair of the thematic field "Changing Lives in Changing Socio-Cultural Contexts" of the Bremen International Graduate School of Social Sciences (BIGSSS). He studied Psychology at the Berlin University of Technology, from where he got a PhD in 1998. He had a post-doctoral position at the Culture & Cognition program at University of Michigan, USA in 1999-2000 and he was a Research Associate at Mannheim University in 2000-2003 from where he received his Habilitation.

**Ildikó Lázár** is senior lecturer at the Department of English Language Pedagogy of Eötvös Loránd University in Budapest. She has worked as a researcher, materials writer and trainer in Council of Europe, Comenius and Erasmus projects. She has published books and research articles on intercultural language teaching and teacher education with a special focus on online tools and ways to bring about change in teachers' beliefs and practices, especially in the field of education for democracy and intercultural competence development.

**Hye-Won Lee** is currently a researcher of the Korea Institute for Curriculum

and Evaluation (KICE). Her research interests include global competence policy and pedagogy, foreign language pedagogy (English language education), multicultural/ multilingual education, educational policy and national curriculum development, learning support for underachievers, and more.

**Melissa Liles** is Chief Global Engagement Officer of AFS Intercultural Programs. She is based in the head office in New York, where her task is to oversee AFS's education and visibility efforts worldwide. She directs AFS's global intercultural learning initiatives and outreach, working with expert academics and practitioners as well as AFS leaders in over 50 countries.

**Maria Cecilia Luise** is Associate Professor in Didactics of Modern Languages (L-LIN 02) at the Department of Modern Languages, Literatures, Communication and Teacher Education (DILL) at the University of Udine. She deals mainly with teaching of mother, foreign and second languages to students in the school age and in the third age; Italian L2 and foreign language teacher training; European language policies: the main focuses in this area are the early learning of foreign languages, the promotion of multilingualism in EU, the Lifelong language learning - from children to older adults. Since the early '90s she has done research, teacher training and planning of curriculum courses and seminars concerning foreign and second language teaching methodology in Italy and abroad, both in class and on line.

**Rosita Luminoso** is a teacher of Italian and Latin. Her main interests are related to students' motivation, inclusive teaching methods, and supporting multilingual classrooms and students with special needs. She's got a qualification in teaching Italian as a second and foreign language. For five years she was responsible for the exchange students in her school. She attended the local training organized in 2017-2018 within the Erasmus + project «No stereotypes for Equity and Inclusion» for pupils and teachers. As a member of the Internal Evaluation Team of her school she is currently engaged in monitoring the quality level and the development of education of the Institute. She is an Intercultura volunteer.

**Carlo Macale**, PhD, recently concluded a postdoctoral research on interreligious education at University of Rome "Tor Vergata" supported by Fondazione Intercultura. Currently he is a lecturer in intercultural education and he is coordinator in a professional training center for adolescents. In addition to intercultural education, his research areas include education and vocational training and theory of education.

**Jo Malone** is a Senior Education Adviser at the Tony Blair Institute where she has worked for over ten years on their flagship education programme, Generation Global. Jo joined the team when Generation Global was in its conceptual stage and has been instrumental in its design and development. Her current role is supporting projects and elements of the programme related to dialogue, specifically global dialogue through video conferences, which includes leading on the facilitation of these dialogues. She is the lead trainer for all video conference facilitators as well as being an established Generation Global educator trainer. Jo is author or co-author of many of the resources that Generation Global produces, including Difficult Dialogue. Additionally, she manages some high level stakeholder relationships including those with the Italian Ministry. Prior to joining TBI, Jo was for 14 years, a class teacher, a curriculum and pastoral manager in various state secondary schools in England, as well as working as a consultant for safeguarding projects and for examination boards. She has served as a Religious Education advisor in the UK, a member of the Religious Education Council of England and Wales, and a professional member of various educational bodies. She is a primary school governor.

**Juan Medici** is the current Executive Director of AFS for Argentina & Uruguay. He was an AFS participant back in 1991 to Australia. As part of his goals he is working to position AFS in these two countries as leader in intercultural learning / global competences for school students and teachers. In line with that they have been organizing for the second year in a row a global education symposium in order to create awareness in our society, especially governments, to invest in this field in order to provide more learning opportunities.

