Final Report

The 2nd Alexandria Education Convention

"Education for Intercultural Citizenship in the Euro-Mediterranean"

16,17,18 December 2012

The Swedish Institute, Alexandria, Egypt

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I PRESENTATION, OBJECTIVES AND PARTICIPANTS

I - 1 Presentation

In line with the mission of the Anna Lindh Foundation and the Swedish Institute Alexandria to promote intercultural dialogue among the people of the Euro-Mediterranean region the two institutions established a partnership for the organisation of an annual education convention in Alexandria. The first Alexandria Education Convention took place in October 2011 and on the basis of its main recommendations, the Second Alexandria Education Convention was organized from 16 to 18 December 2012 on the theme "Education for Intercultural Citizenship in the Euromed region".

The overall aim was to launch a consultation process with educators from the Euro-Mediterranean region for the development of a programme on Intercultural Citizenship Education and the production of a learning resource in this field addressed to the formal and non-formal education sectors.

The handbook is conceived as a tool providing theoretical knowledge and practical examples to promote and raise the awareness of universal values of human rights, democracy and the rights and responsibilities as citizens; increase democratic attitudes, skills, participation and intercultural citizenship within the Euromed societies; increase and promote a pluralistic understanding and approach in the formal, non-formal and informal education in the Euromed region.

The handbook is being developed by a core group of co-authors and on the basis of a participatory methodology centred on the involvement of the final users since the early stages of the development process.

Participants were invited to share their perspectives and their expertise on Intercultural Citizenship Education. With this focus, the Convention comprised of a number of discussions during working group sessions which provided space for in-depth discussions on the definition of the concepts, lessons learnt and on the needs and challenges of Intercultural Citizenship Education as well as plenary sessions during which participants had the possibility to share their activities, experiences and perspectives with the whole group.

A clear definition of the focus of the three main thematic chapters of the education handbook emerged according to the following headings: "Education for pro-active citizenship"; Education through and for change" and "Embracing diversity".

I - 2 Objectives

The main objective of the Second Alexandria Education Convention was to gather feedback and contributions by educators in the formal and non-formal education sector on the development of a handbook on Intercultural Citizenship Education for the Euro-Mediterranean region.

The discussions, exchange of experiences and analyses of participants were channelled towards:

1) Concept and definition of the 3 thematic chapters currently under development by the core group of education experts.

2) Presentation of Case-stories of the learning components by participants.

3) What is unique about intercultural Citizenship Education; teaching challenges and learning opportunities.

4) The development of an online portal to compliment the handbook on ICE.

5) The next steps in the programme and opportunities for participants' contribution to handbook in terms of case stories and relevant experience.
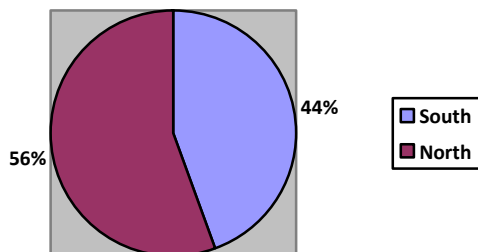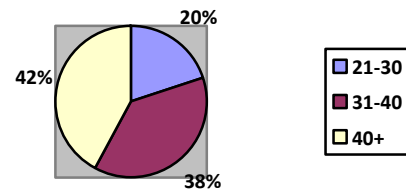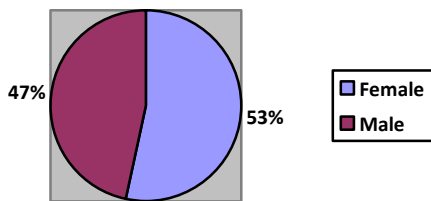

I - 3 Participants

Multipliers representing civil society, educators, researchers and activists, decision-makers, community/religious/youth-leaders from the countries of the Union for the Mediterranean were invited to participate in the Alexandria Education Convention. Around 45 participants with an approximate balance between European (55%) and southern Mediterranean (45%) participants being ensured.

