

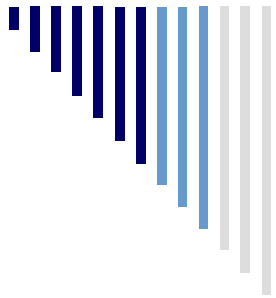


INTERCULTURAL COMPETENCE FOR PROFESSIONAL DEVELOPMENT

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ICOPROMO: Intercultural Competence for Professional Mobility

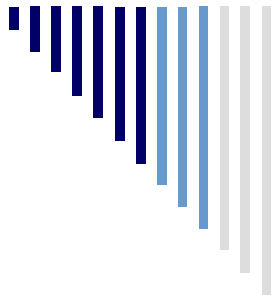
- Leonardo da Vinci Programme (European Union)
2003-2006
- Medium-term programme 2004-2007 (European
Centre for Modern Languages)



PARTNERS

MANAGEMENT AND DEVELOPMENT TEAM

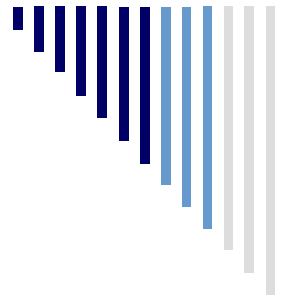
- Centro de Estudos Sociais, Univ. of Coimbra, Portugal (coordinator);
 - Abteilung für Fachsprachen, Johannes Kepler Univ., Linz, Austria;
 - Departamento de Filología Inglesa, Univ. de Jaén, Spain;
 - Anglia Ruskin University, Great Britain
-



PARTNERS

ADVISORY/CONSULTATIVE GROUP.

- Centro de estudos e Formação Autárquica (Portugal);
 - International Management Education (Finland);
 - Siemens (Austria).
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Objectives

- The ICOPROMO project aims to promote social dialogue in vocational training by raising intercultural awareness, by stimulating intercultural respectful dialogue, by developing mediation skills, by attempting to remove all forms of discrimination and inequality based on cultural misunderstanding and devaluation, by fighting against exclusion, racism and xenophobia.
 - This proposal aims to combine goals related to professional training and the strengthening of competitiveness with goals that are related to active citizenship and the promotion of social groups who are discriminated against for cultural reasons;
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Approaches

- - It identifies and recognises non-formal learning (cross-cultural experience) and uses it as the basis for formal education and further improvement;
 - - It promotes life-long and distance learning;
 - - It develops a critical cultural awareness of both native and foreign cultures;
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IMPACT

Short Term:

Target groups will:

- Question themselves about the assumptions, generalizations, stereotypes and attitudes that have been guiding their behaviours;
 - Find new solutions to problems they have encountered previously;
 - Develop a critical approach to intercultural contact, cooperation and learning.
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IMPACT

□ Long term

Modules aim to:

- Prepare a workforce that is ready to transform the potential for intercultural misunderstandings and conflicts in social and professional contexts into productive and creative dynamics;
 - Provide some recommendations, guidelines and necessary tools in order to stimulate the development of personal and professional skills that will widen job opportunities and expand employer institutions' activities.
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BLACK IS NOT WHITE

**Who/What
I am**

**Who/What
I am not**



BLACK IS NOT WHITE

- « Contamination is always at work in establishing the sequence of oppositions that shape our political imaginary as well as our identities, collective and individual ones. Our idea of being a man implies the sense of not being a woman; our sense of belonging to the West, to civilization, to democracy, depends on acknowledging at the same time that we are not Eastern, savage or politically irrational and unruly. The determination of these “positive” identities relies therefore on the simultaneous production of a set of oppositional concepts. The emergence of these “positive” identities to which we lay claim involves an operation of what Derrida terms “violence”; it is based on the suppression and denigration of one set of terms for the sake of the elevation of the other. But this mechanism also involves another type of suppression – a “forgetting” of the fact that our own identity and sense of belonging is premised on a lack, on not being somebody else, but also, perhaps, on simultaneously desiring that otherness which we do not have or maybe even comprehend, but which we attempt to make fit into our own conceptual spectrum. »[\[1\]](#)

