



Intercultural educations by **M**eans of **P**artners working with **E**Cvet **T**ransfer

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Product 2

ECVET Unit on Intercultural Education





IMPACT - ECVET Unit (WP 3)

IMPACT - Intercultural educations by Means of PArtners working with ECvet Transfer

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1. General statements within the partnership

- There is a common understanding of what we mean with "intercultural education".
- The national contributions complete each other
- The national contributions provide two dimensions.
- The national contributions give us four different fields of professional acting.

Frame of understanding in IMPAECT - value, focus & basics in intercultural education

- Today's culturally heterogeneous societies – the situation of minorities
- Basic values
 - mutual respect
 - tolerance
 - equal rights (UN convention of human rights & right of the child)
 - social justice, achieve well being
 - right of education and joy
- Intercultural education is still a central concept in relation to a multicultural society
- Intercultural education has to highlight cultural factors on learning and development
- Intercultural education contribute to an understanding of how different cultural contexts affect teachers, children, students and parents
- Focus on relation, interaction and action
- Process and learning in focus.

2. Frame of understanding, background and history

2.1 The Swedish approach in intercultural education

In the discussion of Sweden as a multicultural society, there is the common understanding of that Sweden has undergone a transformation from a culturally homogeneous to a culturally heterogeneous society. However, this is an understanding with a modification. The Swedish society has always been divided by various assets to property, education, language and work.

The background to today's society is described as a multicultural can be traced to the labor migration in the 1950s, which reached its peak during the late 1960s and early 1970s, and to the refugees that came to Sweden at the 1970-80-90's. However, Sweden has never been an ethnically homogeneous society, for example, ethnic minority such as Sami, Jews, Roma and tornedalsfinnar has for a long time been part of society are conditions that are also reflected in the Swedish integration policy where the importance of promoting and celebrating the cultural diversity is emphasized. Sweden has since 1975 had multiculturalism has an officious policy.

A concept close to "multicultural" is intercultural. The difference between multi-and inter-cultural is that multi-cultural can be read as multi indicates a quantitative description, while inter in intercultural specify a relation, an interaction or a description of an intercultural action. The meaning of the concept may therefore be based of understanding of a movement or a process rather than something fixed.

The concept of intercultural has a history from UN back in the 1970s. Intercultural was used in the debate of how education could create peace and understanding between nations and people. In Sweden these early definitions of intercultural education were promoted as understanding of immigrants ethnic characteristics. Courses in "Immigrant culture" can be seen as an example of how negative attitudes towards immigrants were processed through the dissemination of knowledge. There are also similarities between intercultural education and to what in a previous teacher training program were classes in "Immigrant childhood."

Intercultural education is still a central concept in relation to the multicultural society. The term is usually in used to highlight cultural factors on learning and development and contribute to an understanding of how different cultural contexts affect teachers, children, students and parents. Intercultural learning is seen as a learning that takes place through meetings and social interaction between several individuals from different cultural and/or ethnic background. The term refers to a process of mutual respect, tolerance, equality and social justice. The concept is bringing the normative assumption that education in a pluralistic society must be imbued with

democratic values, equality and respect for other human and minority rights. An intercultural approach can help to visualize how stereotypes, prejudice, racism, discrimination and social inequality affect people's lives. Another purpose is to broaden the understanding of how knowledge is constructed in intercultural learning processes, the skills that are perceived as important and how to use the similarities, differences and boundaries of these knowledge structures. The intercultural perspective has also been criticized to be utopian and idealistic, and without the real foundation in social reality. Some of this criticism suggests that issues relating to power and racism are avoided (Lunneblad 2006).

Jan Gustafsson, Johannes Lunneblad, Elisabeth Mellgren

2.2. Historical Background of Northern Cyprus from the Perspective of Intercultural Education

Cyprus is an island which, has hosted various ethnic groups such as Turks, Greeks, Romanies (Gypsies), Maronites, Latins and Armenians throughout its history. In addition to this, immigration from Turkey to Cyprus commenced at the beginning of the second half of the 1970s. The Europeans who are less in number and who have been coming especially from the U.K. since 2000 can be added to this population.

When the Turks arrived in Cyprus they began to co-exist with the Greek Cypriots. During that period, as is the case now, the two largest ethnic groups were the Greek and Turkish Cypriots. Aside from this the Ottomans came to the island with Turks as well as with minorities from other ethnic groups. Among these were Romanies and Maronites who are few in number. From these various ethnic groups the Armenians and the Greek Cypriots had their separate schools and their education programs were prepared by their own communities (An, 1999).

During the British colonial rule education was partially under the responsibility of the communities. The designation of the education programs, the selection of the books to be used and the courses to be taught were some of these responsibilities (Weir, 1952; Behçet, 1969; Süha, 1971: 226). During this period three types of schools can be observed. Schools belonging to the Turks, those that

belonged to the Greeks and integrated schools. The founding of integrated schools supported the formation of two languages and, therefore, two cultures on the island, and as a result bilingualism became widespread (Özerk, 2001).

After the British colonial period on the island, the policy of the Republic of Cyprus established in 1960 was a bicomunal, bilingual approach. The Constitution mentioned Muslim and Christian communities. Accordingly, other minority groups were not perceived separately but within these two groups (See: Kıbrıs Cumhuriyeti Anayasası, 1960).