1) International Peace Bureau - Ipb/ Geneva (Spain)

2) Centro Studi Medi. Migrazioni nel Mediterraneo (Italy)

3) The National Youth Council of Ireland (Ireland)

4) Alliance for Regional and Civil Initiatives- ARCI (Bulgaria)

5) Jordan Center for Social Research Association (JCSRA) (Jordan)

6) Danish Egyptian Dialogue Institute (DEDI) (Egypt)

7) Association Timzday Chtouka Ait Baha (Morocco)

8) YDD Youth Development Department (Palestine)

9) Albanian Center for Oriental Studies (ACFOS) (Albania)

10) Coolpolitics/ Lokaalmondiaal (The Netherlands)

11) System and Generation Association- S&G (Turkey)

12) Club de Paix (Morocco)

13) Irenia Peace Games (Spain)

14) Centre for Peace Studies/ Centar za mirovne Stuije (Croatia)

15) proMENTE Social Research (Bosnia & Herzegovina)

16) NADA Network for the Defense of Children's Rights (Algeria)

17) Generis-Fondation Elsie Edde (Lebanon)

18) Association Eve Pour la Solidarite Internationale- EPSI (France)

19) South East European Youth Network (SEEYN) (Bosnia & Herzegovina)

20) Autokreacja Foundation (Poland)

21) Rencontres Internationales Monaco et la Mediterranee (France)

22) Association des anciens de bir el bey (Tunisia)

23) Infogroup International (Sweden)

24) Scientific and Research Association for Art, Cultural Educational Programmes and Technology EPEKA (Slovenia)

25) Rabeea and Rand for Training and Knowledge (Jordan)

26) Anadolu Kultur (Turkey)

27) WYG Savjetovanje (Croatia)

28) ION Creative (UK)

29) Department of Education, City of Munich, International Relations (Germany)

30) Radijojo World Children's Radio Network (Germany)

31) Sullamae Society for Child Welfare (Estonia)

32) Association of Human Rights Educators (AHEAD) (Spain)

33) Voice of Rural Child Association (Tunisia)

34) Ministry of Education (Egypt)

35) Egyptian Association for Educational Resources (E-ERA) (Egypt)

36) Interdepartmental Centre on Human Rights and Rights of People, University Padua (Italy)

37) Alexandria University (Egypt)

38) ADYAN (Lebanon)

39) University Autonomous of Barcelona (Spain)

40) Helsinki Citizens' Assembly (Turkey)

41) Euroclio (The Netherlands)

47%   53%

Female
Male

20%
42%
38%

21-30
31-40
40+

44%
56%

South
North

III OVERVIEW OF THE CONVENTION

The convention was conceptualised for three days, comprising both plenary sessions and working group sessions. The working group sessions encouraged participants to get engaged in in-depth discussions, while the plenary sessions allowed for presentation of ideas and perspectives to a larger audience comprising of all the participants and organisers and core group experts/moderators. Due to the explorative character of the Convention, the working group sessions and their respective facilitators were able to drive the discussions in a direction of their own choosing but within the periphery of each thematic chapter at hand.

III - 1 Programme

Saturday, 15 December: Arrival of Participants	
Sunday, 16 December: Presentation	
9:00	**Registration**
10:00- 12:00	**Plenary Session** **Welcome address** *Amb. Birgitta Holst Alani*, Director of the Swedish Institute in Alexandria *Mr Andreu Claret*, Executive Director of the Anna Lindh Euro-Mediterranean Foundation *Dr Sherif Hussein Kandil*, Professor at Alexandria University **Introduction to Second Alexandria Education Convention:** • Methodology • Programme and Agenda • Results of questionnaire *by Léonce Be*kemans, *Steven Stegers*, *Eleonora Insalaco* Moderated by *Cecilia Sternemo*
12:00- 12:30	*Coffee Break*
12:30- 13:30	**Ice-breaking activity** Introduced and facilitated by *Anne Walsh*
13:30- 14:30	*Lunch*
14:30- 16:10	**Plenary followed by parallel Working Group Sessions** Brief presentation of thematic chapters by authors followed by Working groups sessions Focus of discussion: Concept and definition **Working group 1: 'Embracing Diversity'** introduced and moderated by *Miquel Essomba* • **Working group 2: 'Education through and for Change'** introduced and moderated by *Steven Stegers* • **Working group 3: 'Pro-active Citizenship'** introduced and moderated by *Haifa Sabbagh* and *Léonce Be*kemans *Rapporteurs to be identified among the participants*
16:10 - 16:30	*Coffee break*
16:30- 17:00	**Plenary Session** **Presentation of the results of the Working Groups and discussions among participants** Moderated by *Léonce Bekemans*
17:00- 18:00	**Presentation of Case-stories of the learning components by participants** Moderated by *Richard Shotton*
	Dinner
Monday, 17 December: Bridging Theory and Practice	
9:00- 11:00	**Plenary Session** **Debate "What is unique about intercultural Citizenship Education?"** Introduced and chaired by *Fadi Daou* and *Miquel Essomba*