**Cristina Monfroni** a former AFS exchange student and a volunteer from Rovigo since 1998, covered various roles in her local chapter, where she is now the training coordinator. A degree holder as translator and interpreter currently works in the foreign department for an international company. She has previous working experiences mainly in the field of teaching languages to students and adults and in the planning and implementation of European projects.

**Joyce Monteiro** is Associate Programme Specialist in the Intercultural Dialogue Section of the Sector of Social and Human Sciences and assists in the implementation of the UNESCO programme related to the promotion of the International Decade for the Rapprochement of Cultures (2013-2022); the Programme of Action for a Culture of Peace and Non-Violence; and the United Nations 2030 Agenda for Sustainable Development. Prior to her current appointment, Ms Monteiro served as Associate Communication Officer in the Office of the Director-General of UNESCO. During this period, she contributed to the communication strategy of the Director-General, in particular as related to global citizenship education and the prevention of violent extremism. She spent over six years as a lecturer at universities in Brazil before joining UNESCO in 2007. Ms Monteiro holds a bachelor's degree in Political Science, a master's degree in Sociology, both from UNICAMP, and a doctorate in International Relations from the Pontifícia Universidade Católica do Rio de Janeiro.

**Tarek Mostafa** is a Policy Analyst in the OECD Directorate for Education and Skills. Before joining the OECD, Tarek was a Senior Research Associate at University College London. His research spanned education policy, equity and inclusion, the assessment of educational performance and quantitative and survey methods. At the OECD, Tarek carried-out work on teacher job satisfaction and on science teaching strategies using PISA 2015 data and led the development of the PISA 2021 ICT framework and questionnaire. Currently, Tarek is the lead analyst working on the 2018 PISA Global competence report to be published in late 2020.

**Hela Nafti** is currently a consultant in education and has worked as a pedagogic inspector in secondary education, training teachers, developing curricula and co-writing textbooks. For more than a decade, Hela Nafti has been involved in global citizenship education activities, through online exchanges and projects with the objective of achieving quality education, improving understanding between communities and fostering the values of tolerance, peace and democracy. She is iEARN (international Education and Resource Network,) country coordinator for Tunisia, Executive Director of TEARN, (Tunisian Education and Resource Network,) and currently serves on the iEARN Executive Council. She is president of La Ligue Tunisienne de l'Education and member of Solidarité Laïque Tunisie.

**Eliana Papes** is the current Chairperson for AFS Argentina & Uruguay. She is an English teacher interested in intercultural education.

**Alessandra Passerini** holds Master Degrees in Mediation/ADR (University of Siena) and in Peacekeeping and Security studies (University of Roma Tre); Degree in Law (University of Rome La Sapienza). Professionally she is a trainer in negotiation and mediation, a mediator and a lawyer. She is also author of several articles on negotiation and mediation and co-author of a book on mediation. She has over 16 years experience in conflict management, negotiation and mediation; 30 years in the legal field.

**Pat Patfoort**, since half a century, devotes herself to Prevention, Non violent Management and Transformation of Conflicts. She does this through seminars and workshops, lectures, mediations, writing books and articles (see [www.patpatfoort.be](http://www.patpatfoort.be)). All those years she practised all around the world on all levels, starting from relationships with babies to inter-ethnic conflicts or conflicts between groups of populations. She is married, mother of two and grand-mother of four.”

**Federica Piron** is genuinely interested in understanding and estimating the social impact of public policies and projects, she works as Evaluation Officer at Human Foundation where she carries out impact evaluations for Third Sector organisations and design M&E systems for impact investing initiatives. She graduated with a MSc in Political Science, she is familiar with social policies, poverty and inequality research topics, and applied research mixed methods.

**Roberto Ruffino** is the Secretary-General of the Intercultura Foundation and the Honorary Chairperson of EFIL, the European Federation for Intercultural Learning. In assigning him an honorary doctor degree in Education Sciences, the University of Padua defined him “an entrepreneurial leader in the field of intercultural education, which he has contributed to introduce into the schools of Italy”.

**Massimiliano Tarozzi** is Co-Director of the Development Education Research Centre at UCL – Institute of Education. He also teaches global citizenship education at the University of Bologna. In the same university he is Founding Director of the International Research Centre on Global Citizenship Education. He has extensively published on the topics of global citizenship education, intercultural and social justice education; his works include Global Citizenship Education and the Crises of Multiculturalism, co-authored with C. A. Torres.