After the conflicts that took place between the two communities and the division of the Island into North and South, among the minorities mentioned above, a small number of the “Gurbeties” (Muslim Romanies) and Maronites remained in the North. To these can be added a small number of Greek Cypriots living in the Karpas (Karpaz) region. For example, it has been indicated that around 2,000 to 3,000 Romanies live on the Island (Marsh and Strand, 2000) and it is not definitely known how many are Gurbeties. At the present time among these groups in the North only a school belonging to the Greek Cypriots remain. The Maronites attend schools in the South while the Gurbeties are educated in Turkish schools. Although the Gurbeties use a pidgin language among themselves which they call “Gurbetcha” all of them speak Turkish as their mother tongue (Pehlivan, 2009). In the education system there is no policy for them to develop their own separate culture. The Greek Cypriots living in the North undergo an education according to their own culture and traditions.

The largest immigration to Northern Cyprus which started during the second half of the 1970s and is still continuing today includes people from various locations in Turkey. Many of these groups are bilingual. While some of these people speak Kurdish and some also speak Arabic. Nowadays English, French, Spanish, Persian, Turkic languages, African languages and Urdu that are mostly spoken by temporary residents can be added this immigrant group (Kappler 2011).

It is stated that the percentage of the immigrants from Turkey to Cyprus is 40.9% and the percentage of the immigrants from other countries is approximately 5% (Kappler 2011). However, these numbers cannot be verified. Furthermore, precise data regarding the languages spoken by the immigrants are not available because the languages spoken by the people in Cyprus are not determined during censuses.

A Look at the Inter-Cultural Education Perspective in Northern Cyprus: From the Beginning of 2000 to the Present

Nowadays, a distinct and clear state policy regarding multiculturalism in Northern Cyprus is not present. Intercultural education is a new concept for Cyprus. Different political parties and organizations possess various perspectives in this respect. Initially, along with the increasing population, an intercultural perspective and not intercultural education has commenced since the beginning of 2000. Due to the presence of different perspectives, the others has taken its place in the education systems. In education, students are expected to acquire characteristics such as:

- “Has an advanced sense of empathy and a humanistic approach to all kinds of cultural differences,
- Is peaceful and knows how to defend his individual and social rights,
- Possesses of mediation culture
- Is respectful to humans and human rights... (Milli Eğitim Bakanlığı, 2005)

Nevertheless, intercultural education has not been granted attention in practice. Only a course named “Education of Peace” has been piloted. However, this course has not been included in the education programs up to the present time.

In examining the Turkish Cypriot education system in terms of raising teachers, even though certain innovations in the objectives of the system have taken place, there is no perspective on training individuals that is the purpose of the education system. Neither in the characteristics of teachers in the education system (See Milli Eğitim Bakanlığı, 2005) or in the diversity in the establishment of teacher training nor even an insight related to intercultural education are present.

In the faculties of education of universities and the teacher training college in Northern Cyprus a course or a curriculum regarding intercultural education is not present. That is to say, intercultural education has not been granted in teacher training.

Today various issues concerning education can be viewed because there is no distinct and clear practice regarding the unification of the various cultural/social groups. These issues stem from discrimination, different backgrounds of various ethnic/social groups and their educational needs which are not considered. The negative attitudes of Turkish Cypriots towards other groups (Pehlivan, 2009)

and the negative attitudes of the other ethnic groups towards Turkish Cypriots can be added to this as well. As a result, students have started to group themselves within schools.

Social-Political and Cultural Aspects Related to Immigrants and Children of Minorities

Since the policies identified regarding intercultural perspective of minorities and immigrants in Northern Cyprus could not be activated, this does not also reflect on pre-school education very significantly. Nonetheless, relations with minorities and immigrants is legally under the responsibility of the Ministry of Labor and Social Security and their education under the responsibility of the Ministry of National Education. Resolving social non-cohesion is within the responsibility of the Ministry's Department of Social Services. Among the objectives of the Department are the following issues to which it has responsibilities:

“Assist in removing inequality and/or poverty of individuals, groups and communities arising from physical or social environmental conditions. Resolve social, psychological and similar issues faced by individuals that can not adapt to the physical and social environment as a result of social changes and thereby reintegrate them to the community.” (KKTC Sosyal Hizmetler Dairesi Kuruluş, Görev ve Çalışma Esasları Yasası, 1994).

The responsibility of educating and adapting to social life the immigrant children in Northern Cyprus falls on the Ministry of National Education and the Ministry of Labor and Social Security. However, neither the Ministry of Education nor the Department of Social Services of Northern Cyprus has a law or regulations that takes as a basis the intercultural perspective directed at preschool immigrant children. However, preparatory work has commenced on this matter. On the other hand, the SOS Children's Village Association attached to the Department of Social Services of the TRNC provides care and educational services to needy children. In general 99% of these are children of families that have immigrated to the Island. In the Children's Village Association, children of both cultures receive education together. This model being unique in Cyprus continues under the supervision and support of the state. In addition, the Foundation in Preventing Social Risks located in our country has started work in this area.

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2.3. The History of Migration in the Federal Republic of Germany - A Brief Review

The development of a scientific and methodological approach in the field of education can only be understood in the total social context of migratory processes. Emigration to Germany has triggered and transformed various elements in educational facilities. In view of this it is therefore worthwhile examining briefly the history of migration to Germany.