11:00- 11:30	*Coffee Break*
11:30- 13:00	**Working Group Sessions** Focus of discussion: Challenges and opportunities • **Working group 1: 'Embracing Diversity'** moderated by *Fadi Daou* and *Miquel Essomba* • **Working group 2: 'Education through and for Change'** moderated by *Steven Stegers* • **Working group 3: 'Pro-active Citizenship'** moderated by *Haifa Sabbagh* and *Léonce Bekemans* *Rapporteurs to be identified among the participants*
13:00- 13:30	**Plenary Session** **Presentation of the results of the Working Groups and discussions among participants** Moderated by *Xavier Baro*
13:30- 15:00	*Lunch*
15:00- 16:30	**Parallel Working groups** Focus of discussion: Teaching challenges and Learning methodologies • **Working group 1:** moderated by *Emel Kurma* and *Tarek Mehdhaoui* • **Working group 2:** moderated by *Steven Stegers* • **Working group 3:** moderated by *Haifa Sabbagh* and *Léonce Bekemans* *Rapporteurs to be identified among the participants*
16:30 – 17:00	**Plenary** **Presentation of the results of the Working Groups and discussions among participants** Moderated by *Emel Kurma*
17:00 - 17:20	*Coffee break*
17:20- 18:30	**The development of the online portal** Moderated by *Steven Steger* with *Adam Hill*
	Dinner
Tuesday, 18 December: "Next Steps: Education for Intercultural Citizenship"	
9:00- 11:30	**Plenary followed by Working Group Sessions** Introduction by *Emel Kurma* and *Tarek Mehdhaoui* Focus of discussion: case studies to be introduced in the 3 thematic chapters and exercises for educators • **Working group 1:** moderated by *Emel Kurma* and *Tarek Mehdaoui* • **Working group 2:** moderated by *Steven Stegers* • **Working group 3:** moderated by *Haifa Sabbagh* and *Léonce Bekemans* *Rapporteurs to be identified among the participants*
11:30 - 12:00	*Coffee Break*
12:00 – 12:30	**Plenary session** **Presentation of the results of the Working Groups and discussions among participants** Moderated by *Thomas Röhlinger*
12:30 12:40	**Address** by *Amb. Nicolas Galey*, Embassy of France in Egypt
12:40 – 13:20	**Debate"What are the next steps?"** Moderated by *Léonce Bekemans, Steven Stegers* and *Eleonora Insalaco*
13:20 -14:00	**Overall evaluation and feedback by participants** Moderated by *Gemma Aubarell* and *Cecilia Sternemo*
14:00 - 15:30	*Lunch*

III – 2 Definitions and Concepts

During the Convention a series of workshops was dedicated to the definition of the three main thematic chapters of the resource which resulted in the following framing:

Embracing Diversity

The chapter discusses the general political context of the project in order to understand the meaning in the Euro-Mediterranean region and presents different existing models and concepts of citizenship. Then chapter explores the concept of diversity in terms of its nature, as a reality in the Euromed context and goes on to describe the steps which need to be taken in societies in order to "embrace diversity," so that it can be an opportunity for development.

Education Through and for Change

The chapter explains that changes going on in the world have influence over the changes occurring in the people and tries to explore what focusing on citizenship actually means in a changing world. "Change" is the key concept in this chapter, because the ultimate goal of citizenship education is, in fact, changing people's behaviours and stimulating people to contribute to life in society on the basis of equality and with respect for diversity.

Pro-Active Citizenship

This chapter has three specific objectives: to develop a critical understanding of citizenship education, to explore the different aspects of this issue in diverse contexts and to apply the theory in practice through developing intercultural citizenship education, as a pedagogical tool. Taking into account the complicated environment, in which the Handbook will be applied, it is necessary that it has both a global dimension and a Mediterranean one. The aim is to educate a "responsible citizen:" to develop political and multi-cultural literacy, critical thinking and certain attitudes and values.

How to define citizenship in a Euro-Mediterranean context?