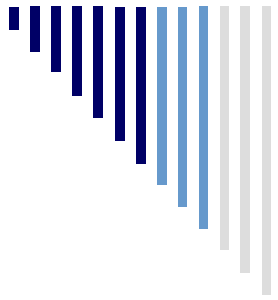
□

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- [\[1\]](#) ZYLINSKA, Joanna (2005) the ethics of cultural studies, New York: continuum



MODEL MINORITIES

- What sort of reactions can a member of a so-called ‘model minority’ cause among the members of the host society (your national context), if:**
 - s/he starts working in a business and unlike her/his colleagues s/he is always very punctual and only talks about work during working hours;**
 - s/he starts working for an NGO or a governmental social service where s/he has to deal mainly with other minority communities, which are generally viewed as ‘problem minorities’;**
 - s/he is somehow representing her/his host country internationally (has obtained nationality status) either as a football player or as a delegate in an international organisation and stands out from the group;**
 - s/he starts his/her own business and employs members of the host society;**
 - s/he starts working as a doctor in a local health centre.**
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MODEL MINORITIES

*the workplace as a venue of communication
simply changes the location of the interaction, not
the predispositions and stereotypes that human
beings bring to the situation*

(Asante and Davis, 1989: 376)



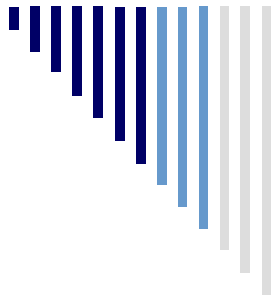
CULTURAL SUPERIORITY COMPLEX

- EU citizens share more of a common “language”. What I mean is that when an Austrian speaks with a Frenchman, an Englishman or an Italian, they speak more of a common language than an Englishman speaking with a Russian or someone from Georgia (Russia). This makes it easier to cooperate because the differences in mentality are substantially greater in the second setting. I know this also from the UN, where there is a much greater cultural spread as there are also many people from central Africa, from India and from non-European, clearly non-European states. This is when the problems become even more significant. If, for instance, a team works with a Police Officer from the United States or Germany and some of the team members are from the Central African Republic, there is major abrasion because they do not share a common language.
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CULTURAL SUPERIORITY COMPLEX

- The point is simply, that intercultural communication between Northwest Europeans, that is Germans, English, French, Austrians, Dutch, Belgians, Swedes, Norwegians and Finns, is much easier. Everything that lays more in the south makes it more difficult. Greeks, by Golly. Italians, My Goodness. I would say, there are really informal elites that come from North-western Europe, America and Canada. I would really use the word “informal elites”. This has to do with linguistic competence but also with the way, they approach issues and problems. Of course, our whole organisation is strongly influenced by Northwest European and North Atlantic cultures and this is the same for companies.
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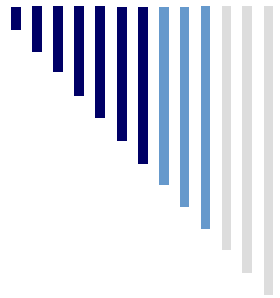