**Tamara Thorpe** has been dedicated volunteer with CISV since 2003, serving on local, national, and international teams to help CISV achieve its mission. Since 2008, she has focused her contributions on CISV’s international evaluation and educational programmes committees, helping the organization develop new educational content and evaluation tools. Tamara earned her MA in Leadership and Training from Royal Roads University in British Columbia, Canada and is a published author and researcher on the topics of leadership and cultural competence. She is a recognized thought-leader in leadership and generational differences and has been a guest expert on the top podcasts, blogs and radio shows. Tamara is also a dynamic speaker in high demand who has delivered key notes at conferences across the globe, and has delivered an inspiring TEDxABQ talk, sharing the unique and complex journey of entrepreneurship. Additionally, Tamara is the Team Lead for SIETAR Ireland, and the President of SIETAR Europa, associations that encourage the development intercultural relations and competence

**Hung Truong** joined The University of Newcastle, Australia in August 2017 as Head of International Student Recruitment. At the University, Hung has been advancing the institution’s student mobility strategies. He has nearly 20

years of management experience in international education. Prior to joining UON, Hung was the Executive Director at AFS Intercultural Exchanges Hong Kong. At AFS, Hung led an organization that offers Hong Kong’s first and longest-running youth exchange program. From 2008 to 2013, Hung was the Senior Manager of International Affairs at The Hong Kong Polytechnic University (PolyU). At PolyU he led and executed PolyU’s student mobility and internationalization strategies. Between 2000 and 2008 Hung was the founding Country Manager of EF Education First, Vietnam and Recruitment Director of EF Education First, Asia. At EF, Hung advanced the organization’s presence in Vietnam and beyond. Hung earned his B.A. in Economics (Honours) at Carleton University, Canada.

**Barry van Driel** is senior staff member of the Anne Frank House, where he is responsible for teacher training and curriculum development for more than a decade. Barry has been the Editor in Chief of the international academic journal Intercultural Education <http://www.tandf.co.uk/journals/titles/14675986.asp> since 2000 and is presently President of the International Association for Intercultural Education (IAIE). He has served as senior education consultant to the Office for Democratic Institutions and Human Rights (ODIHR) in Warsaw as well as a consultant the FRA (Fundamental Rights Agency). He serves as a consultant to the European Commission in multiple capacities. He was lead author of the 2015 NESET II report entitled “Education Policies and Practices to Foster Tolerance, Respect for Diversity and Civic Responsibility for Children and Young People in the EU.” He was team leader for a European Commission initiated project mapping how Initial Teacher Education Institutions prepare future teachers to work in diverse classrooms, and is also expert consultant for the European Commission ET2020 Working Group on Promoting Citizenship and the Common Values of Freedom, Tolerance and Non-Discrimination through Education. Since 2010 he has been a jury member of the prestigious UNAOC-BMW Intercultural Innovation awards and has been chair of the jury since 2013. He has just completed a chapter on combating media disinformation and fake news through education, for a European Commission report on media literacy.

**Yi’an Wang** is Professor and Vice Dean of the School of Foreign Languages at Hangzhou Dianzi University in PR China. He holds a PhD in Intercultural Communication from Shanghai International Studies University in China. His research interest focuses on intercultural competence development and assessment and its application in different contexts, intercultural adjustment, and intercultural training.

**Robin Weber** has been in the field of international educational exchange for over 20 years, holding positions in outbound and inbound admissions, international program development and intercultural education. She is currently the Senior Director of Risk Management, Compliance and Intercultural Education for AFS-USA.

**Emma Zanoli** holds a Bachelor’s Degree in American and German Studies from Ca’ Foscari University (Venice), with a focus on linguistics and didactics. The results of her undergraduate experimental thesis will soon be presented at a couple of conferences throughout Europe. She took part in various CISV youth camps during her early teenage years, she was later an AFS exchange student in Brazil in 2014-15 and a host sister several times. She has been an active Intercultura volunteer since 2015, helping out in the local chapters of Ferrara, Venezia and Trento. She is currently a master’s student of Cognitive Science at the University of Trento.

"Chi è chiuso nella gabbia  
di una sola cultura, la  
propria, è in guerra col  
mondo e non lo sa"

*Robert Hanvey*





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## Intercultura

Incontri che cambiano il mondo. Dal 1955

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