A citizen is usually defined as a person who exists in a society. Such a person has legal status, which implies rights, obligations and responsibilities. They should have a sense of belonging to their community. The community sets the standards and imposes the rules a citizen must follow in order to be accepted by it, and to feel part of it. A citizen may be defined based on birth or place of residence, but what about those who have no address or legal belonging, such as non-nationals, refugees, etc?

In the Euro-Mediterranean context, citizenship should not be territorial-specific. It should be referred to **as transformative citizenship, a dynamic concept**. Since we are dealing with citizenship outside of the national-state sphere, because the people of the Euro-Mediterranean have multiple identities. The objective is the identification of a framework that can be adopted globally, no matter how diverse a group. So, how do we define the Euro-Mediterranean citizen? Through common memory and international human rights laws, such as the Declaration of Human Rights. Every human being is included in the concept of citizenship, because it flows out of internationally adopted human rights. We need to delve into a common memory to strengthen the sense of belonging because of the citizens

of the Euro-Mediterranean. As a consequence the following question arose: As a citizen of the world who, or what do I represent? Upon whom is the decision? In this sense the notion of not belonging is just as important, as that of belonging.

Traditional models of defining citizenship

Traditional concepts of citizenship identify three core elements or spheres of human existence in a community: the individual sphere, the public sphere and the human sphere. By combining these different spheres in various ways it is possible to achieve different models of citizenship.
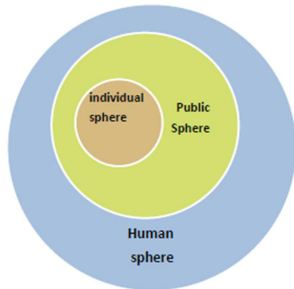
In the "**ideological monolithic citizenship**" (a melting pot approach) there is no place for diversity: the individual is fully embedded in the public sphere.
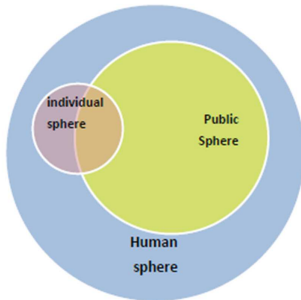
In "**humanistic citizenship**" the individual is part both of the public sphere and of the human sphere. A certain degree of respect for the individual uniqueness is maintained; no intermediate level exists between the citizens and the state.

The "**communitarian citizenship**" model is more complex because of the community level. Only one culture is recognised as reference for the public sphere. Therefore, there are no chances for intercultural relations; citizenship and political participation is understood in a dualistic fashion (with/against). This model generates discrimination.
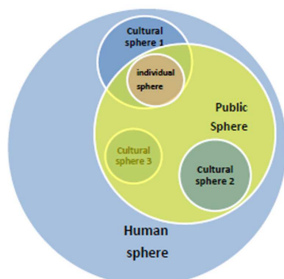
The "**multicultural citizenship**" model is based on the recognition of diversity and identity, however, without any chances for social contributions from these diverse parts. This concept is mainly based on tolerance (mainstream vs. minorities) and brings on a risk of "ghettoization," as well as "tyranny of the minority" over its own followers.
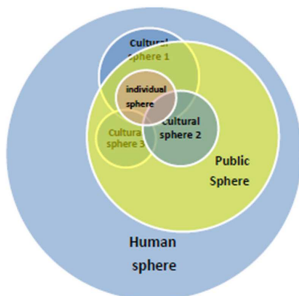
In the "**intercultural citizenship**" model both the cultural dimension and the contribution of various co-existing cultures to society are recognized; this concept encourages social cohesion and cultural enrichment.

The last model, "intercultural citizenship," is favoured as the best out of all the existing concepts, yet even this model is not perfect. What are its shortcomings? There are two major challenges:

a) Complexity, it is difficult to implement intercultural citizenship in reality;

b) Identifying who is able to define the diversity, toward which this educational model is leading. The spheres in the model are schematic, while in reality they are very complex, plus there are many differences between these spheres in each of the countries concerned.

The model shows, where change needs to happen. However, it does not take into consideration the dynamics of the particular spheres. A realistic model should present also negative sides of multiculturalism within society, such as: stereotypes, deformation of images, prejudices. **The focus should be put on pro-active citizenship in order to change the way we see diversity at the educational level.** In the Euro-Mediterranean region, because of the complexity of the societies we live, **we should take into consideration all the models of citizenship and not to focus solely on the "intercultural" model of citizenship**.