INTERACT: INTERCULTURAL ACTIVE CITIZENSHIP EDUCATION

Sixth Framework Programme, European Commission Research

Fundação Calouste Gulbenkian

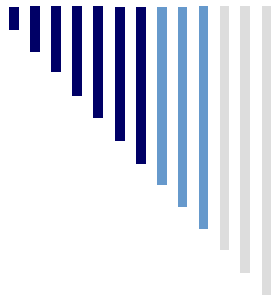
www.ces.uc.pt/interact



National Documents

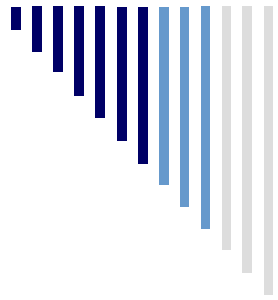
PORTUGAL

- (1974) – Democratic Regime (Carnation Revolution);
 - (1986) – joins the European Union;
 - (1986) – “**access to education and culture** to all Portuguese children” (*Framework Law on the Educational System*);
 - “Portuguese cultural values” (Secondary Education);
 - (1989) – Social and Personal Education (interdisciplinary, non-curricular area of education);
 - (1991) – **Multicultural Education** » Department *Entreculturas* at the Ministry of Education;
 - **European citizenship** » School Exchange Programme;
 - (1993) – Intercultural Education Project (immigrants and ethnic min.)
 - (1995) - - **Intercultural Competencies** (New national syllabi in Foreign Languages)
 - (1997) – Flexible Management of the Curriculum (Basic Education);
 - (2001) – **Civic Education** (subject in Basic Education);
 - **Citizenship Education** (across the curriculum in Second. Educ.).
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Interviews PORTUGAL

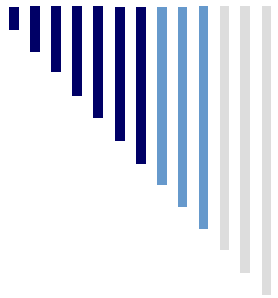
- “I was very aware of the issues of **interculturality**, **multiculturalism** and multilingualism because I had spent many years in a school with these, with these problems.” (B)
 - “Because **multiculturalism**, thus defined, emerges mainly from, not so much from the need for everyone to be open to the **intercultural** dimension, but more from the understanding that there is a community ...” (E)
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Interviews

PORTUGAL

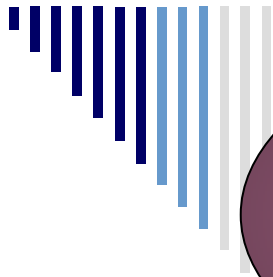
- “... in fact, Portugal was ahead of any other country with the Entreculturas ... and no other country has it and at the time there were even many other countries which sent over delegations ...” (W)
 - “The idea of **inter-culturality** is a broader idea, as you know. It does not have to be closely tied to an inter-ethnic issue; inter-culturality is broader than **inter-ethnicity**; they are two issues which have different scopes and one is more recent than the other.” (W)
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Interviews

PORTUGAL

- “ ... how you get a system to promote **intercultural competencies** in all schools and particularly those schools where there aren't minority students, in Campo de Ourique, in the Foz do Douro, ...” (W)
 - “... **intercultural dialogue** is only possible on the basis of a sound knowledge of one's culture and a solid cultural identification; in other words, no one can create good cultural dialogue to follow another person's heroism.” (W)
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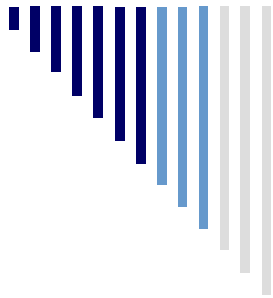
Democratic Education

Human Rights Education

Multicultural Education

Intercultural Education



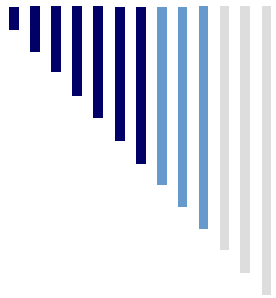


ASSIMILATION

INTEGRATION

PARTICIPATION





Guilherme, M. (2006) Is there a role for Critical Pedagogy in Language/Culture Studies?

An interview with Henry A. Giroux. *Language and Intercultural Communication*, 6: 2, 163-175

- **MG: What specific capacities does this new cosmopolitan citizen need to develop?**

HG: ... Clearly, citizenship as a form of empowerment means acquiring the skills that enable one to critically examine history, and resuscitate those dangerous memories in which knowledge both expands the possibilities for self-knowledge and critical and social agency. Knowledge cannot be only indigenous to be empowering. Individuals must also have some distance from the knowledge of their birth, origins, and specificity of place. This suggests appropriating those knowledges that emerge through dispersal, travel, border crossings, diaspora, and through global communications. A cosmopolitan notion of citizenship must recognize the importance of dissent and a culture of questioning to any global concept of democracy. The global public sphere must be a place where authority can be questioned, power held accountable, and dissent seen as having a positive value.