The period of employment-based migration began with the signing of the first agreement between Italy and the Federal Republic of Germany in 1955, which had as its goal the recruitment and employment of workers. First to come were the so-called *Gastarbeiter* (literally guest workers) from Italy, then later in 1960 after corresponding agreements, citizens from Spain and Greece, in 1961 from Turkey, 1963 from Marocco, 1964 from Portugal, 1965 from Tunisia and 1968 from the former Yugoslavia. For the period of 1951 to 1967, the federal office of statistics shows a correspondingly high factor of change regarding the proportion of foreigners in Germany - an increase of 163.3% (Bundesamt für Migration und Flüchtlinge 2004: 65).

At first it was men who were either single or had left their families in their native country who were concerned. Later, there was also a demand on the labour market for single women who had no children. In spite of this great demand on the German labour market, the influx of female migratory workers was due not to state recruitment but increasingly to a second indirect way, namely as wives and family members of foreign workers already in Germany. In this way a chain effect in migration evolved (Simic 2005.16)

Originally most people travelled into the country by train, and these arrived in Munich. From there people spread out over the entire Federal Republic as it existed at that time. It was, however, the areas of high industrialization which had the greatest concentration of emigrants, especially Berlin, the Ruhr areas and Munich.

At first, it was assumed from a social-political point of view that these people would live here independently, then return again to their native countries after some time. This was why they were called *Gastarbeiter* or 'guest workers'. In 1962, prompted by the *Bundesvereinigung der Deutschen Arbeitgeberverbände* (association of German employer organisations), a new version of the recruitment agreement appeared, in which obligatory rotation and other special regulations were lifted (Jamin in Simic: 16). The results

were more marriages, wives joining their husbands and, more often, entire families emigrating rather than just the husband, often with the desire and goal of making the Federal Republic of Germany their permanent official residence.

The fact that entire families were moving to Germany, and with them a growing number of migrant children, led to new considerations for educational policies, at first with somewhat delayed reaction. The children of these families lived and live here, attend child care facilities, reach obligatory school age and attend German schools.

In spite of this immigration, for a long time Germany did not see itself as an emigrants' country, but held on tight to the hypothesis that these people, although often residents here for the third generation, could still be designated as belonging to their country of origin. This hypothesis has been a matter for intense discussion on a social-political level recently, in light of Pisa studies and emigration laws.

The Pisa studies confirmed the fact that children with a migration background were at an educational disadvantage. New emigration laws regulated the rights status of emigrants. These laws not only had as their goal to monitor emigration, but also to facilitate integration.

Both of these factors directly affect children and families and, in most diverse ways, affect the child care facilities. Demographic developments have also left their traces in elementary educational facilities. To illustrate this it is necessary to examine social and educational approaches as well as demographic factors influencing education and methodological practice for early years.

The demographic situation in Germany and Munich

On 31 December 2004, the proportion of foreigners in the entire population comprised 8.8%. This percentage varied in the different states of Germany and comprised 9.4% in Bavaria, only 0.5% above the average. It had remained almost constant since 1997.¹

In Munich, however, the proportion of foreigners was 20.1% on 31 December 1998 (Qualität für Kinder 2000: 17) and rose constantly over the following years. The percentage of foreigners comprised 23% with a total 292 229 residents of non-German citizenship.

¹ s. hierzu: http://www.statistik-portal.de/Statistik-Portal/de_ib01_jahrtab2.asp zuletzt aufgerufen am 24.04.06

Whereas the number of Germans increased by 538 from 2002, the number of foreign residents in Munich increased by 2 966. (Münchner Statistik 2/2004: 1)

At the same time, from 1994 to 2001 the number of naturalizations rose steadily and reached their peak after the new version of the *Staatsbürgerrechts* (state citizen's rights) from 1 January 2000, and in the following year 2001. In the years 2002 and 2003 the figures decreased again. (Münchner Statistik, 2/2004: 11)

In comparison to other large communities in Germany, the latest figures give evidence of the following:

„ On 31 December 2003, Munich's percentage of foreign population put it in second place amongst large Germany cities of over 200 000 inhabitants – namely 23.1% (292 229 foreigners), coming after Frankfurt am Main with 25.5% (167 824). Position: 31 March 2005. The proportion of non-naturalized foreign Munich residents is thus higher than in the more heavily-populated cities of Berlin (13.3%, 450 900 on 31 December 2004) and Hamburg (14.6%, 252 570 on 31 December 2003). In the meantime the percentage of foreigners in Stuttgart was also 22.1% on 31 December 2004 (main or second residence) and thus below that of Munich. Source: Statistische Ämter von München, Frankfurt am Main, Berlin und Hamburg²“

Due to this development two tendencies have become evident, both of which affect kindergartens. Firstly, the number of new residents who have moved to Munich has risen in general, and secondly, the proportion of foreigners within this group of new residents is especially high. In addition there is a significantly higher birth rate amongst the foreign population.

„For the foreign population there has been a clearly higher birth rate for each year in the last 20 years. The number of foreigners born in one year in Munich rose significantly between 1985 and 1997 with few exceptions, decreased steadily, however in the following years and rose again for the first time in 2004. (2001: 2,553 births; 2002: 2,520 births; 2003: 2,479 births; 2004: 2,511).