III - 3 Intercultural Citizenship Education

"Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity on the basis of equality" [definition resulting from the discussion during the Convention]

What is it and how do we implement it?

Intercultural Citizenship Education should serve a greater purpose, to make sure **everyone has equal rights, recognises other people's rights and is equipped with the necessary knowledge to meet, understand and respect people from different cultural backgrounds**.

In the Euro-Mediterranean context an important issue which needs to be raised in the context of intercultural citizenship education is **mobility**. Currently existing visa policies make executing freedom of movement difficult, and often impossible. There exists a contradiction in what we teach the educators and what they can teach and practice in their own countries. The educators must be trained and equipped with the right tools for teaching. Mobility is essential both for the educator, and for the pupil, because real intercultural dialogue is only possible through physical, human-to human interaction. Of course, Internet and other media help in the process. Nonetheless, they cannot substitute a real-life travel (student or teacher exchange) experience. The Erasmus programme is a good example of a successful grass-root exchange programme. The Convention called for an Erasmus for all - all ages, all countries, also for the educators.

Intercultural citizenship education encourages a change of behaviour. **Change as a positive process** must start from within, it cannot be imposed on the learners. All positive practices should depend on accompanying the young people and children without interferences. In other words, the learners should be given a **choice**. How to promote change without imposing it? The priority is on the production of tools that help people to change from within without defining the kind of change. This is a process that goes along the nature of the Euro-Mediterranean.

However, if to bring about change for the promotion of active citizenship and in order to evaluate the results of such an education, **certain criteria should be applied for different**

educational processes. Three criteria can be taken into consideration: a) **openness to diversity; b) equality and equal opportunities; c) social cohesion**. - These can be adapted as standard criteria of evaluation.

A specific recommendation was made to the ALF for the establishment of **an award for children who would develop a good intercultural project** (to be awarded at the same time as the ALF Journalist Award).

How to be a good teacher?

Teachers should make **values** their objectives. **Intercultural Citizenship Education ought to be taught practically, through democracy, mutual respect and understanding in the classroom.** The teacher must be a mentor, by default he or she is the one who has information, but he or she must also be open to learning from his or her students. **The lessons need to be an exchange of knowledge and experience.** The teacher must be able to listen. **The pupil must be taught critical thinking, media literacy and debating.** He must develop the skill of conducting analysis: What are the actions and what do these actions mean? What are the social implications of the results of these actions? **Education should be learner-oriented and problem-centered.** The educator is to be a partner in learning. The relations in most classrooms are autocratic, where the student is a subordinate of the teacher. This approach should be changed in favor of partner relations. The idea is for the educator and the educated to benefit from each other and centre the learning process on the understanding and respect of the rights if the "other". There are many "Others" in the Euro-Mediterranean.

People are not culture experts (this includes educators). They should be given the knowledge that they are part of a cultural process - that they recreate their culture every day. They need to feel part of the whole picture, to understand and see themselves part of the power relations. Real intercultural relations are only possible when one is aware of his or her own culture.

Which learning environment?

Formal education is the best way to guarantee an equal availability of education for everyone. Nonetheless, **extracurricular activities** are also very important and can be a great platform for teaching Intercultural Citizenship. An informal and non-formal environment is better for bringing people from outside of the classroom into the lesson: representatives of NGOs, refugees, etc. should be engaged in the learning process. This would help stimulate curiosity, creativity and associate the lesson with something enjoyable. Also, once again, nothing can substitute real life human contact and an exchange of experiences and opinions face-to-face. It is essential for the teachers to resolve to using **multiple resources** and to try to connect with the student on **multiple levels.** Intercultural Citizenship should not be a separate subject, it **must be taught across the curriculum**, and after school, through formal, informal and non-formal courses. **It should be present on all levels of education: from primary school to college, in all subjects, formal or otherwise.**

The students (and maybe some educators, as well) need a **general background of interdisciplinary knowledge**, incorporating elements of philosophy, anthropology, social science, ethnology. School should teach life and show how **a citizen can be an agent of change** on various levels.

