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Keynote speech

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Title of presentation: «Interculturality and Diversity in Modern era: A Critical eye. Emphasis on educational issues»

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Societal Changes and New Educational Needs in Modern Era

1. Migration, globalization and geo-political changes in the European atlas are challenging 'national identities' and create new needs and demands for national educational systems.
2. Nation-state no longer serves as the sole criterion for civic participation and identity formation.
3. Nation-state no longer has influential power on the design and implementation of national policies.

Societal Changes and New Educational Needs in Modern Era

4. During the last two decades, there is an increasing involvement of European Union (EU) institutions and organizations in the national educational issues.
5. This is called “promotion of European citizenship and identity”.
6. In addition, migrants’ presence at new reception countries (such as: Greece, Portugal, Spain), migrant children's participation at national educational systems create pressures for new migration inclusive policies and for integrative schooling systems.

Societal Changes and New Educational Needs in Modern Era

7. EU Institutions (i.e. Council of Ministers of Education, European Commission, UNESCO, Council of Europe, OECD) play an important role in the implementation of educational policies.
8. The internationalization of educational systems is supported through exchange programmes between Universities and schools (e.g. Socrates/Erasmus, Lingua, Gruntvig).

Societal Changes and New Educational Needs in Modern Era

9. 1997 onwards (CoE): *Education for Democratic Citizenship Programme*. Attempts to: *identify the **values and skills** individuals require in order to become participating citizens, how they can acquire these skills and how they can learn to pass them on to others. Also, to identify the basic skills required to practice democracy in European societies.*
10. CoE Ministers of Education, 2006: agreed on 8 key competences that national education systems should incorporate in their programmes (e.g. migrant pupils languages and civic knowledge).

2. **Multiculturality/Interculturality**

1. Migration flows across Europe since World War II, the fall of Berlin wall and the collapse of former Soviet Union countries have challenged national identities.
2. As a result, these migration flows are reflected at social level, creating a 'multicultural mosaic/puzzle'.
3. In addition, the autonomy of social and educational policies, at national level, is gradually replaced by EU intervening policies.
4. European political agendas call for changes in the name of 'multicultural' or 'intercultural' initiatives.

2. **Multiculturalism/Interculturalism**

5. In the European context, *multiculturalism* describes the existence of different cultures within a society.

Interculturalism is the ultimate aim: i.e. the co-existence, the reciprocal influence, the mutual understanding, interaction and peaceful existence amongst different cultures.

6. Recently, a hot-issue in Europe is the political debate about the social rights of migrants (e.g. in France and Germany) and the provision of citizenship status to legal migrants and their children in some European countries (e.g. in Greece in 2010).

7. At educational level, interculturalism calls for the transformation of nation-centered and Eurocentric curricula into integrative educational approaches, addressed to all pupils.

4. Critical reflections: New dimensions in Education

1. In praxis, European countries implement different policies addressed to migrant pupils.
2. Some countries provide additional educational measures which promote teaching and learning of migrant pupils' first language (i.e. mother tongue), either within the school programme or after the school's programme.
3. Other countries, give emphasis on 'teaching and learning of the language of the reception country as a second language' to migrant pupils.
4. The question is, briefly, in simple words: : *Which policy is best to follow?*

4. Critical reflections: New dimensions in Education

5. Until now, educational reality has shown that: Poor countries (such as Greece), are difficult to follow real intercultural measures because of the additional cost of such provisions.
6. However, the collaboration between educational systems, i.e. countries of origin of migrants with reception/host countries could be implemented with success.
7. In other words, countries of origin could recruit teachers coming from migrant/minorities to reception countries, through *teacher exchange programmes*.

4. Critical reflections: New dimensions in Education

8. In addition, special programmes for teaching the official language of the host country to migrant pupils, with a special methodology and additional learning support, could help migrant pupils to enhance their school attainments, contributes in their social integration and raises their self-esteem.
9. Concluding: If the target is to integrate (not assimilate) migrant pupils within national educational systems, with respect to their personal, cultural identity and language, then, both the aforementioned educational measures are important.
10. In other words, a joint combination of *educational programmes* and practices which promote both migrants' first language and the official language of the host country.

5. Final reflections: Constructing the new type of citizen

1. Citizenship is a political notion deriving from people's relationship to the state.
2. Nowadays, many countries offer some form of *dual citizenship*.
3. This shift has been associated with migration flows, democratization, globalization and European integration issues.
4. The question, here, is: To which extent is feasible for nation-states to go beyond their nation-state policies to a *cosmopolitan type of citizenship*?

5. Final reflections: Constructing the new type of citizen

5. The new societal situation, reflected at social and educational level, shows that national educational systems are at stake, more than ever before.
6. Countries are moving towards the construction of a new type of citizen: *homo inter-culturicus*. This type of man preserves his own identity or identities, at the same time is flexible to interact with other people, and 'transform' his very personal identity and existence.
7. Nowadays, more than ever in the mankind history, global stability, peace maintenance and social co-existence should be the fundamental axes that politicians should respect and take into consideration to design and implement their transnational policies.



Thank you!

**Greetings from Athens,
I wish I was there!**

**Hope to see you at IAIE's
International Conference
in hot Veracruz in 2011!**

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