In the meantime, a result of the constantly rising birth rate in the foreign population has been that since the end of the sixties the existing surplus of deaths over births in the total population has tended again to zero. In 2000 for the first time there was a

² Quelle: <http://www.muenchen.de/Rathaus/soz/wohnenmigration/interkulti/125445/allgemeines.html#Dallgemein> und <http://www.muenchen.de/Rathaus/soz/wohnenmigration/interkulti/125445/allgemeines.html#MimVergleich> beide zuletzt aufgerufen am 11.03.06

plus of 470 people (12.194 births compared to 11 724 deaths). This trend continued steadily. In 2004 there was a plus of 2,162 people (12, 707 births compared to 10, 545 deaths); of these there was an increase of 1, 669 foreigners (2, 511 births compared to 842 deaths).³

Along with this there has been an increased ambition for naturalization, whereby more children who have a German pass, but are not necessarily fluent in German, have been enrolled in kindergarten. Passport and mother tongue do not in themselves indicate lower participation by families with migration backgrounds in educational opportunities. Apart from this it remains to be seen if in Munich there are indeed fewer children with migration background attending child care facilities than children with no migration backgrounds.

The legal position in Germany since 2005

From 2000 to 2005 the authorities worked on a new agreement aiming at new regulations concerning the legal rights of emigrants to Germany. The *Zuwanderungsgesetz* (immigration law) went into effect on 1 January 2005, and under the administration of the *Bundesamt für Migration und Flüchtlinge* (Federal Bureau for Migration and Refugees) it redefined the legal status of immigrants and their right to residency in Germany. In the framework of these legal stipulations every new immigrant now has the personal right to attend integration and orientation courses. The goal of the integration courses is to learn the German language, whereas the orientation courses are to convey knowledge about social-political matters.

With this *Zuwanderungsgesetz*, basic guidelines for integration opportunities offered by the government were established for the first time. At the core of what the state offers is the integration course consisting of a language course and an orientation course. Goal of the integration course for immigrants is the acquisition of sufficient fluency in the German language and learning the foundations of everyday life, such as knowledge of the legal system and culture and history in Germany. A special focus is given to the values of the Federal Republic of Germany as a democracy, and the principles of the constitutional law, equal rights, tolerance and religious freedom.

³ ebd.

Adequate knowledge of the German language, along with knowledge about the social, cultural and economic life, as well as awareness of prevailing norms and values in Germany – herein lies the key to successful Integration.⁴

*Social-political and cultural-political aspects relevant to early years education
in view of migration processes*

The urgency regarding affirmative action for migrant children has become more explicit through the publication of the Pisa study results. The number of so-called ‚drop-outs‘, that is children who leave school without a certificate, has alarmed the public, confronted with the fact that 15.4% of all foreigners living in Germany had no school leaving certificate in 2004 (*Statistisches Bundesamt, Bildungsniveau der Bevölkerung 2004*). In addition, Pisa 1 showed that „70% of young people with migration backgrounds in the Pisa random samples had absolved their entire period of schooling in Germany.“ (Gogolin/Neumann/Roth 2003:13)

Gogolin, Neumann and Roth therefore urge, also for the whole European educational system:

„In view of the official demand for mobility within the European Union, further development of an appropriate concept – not only in Germany – is overdue.“ (ebd. 57). The emphasis of early support - affirmative action for children with migration backgrounds, and vocational further and continuing training of qualified personnel in child care facilities - has become a focus of the European Commission. In 2002 the educational projects ‚Socrates‘ and ‚Leonardo‘ were opened to the field of early years education.⁵

In 2004 the Migration Policy Group published the ‘Handbook on Integration for Policy Makers and Practitioners’. The German translation appeared in 2005. This publication calls for the following: „Organisations of every type must make their intercultural realities

⁴Quelle:http://www.bamf.de/cln_041/nn_566334/sid_C6AF5404535A2A0E18C353C5CF1C0B78/DE/Integration/Integrationskurse/integrationskurse-inhalt.html_nnn=true zuletzt aufgerufen am 11.03.06

⁵Quelle: http://www.na-bibb.de/home/vortraege_details.php?ID=39&site=Votr%26auml%3Bge+%26+Pr%26auml%3Bsentationen zuletzt aufgerufen am 11.03.06

apparent by implementing a policy of equal opportunity, by integrating migrants on every level and by co-operating with migrant organizations.” (Handbook on Integration:11)

In Germany, support of migrants was realized in practice through various evaluations and special conferences initiated by the federal government. Germany’s appointed representative on this issue, Marie-Luise Beck, referred to the younger generation when she said at the opening of the federal symposium in Berlin in 2003: “We need each and every one here, we can’t afford hopeless cases.” (Beauftragte der Bundesregierung 2003: 11)

The Federal Ministry for Education and Research produced new concept guidelines for a national educational report by discussing the quality of early years education and the access to this education which socially-economically disadvantaged families or families with other ethnic-cultural origins have. (Bundesministerium für Bildung und Forschung 2005 Bd.6: 147ff). This theme is developed further in the ministry’s brochure No.14 ‚Migration Background of Children and Young People: Paths to the Further Development of Official Statistics’. In the chapter ‘Results of school practice’ is stated:

„When looking for the causes for structural disadvantages that children with migration backgrounds have, it must be kept in mind that school success results from a complex accumulation of diverse factors. The explanation for the lack of success that children with migration backgrounds experience cannot be simply reduced to low teaching standards or lack of a German support program, but requires a much broader scope. The system’s general requirements, which determine the course and the success of the pupil’s school career must also be put to the test. The question of better integration for children with migration backgrounds in the existing systems of the individual states represents a considerable challenge (Bundesministerium für Bildung und Forschung 2005. Bd.14: 18f)

The *Schulausschuss des Deutschen Städtetages* (school committee of the conference of German cities) issued corresponding recommendations for intercultural education. It is stated in the preamble::

„In accordance with the position of the committee of the region of European communities on „intercultural education“, the school committee of the conference of German cities ascertains that in the countries of the European Union, with their worldwide interweavement, plural societies are developing. Intercultural education pursues the goal of a united Europe and

worldwide co-operation, with mutual respect for all cultures, acknowledging that the richness and diversity of these cultures pose an opportunity and obligation for living in peace together. .“ (Deutscher Städtetag – Interkulturelle Bildung 1996: 7)

Concerning the term interculturality, the following can be said:

„For a long time cities have been places in which and from which multiculturalism, in the sense of tolerant co-existence, and interculturality, in the sense of fertile meshing of diverse cultures, can be exercised, learned and put in practice.” (ebd.)