III - 4 Practices on Intercultural Citizenship Education

The handbook on Intercultural Citizenship Education that the ALF is preparing while taking into consideration the history and relationships between the people of the Euro-Mediterranean region, should not lose its focus of being a practical tool to be used in various contexts. In addition, **the book has to be practice oriented and build around experiences of the people of the region**. The practical approach will make it a useful tool in pedagogical terms. With this in mind, all the **participants in the Convention were invited to contribute, to share their stories and experiences**. The final selection of examples will have to take into consideration that the handbook is meant to be a **universal resource**, one that can also be adopted in other contexts in the future and highlight those elements of culture and heritage which bring people closer together. Important **linking elements mentioned are migration and mobility, religion, language and reconciliation**.

Examples of actions to be included in the Handbook, presented by the participants:

1. Tunisia: a participant presented many projects about civic education and sustainable citizenship:

- A first example is based on **cultural exchange** between Tunisia and Indonesia. They celebrate an Indonesian day in Tunisia with all the pupils, professors and relatives; they try to talk in Indonesian language. There are three Indonesian facilitators to help this experience and there are also many actions about culture, religion, music, sport and on how to be pupils in Indonesia.
- A second example is the "**Festival of sustainable citizenship films**" in Tunisia, which includes the possibility of making small films with students concerning ways of interpreting citizenship and spending a day with the neighbours.
- Another group of activities in Tunisia includes efforts to try to be in the position of the others (**role play**, theatre in the street with pupils, on issues as environment, health and discussion) and **debates** in the street and with municipality institutions and media.
- Another project related to the "adviser for children"; the project developed in cooperation with UNICEF, UNESCO, Amnesty was based on the idea of believing in **children as "reconciliators"** and there was an effort to make the adviser work with two pupils. A short film was made on this action.

2. Children spend one day with the director of a local municipality – two **pupils work with the representative of the municipality**. A film is made to record the cooperation and a report is written from the action. The point is for the youth to be reconciled with the Other. This is an enriching experience for the young people, as well as for the municipality representatives.

3. Argentina: This is a case, involving formal, non-formal and informal education – all levels together. Children 7-12 wrote **letters** together with their teacher about what

they think their **neighborhood needs** in order to improve it. These letters were delivered to the representatives of the **local government**. Then they went to the city council and discussed what they thought was needed. The council has to choose one from the children's proposals and do it. The children establish a monitoring group to control the performance of the city council. If the authorities do not fulfil their commitment the children take the story to the local newspaper. This project was so successful that later high schools asked to be given a similar opportunity.

4. The Netherlands. Habbo Hotel. 12-18 year-olds formed a **virtual parliament online**. Every week a politician is invited and people can ask questions online live.

5. Belgium: The Ryckevelde Centre in Bruges promotes active citizenship building. A project called "**Imagine Europe**" was carried out by a network of schools in 4 countries: Poland, Spain, Belgium and Italy. Teachers are involved in international exchanges to organize activities in these schools about the EU constitution – what should be in it. The students wrote short papers about their knowledge of Europe. These were presented to the appropriate state parliamentary officials. The best students (10 from each country) were invited to Brussels to visit the European institutions, and to work together on the project of the EU constitution, which was later presented in the European Parliament.

6. Turkey: A **youth incubator for reconciliation**, involving Israel, Palestine, France, Holland, and Italy. A calendar was produced with films, pictures, songs, a proverb for every month, etc.

7. Intercultural meetings: AEROPAG (**Agora) gathered people from different religions**. The idea was to allow the representatives of different religions to get to know each other and to discuss various issues together.

8. **Board games** from different countries. Followed by a publication.

9. **Cooking together** – national meals from various countries. Followed by a publication.

10. Getting to know each other through an **online cultural exchange** involving children from different parts of Egypt in a school to school project.

11. **Teddy Bear**: a teddy bear is stuffed with whatever the child wants to give a child from another country. The teddy bears are exchanged.

12. Studying about pollution in rivers in Egypt and the US – it turned out that the situation in the rivers is similar.

13. Exchanging **photos** of what you see outside your bedroom window or on your way to school. People do not imagine alternatives easily. Suddenly they realized that some children see tanks and others see ice-cream trucks…

14. Exchanging **video-clips**. You take the audio off and get people to create new meaning to what they see. This shows a lot about the assumptions that people have. News stories work very well.

15. A **journalistic exchange programme**. Participants travel, make productions and publish them in a journal online.

16. There is a **network** of organizations working with young people in the Balkans. They make various activities together, also expanding the project to other countries to bring the Balkans closer to the rest of Europe.