Excerpt from:

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2.4. A short narrative upon Finnish history in relation to the intercultural perspective

In Finland, with a population of 5.3 million people, we talk about 2.3 % immigrants – an amount smallest in Europe. Almost 30 % of them live in the Helsinki region. Even though they in that area seem to gravitate towards certain neighbourhoods, our situation differs from the other Scandinavian countries.

Finland is on the other hand not homogenous, for example it is bilingual according to its constitution - let us therefore go back in time.

During the centuries 1100- 1300 battles concerning the political and economic control of the regions around the Baltic Sea, led to a concentration of power in the middle Sweden. The Swedish crown and Christianity was spread towards the Easter side of the Gulf of Bothnia. Finland was not a state at that time and came to be a province in the Kingdom of Sweden for 700 years. Turku (Åbo), was founded in 1229. It served from a Swedish point of view as the second important town after Stockholm, and functioned as the capital of the province, that from c.1500 was called Finland.

When Tacitus (c. 97 AC) wrote about *fenni*, he might have been referring to pre and post – glacial tribes that had arrived from all cardinal points or to Laplanders, an ethnic group in the North of Norway, Sweden and Finland. Today the Laplanders who live in Finland form a minority of 10.000 people with equal national rights. Romani forms a linguistic and cultural minority of 10.000 people since 500 years. About 1500 citizens are Finnish Jews and the national Islamic minority, the Tatars is about 800 people today.

The linguistic sub group of Swedish-speaking Finns are about 300.000 people with equal lingual rights as the Finnish speaking. Municipalities are regarded either monolingual or bilingual. The Åland Islands are classified as monolingual Swedish speaking as well as three other municipalities on the mainland. 12 (of over 300) of the bilingual have Swedish majority and Finnish minority. On the mainland there are no fixed territories, unlike several national minorities in Central Europe.

In the Finnish war 1808 – 1809 Sweden lost the province to Tsar Alexander I and Finland became an autonomous Grand Duchy to the Russian Empire. The Finnish language was promoted by the authorities above Swedish, the language that had been used in administration until then, an important progress. Due to the long traditions of Swedish law peasantry remained free contrary to Russian

peasants. Helsinki (Helsingfors) became the new capital in 1812. St. Petersburg and Vyborg were important cosmopolitan cities in the Grand Duchy, where the languages of French and German as well as Finnish, Swedish and Russian were widely spoken among the upper classes.

The governmental policy to limit the special status of our country, the so called Russification, did not start before 1899-1905, went on 1908-1917 and resulted in Finnish resistance. The unicameral Parliament was established in the Principality in 1906 with universal suffrage and eligibility for both men and women. Finland was the first European country with full political rights for women. We have both Walloon and Spanish descendants from craftsmen and blacksmiths that came over around 1600 but our first actual immigrants arrived from c. 1870 to 1920: Swiss cheese -makers and pastry cooks, Bavarian brewers, Scottish manufacturers, Russian merchants, including the Jews and Tatars, Italian ice cream – makers. Not all of which but many, made fortunes and came to have a great impact on the Finnish export over time.

In the waters of the internal conflicts in Russia, leading towards the October revolution, Finland declare its independence in December 1917. The Finnish civil war was fought less than four months in 1918 but wounds were not easily healed. In the Second World War Finland fought against the Soviet Union and lost its Easter part, Karelia. A national identity was in those tragic circumstances strongly rebuilt and managed to connect different social classes, political opinions and minority groups. During the wars many children were sent from Finland to peaceful Sweden.

One reason for the lack of immigration is that the tremendous change from a rural to an industrial country was due as late as in 1960ies. In those years we still had immigration from our country, mostly to wealthy Sweden. Twenty years later Finland is a high tech country in the world with a top ranking when combining wealth, democracy and education.

Modern history of immigration started as late as in 1971 with a small group of Chilean refugees. The second significant group were the Somali; today they are about 1000 people, 3.8 % of our immigrants. 42.000 speak Russian as their mother tongue; about 25.000 of them are foreign citizens. Others are assimilated families of Russian origin. The second migratory wave of refugees occurred in the 1990ies, mostly Ingrian Finns, Russian and Estonian.

Two official languages do not mean that everybody is bilingual even if many people in the bigger cities are. Most of the central, northern and east parts of the country are in practice unilingual Finnish. Along the west and south coast we also find people that are unilingual Swedish speaking. Public signs are in both languages in bilingual towns and there is an official infrastructure in Swedish including media and the Educational system from child care to University (Åbo Akademi). Arcada is one of two Universities of Applied Sciences that serve the Swedish speaking population. There is also bilingual Higher Education, for example the University of Helsinki. Today when hostile winds towards “the others” have blown globally over many countries, including ours, there is a real need for the kind of education we are planning in Impaect.

Ellinor Silius-Ahonen

2.5 The Netherlands – (historical) background

Building Blocks for a theoretical framework

The education is effected within a normative framework in which values, standards and learning and development objectives are formulated, making use of theories and insights into the development of children. The pedagogical framework is based on 5 building blocks:

1. International Convention on the Rights of the Child
2. Democratic values and standards
3. The Child Care Act and the Covenant Quality in Child Care
4. Insights from developmental psychology
5. Systematized practical knowledge

International Convention on the Rights of the Child

The International Convention on the Rights of the Child was ratified by the Netherlands in 1995. A number of the Rights are relevant for the pedagogical framework. For details be referred to the text of the Convention.

Democratic values and standards

The basic assumption is that the best preparation to living in a democracy is practical experience with democracy in the child's group, in which young children learn democratic values and e.g how to cope with differences, be considerate of each other and how to behave. Society benefits from well-educated children that, later as adults, contribute towards the economic and cultural welfare.

The Child Care Act and the Covenant Quality in Child Care

The Child Care Act (2005) and the Covenant Quality in Child Care apply to day-care centres. For playgroups there are as yet no quality standards stipulated nationwide. In the Act and the Covenant it is stated that child care is to be aimed at:

- * Cooperation with parents
- * Offering safety, security and solidarity
- * Conveying values and standards
- * Acquiring social and personal competences

The elaborations of the Act and the Covenant are less comprehensive than the UN Convention on the Rights of the Child. In education the pedagogical objectives mentioned in the Covenant have been broadened. Respect for diversity is an addition and the social and personal competences are split up into competence domains in order to do justice to the versatility of the development children are entitled to.

Insights from developmental psychology

The pedagogical framework is based upon knowledge of the development of young children, from babies to toddlers or infants, and of the ways in which young children learn. For this, theoretical insights of the founders of contemporary developmental psychology have been used together with recent research into children in family and childcare settings. The pedagogical framework links up with the insights as phrased in current Dutch university handbooks on developmental psychology and is enriched by recent research into the life and learning of young children in groups in childcare centres.

Systematized practical knowledge

The elaboration of the pedagogical framework is inconceivable without the wealth of practical experience gained both in our country and on an international level in the last few decades. However, there is little research into everyday practice in this country, whereas a lot of practice-based knowledge has been made available by means of systematic exchange of experience and expertise. For the

elaboration of the pedagogical framework into care-learning activities and play-learning activities the experience and expertise acquired and referred to above has been utilised.

Pedagogical principles

The following principles are guiding in the pedagogical framework:

- physical and emotional safety and welfare
- cooperation with parents
- children learn while at play and actively in relation to their environment
- the pedagogical workers play an active role
- holistic approach
- autonomy and solidarity
- respect for diversity
- progression (helping the child to acquire competences for the next development stage)

Note on Laws and Regulations:

The following laws, regulations and/or official publications also cover learning on-the-job in The Netherlands:

- Adult and Vocational Education Act (1996)
- Working Conditions Act (1998) (<http://www.arbo.nl/legislation/eng/>)
- The Individual Health Care Professions Act (1996)
- “Kwaliteit, toezicht en handhaving in de kinderopvang” (Quality, Supervision and Enforcement in Childcare”), brochure published in cooperation with the Ministry of Social Affairs

3. Definition of intercultural education in the IMPAECT project

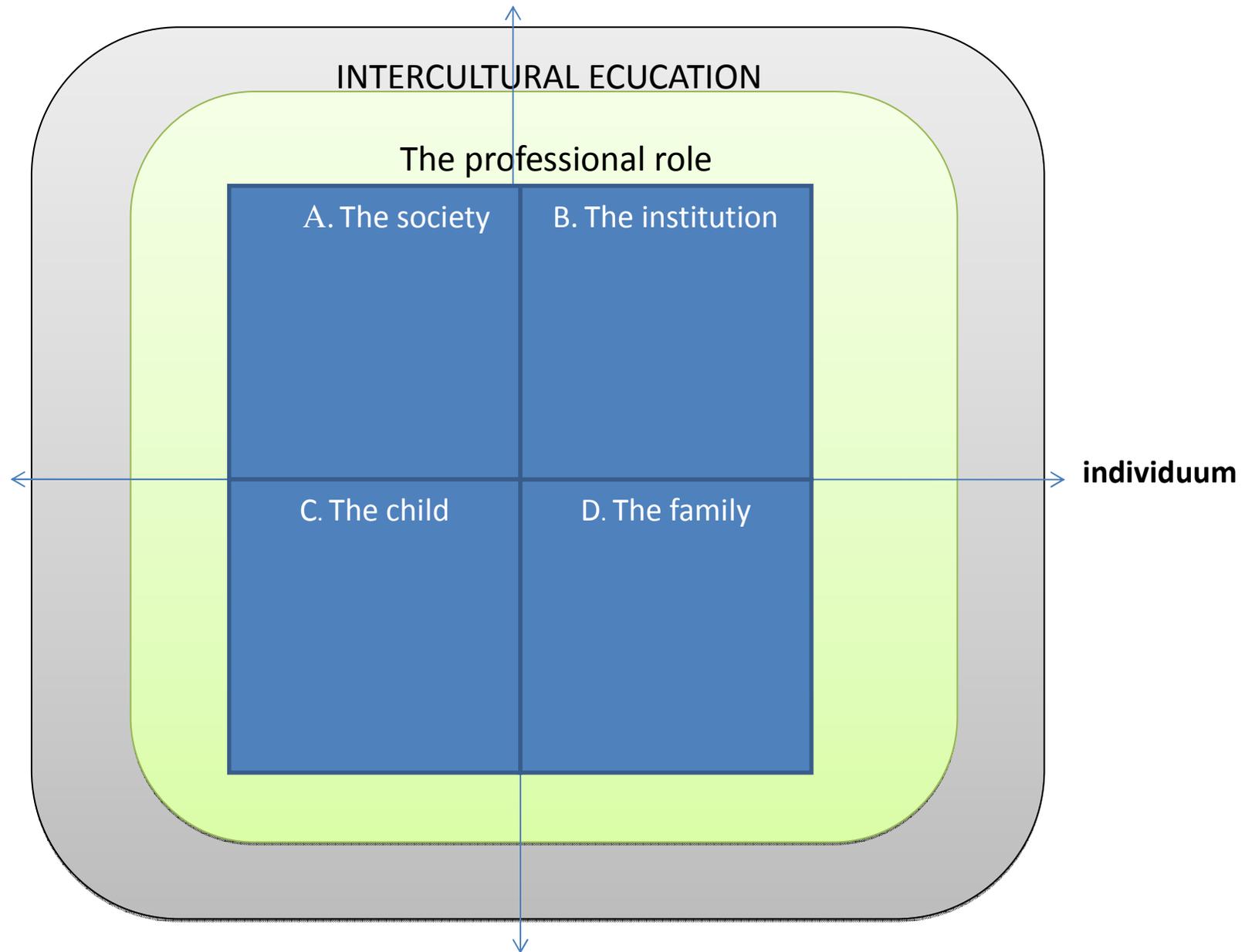
Intercultural education is to be aware of the culturally heterogeneous societies of today and to understand the situation of minorities. With equal rights and the rights of the child we stand for values such as mutual respect, tolerance and social justice.