17. UK: **Working with children of migrants** – 1st or 2nd generation – around Manchester. This is a town of segregated schools, a very divided community. The municipality wanted to merge the populations by force. They build new, merged schools. The reactions of the people were violent. A film was made about working with the children from there.

18. **Walks to explore an environment**. Children were relocated to another neighborhood, another school they never go to, somebody else's territory. They had to talk about how they felt while walking. They learned that what they were afraid of came from stories from the media, their parents, etc. in reality there was no reason for anyone to be angry or afraid.

19. The Yellow Flag programme. A school gets awarded a **yellow flag for being multicultural**. There are many rules they must follow and points they must fulfill.

20. An NGO got people from various poor parts of the city to meet in a circus tent with the authorities and discuss important issues. It turned out very difficult to get the people to participate. They were offered food and music, just to come to the tent. Citizenship education must create a **space for dialogue**. Often just getting people to show up is the biggest difficulty. You have to go to a place where the people already are, for example a music festival.

21. There is a Tunisian research group working to restore a Jewish graveyard, as part of the Tunisian common heritage.

22. Bosnia. There is a problem with two schools that are in the same building but separated by a wall, and each school has its own staff, teachers and curriculum. This is an example which illustrates **conflicts between different communities**. **Programmes are organized to bring the two communities together**, but some parents withdraw their children form these programs.

23. Jordan: Ethnic difference and the presence of different religions is a problem in Jordanian society and many efforts need yet to be made in order to avoid social marginalisation. In this context, there are efforts to **talk about how stereotypes are formed**, in order to encourage people to participate and to involve them in teaching these concepts to children.

24. Germany: Experience in the field of childhood, and how it is easy to involve children to activities related to the language, non-violence, and even religion. The "**radiijojo**" is a network that gives children the opportunity to be active and to contribute in all fields mentioned above.

25. Croatia: In Croatia, migration is not a problem. However, there are programmes that bring **French educators to Croatia**. This enables both sides to see and understand how the people from these countries see each other.

26. Egypt: The Bibliotheca Alexandria **celebrates with children all International days** recognized by the United Nations (Children's Day, Peace Day, etc.)

27. Turkey: Young Turks and Armenians are invited to make an **exhibition together** – this allows them to get to know and understand each other better.

28. Switzerland: In Geneva, **every year people celebrate the day of neighbourhood**. They organise cooking workshops, prepare dishes with different components, referring to identities. The results are rich dishes which are shared between

participants. This is a good experience of intercultural dialogue to promote co-existence in the neighborhood and cooperation.

29. Spain: There are a number of **programmes** in Catalonia **with people who speak different languages, such as Arabic, Chinese, and Hebrew**. These projects include children's workshops in painting, having lunch with food made of letters, storytelling marathons and projects that promote children's rights using puppets.

30. Palestine: There is a project focused on five topics. One of those is **identity**: it was very hard for people to identify themselves in the Israeli-Palestinian dynamics. During the project a team of about five persons made a movie with interviews. This was an opportunity for the participants to express their political ideas.

31. Estonia: Another option to involve the whole society into intercultural dialogue is trough **volunteer work**, where all people can actively contribute in the development of a volunteer movement based on intercultural dialogue and mutual understanding. Small co-funded projects can make a difference on local levels but some effects can be observed in the whole society.

III - 5 The web portal

The web portal is a greater project, of which the Handbook is an important part. It should be a living, breathing organism, fed constantly and expanded as much, as necessary. It should include examples of **good practices, exercises and case stories**, education initiatives, policy recommendations, publications and pedagogical tools from all around the Mediterranean. A wide community of educators should be engaged in the project. This is meant to be a long-term venture.

Challenges:

- Turning shared concepts into tools;
- Creating and sharing information that is relevant and specific to the Euro-Mediterranean region;
- Arabic resources;
- Targeting the wider educational community;
- Creating engaging and useful content;
- We need a big variety of resources;
- Material must be easy to access and to download;
- We need an editorial committee, someone must moderate the content;
- Translation will be a problem; one solution is making translation an open publication, so that anyone can translate the content;
- Arabic language is a must, other languages should also be used;
- The use of social media is very important.