Intercultural education concerns processes of learning and development. To understand different cultural contexts and individuals in this context is fundamental. (Intercultural education contribute to an understanding of how different cultural contexts affect teachers, children, students and parents)

The professional with focus on hers or his role in interaction and action in educational work is an underpinning frame. Competences such as to reflect upon and cope with one's own attitudes and to communicate well are essential and to be emphasized.

The two dimensions; the individuum and the society give us the four fields of intercultural education; the society of today, the educational institution, the child and the family.

4. The structure of the unit



4.1. The inner frame - professional role

- Competence to reflect upon ones own attitudes, behavior and role
 - Competence to cope with ones own fellings like feeling strange, irritated etc.
 - Competence to cope with ones own prejudice, stereotypes, etc.
- Competence to understand different individuals
- Competence to communicate well
- Asserting your rights

4.2. Two dimensions

- The individuuum
 - *to broaden the understanding how knowledge is constructed in intercultural learning processes, the skills that are perceived as important and how to use the similarities, differences and boundaries of these knowledge structures*
 - *to assure the rights of the child as a basic value to fulfil*
- The society
 - *mutual respect, tolerance equality social justice*
 - *education in a pluralistic society must be imbued with democratic values, equality, respect for other human and minority rights*
 - *to work for social participation possible for everyone*

4.3. Four fields of intercultural education – four subunits

A. The society of today

- To know about diversity; cultures, religions, social-economical background
- To know why and how society raises prejudices, stereotypes etc.

B. The institution and curriculum

- To understand the demands and possibilities of the institution you work in
- To be aware of the diversity in the institution

C. The family in the context of migration

- Competens to communicate and cope with diversity
- Competence to get acquainted with parents with different ethnical backgrounds
- Competence to build up a relationship to parents being based on respect, empathy and acceptance
- Competence to guide parents within educational systems
- Competence to strengthen parents' educational skills in case of socio-economical difficulties combined with lower education and immigrant background OR Carinas comment: *Competence to take into consideration different socio-economical and educational backgrounds and understand and support the process of integration.*

D. The individual child in a global society

- Competence to communicate and cope with diversity
- Competence to design learning settings for children in meanings of intercultural education

Basics in intercultural education and the professional role will be a natural part of every unit.

5. Language skills as a base

To successfully carry out studies in another country call for language skills in English or the language of the host country. The Europass Mobility is recommended as an instrument to evaluate the language skills of the students. The Europass Mobility can be used by universities, schools, training centers, companies etc. It is intended for persons undergoing a mobility experience in a European country. It can be used on any level of education.

Please find out more about Europass Mobility on

<http://europass.cedefop.europa.eu/europass/home/vernav/InformationOn/EuropassMobility.csp>

6. Knowledge, skills and competences in the IMPAECT unit

A. Society

Level	Knowledge	Skills	Competences
6	<ul style="list-style-type: none"> • To critical understand and describe how identities are constructed and changed in a social, multicultural and global perspective • To critically reflect upon the relations between power, ideologies and educational practices • To understand and discuss various theories about diversity, minorities immigration and refugees • To problematize with the support of various theories the cultural and structural factors on children and young people's learning • To know about the different legal statuses of immigrants, minorities and refugees 	<ul style="list-style-type: none"> • To act according to an intercultural pedagogical role in social change • To perceive and act adequately within the frames of relations between power, ideologies and educational practices • To discern and analyse and critically reflect on the intercultural perspective for the work in preschools and schools • To evaluate and relate to children's and young people's learning and development based on concepts such as ethnicity, gender and class and thereby strengthen the positive influence of cultural and structural factors on their learning • To take into consideration the different legal statuses in interaction with children and families 	<ul style="list-style-type: none"> • To be aware of your own and other's cultural identities in relation to society • To take responsibility for your standpoints and work ethically • To work with different theories and approaches in an interdisciplinary and intercultural perspective • To adopt a reflective attitude in relation to educational processes • To imagine and empathize with the experience of being in an uncertain status