IV CONCLUSION AND FOLLOW-UP

The Alexandria Education Convention by bringing together experts in the field of citizenship and intercultural education from various Euromed countries **contributed to the development of a teaching resource produced on the basis of a truly collaborative methodology involving from the conceptual phase the authors and the final users.** Among the main conclusions of the discussion the following could be highlighted:

- A definition of the scope of Intercultural citizenship education was reached as "Empowering and stimulating people to contribute to social cohesion and cultural enrichment with respect for diversity on the basis of equality". In other words, Intercultural Citizenship Education should make sure everyone has equal rights, recognises other people's rights and is equipped with the necessary knowledge to meet, understand and respect people from different cultural backgrounds.

- In the Euro-Mediterranean context and for the purpose of the handbook, citizenship should be referred to should as a dynamic concept and transformative practice.

- Specific challenges related to the intercultural citizenship model as an education model refer to the complexity of translating the model into a reality and to define the level and kind of diversity towards which this educational model is leading.

- Educators for intercultural citizenship education should aim at conveying certain values to their students through practices and dialogue. These values which should also guide the individual towards a positive change are a) openness to diversity; b) equality and equal opportunities; c) social cohesion.

- Intercultural Citizenship should be taught across the curriculum and in the non-formal education sector as well.

- Participants in the Convention shared a number of case stories related to intercultural citizenship education involving experiences of cultural exchange between young people and adults from different countries and within the same society, to the use of videos, photos and journal to represent their own reality and the other's, to the award of recognitions to schools for their intercultural programmes, to the promotion of volunteering and debating, to dialogue platforms between youth and local authority representatives and programmes of reconcialtion between communities in conflict.

- On the basis of the commitment shown by the participants of the Convention, they will be invited to be part of the editorial committee for the selection of case stories and exercises/activities for the online portal.

- The group of authors and the Anna Lindh Foundation will work for the finalisation of the education handbook and the online portal during 2013 in view to launch the publication and a training scheme as of 2014.

V EVALUATION

From the final evaluation that participants were requested to make at the end of the conference it emerged that they were very pleased with the work they had achieved during the convention. According to their responses, participants were particularly pleased with the level of expertise and diversity represented at the conference, as well as the possibility of sharing their experiences and case stories especially in the smaller groups. Over 90% spoke positively of the outcomes of the convention in terms of the ideas generated and the goals for the future. In particular,

- Relevance of participation to the objectives of the activity: 77.4% rated it as Very relevant and 22.5 % rated it as Somewhat relevant.

- Personal Contribution-Assessment: 29 % rated it as Excellent, 38.7 % rated as Satisfactory, 25.8 % rated it as Average.

Among the specific suggestions and reflections given by participants:

- Some reflected on the advantages and disadvantages of internet based activities. On the one hand, there is a problem of access to Internet for a large part of populations, especially in the south. This is a point of concern because education to citizenship must be done also in small villages, and not only in the usual place in cities. In addition, there can be a risk of alienating young people if too many activities take place online and the case was made to develop education activities which allow for interpersonal contacts in a non-virtual environment. On the other hand, Internet is a very useful multiplier. A small piece of work can be very powerful and multiplied if properly spread through the internet.

- Some others highlighted that doing together is the best way of learning and exchange programmes are a good tool for this.

- Some said that the focus of the Handbook is mainly youth and that young people should be convinced that they are valuable resources and should be given responsibility of doing according to their "skills and language".

- Some of the participants wished to have the possibility to participate to discussion in different working groups rather than following only one thematic group for the whole Convention. However the diversity of the groups was positively commended.

- In the organization of the Convention, special attention was paid to the spoken languages. English was the language medium of the event with Arabic interpretation during plenary sessions. However interpretation during the working groups would be recommended for the future not to impact on the composition of the groups based on language skills.

- Some participants are motivated to plan new intercultural programmes for young adults and help raise awareness about the issue and the Handbook among their network, and claim this experience will help broaden the scope of their projects in a geographical sense.

- Some participants expressed a desire to assist ALF with training and evaluation for the resource and a number of them showed enthusiasm to follow the project and apply the manual in their own informal education programmes.

- Others said that they came out with new concepts for youth training and exchanges, new ideas for partners and projects, a better understanding of intercultural citizenship issues, a network of contacts from the North and South sharing similarities in education field.

VI ANNEX – LIST OF PARTICIPANTS

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