5

- To know which different social, multicultural and global aspects consistently influence society
- To know how power and ideologies influence on educational practices
- To understand and discuss theories about diversity, minorities immigration and refugees
- To know and understand how cultural and structural factors may affect on children`s and young peoples learning
- To know about the different legal statuses of immigrants, minorities and refugees of coached families/children
- To know the most important pedagogical viewpoints in the country you go to

- To adapt pedagogical role related to the influence of intercultural change
- To perceive and act adequately within the frames of relations between power, ideologies and educational practices
- To act theory-based and adequately towards children and parents with intercultural backgrounds in the institution
- To evaluate and relate to children`s and young people`s learning and development based on the certain concept which considers ethnicity, gender and class and thereby strengthen the positive influence of cultural and structural factors on their learning
- To gather information about different statuses and react adequately e.g. by a special concept

- To be aware of own and other`s cultural identities in relation of changes
- To reflect own concepts of education to power, ideologies and educational practices
- To reflect own attitudes towards children and parents with intercultural backgrounds
- To reflect the own attitude in relation to the special cultural and structural factors on children`s and young people`s learning
- To imagine and empathize with the experience of being in an uncertain status

<p>4</p>	<ul style="list-style-type: none"> • To provide an insight into social, multicultural and global influences to society • By getting historical examples gain a sensitive impression what power and ideologies can effect • To know what diversity, minority, immigration and getaway may cause in affected families/affected children • To know that cultural and structural factors may positively affect on children's and young people's learning • To gain access to the most important differences of the legal statuses of immigrants, minorities and refugees of coached families/children 	<ul style="list-style-type: none"> • To adapt the pedagogical role to the very special request of social, multicultural and global needs of the special education centre • To perceive and act adequately within the frames of relations between power, ideologies and educational practices • To follow a given special concept to the welfare of the affected family/ the affected children • To promote actively cultural and structural factors on best children's and young people's learning • To deal with the different belongings which are determined by the educating team 	<ul style="list-style-type: none"> • To be aware of your own, of the familie's and of the children's cultural identities • To get a reflected standpoint and work ethically • To act within a part of a interdisciplinary team as a executive member • To reflect the own attitude in relation to the special cultural and structural factors on children's and young people's learning • To imagine and empathize with the experience of being in an uncertain status
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B. Institution

Level	Knowledge	Skills	Competences
6	<ul style="list-style-type: none"> • To know about intercultural ethics and social responsibility • To know the concept of intercultural education • To know about the characteristics of intercultural education • To know immigrant cultural background • To know about how to handle prejudices, stereotypes etc • To know about educational systems and day care centres, networks • To know about and critically reflect upon norms, values and relations in the institutions 	<ul style="list-style-type: none"> • Being conscious of intercultural ethics and social responsibility • To gather appropriate information about culture • To perceive others accurately • To cope with diversity in learning environments • To professional to handle prejudices, stereotypes etc • To develop effective communication skills in the team • To take part into the democratic decision-making • To develop positive attitude and sense other people's feelings • To work according to a professional role • To demonstrate mastery and innovation supporting the child to integrate to the society by using educational systems and networks • To find out the differences among the educational systems and day care centres and network • To deal with problems and to solve them • To get into social interaction • Dramatising and acting role models and by interacting with the others 	<ul style="list-style-type: none"> • Cope effectively with the psychological and emotional stress in dealing diversity • Quickly establish rapport with others • Communicate effectively with people from varying backgrounds, and respond adequately to miscommunication • Show respect for different backgrounds • To improve competence to cope with diversity • To focus on relation, interaction and implementation • Initiate to explore aspects of subjective culture • To treat students individually in learning environments • To support the child to integrate to the society by using educational systems and networks • To analyse differences among the educational systems and day care centres and network

<p>5</p>	<ul style="list-style-type: none"> • To know concepts of intercultural education • To know about educational systems and day care centres, net works • To know about different cultural structures in school climate /environment • To know about different norms and values in institutions 	<ul style="list-style-type: none"> • To develop a concept of intercultural education in the team • To participate to take part into the democratic decision-making • To cope with diversity in learning environments • To compare differences among the educational systems and day care centres and network • To cooperate with partners of other institutions 	<ul style="list-style-type: none"> • To show competence in coping with diversity • To develop positive attitude and sense other people's feelings • To compare differences among the educational systems and day care centres and network • To show appropriate behaviours according to institutions' norms and structure • Quickly establish rapport with others • Initiate to explore aspects of subjective culture
<p>4</p>	<ul style="list-style-type: none"> • To know the basic concepts of intercultural education • To know about basic different cultural structures in school climate /environment • To know about basic norms and values in the institutions 	<ul style="list-style-type: none"> • To develop effective communication skills in the team • To perceive others accurately • To assist cope with diversity in learning environments • To participate take part into the democratic decision-making • To develop positive attitude and sense other people's feelings 	<ul style="list-style-type: none"> • To have trained communicate with people from varying backgrounds, and respond adequately to miscommunication • To assist to support the child to integrate to the society by using educational systems and networks • Show respect for different backgrounds • Quickly establish rapport with others

C. Child

Level	Knowledge	Skills	Competences
6	<ul style="list-style-type: none"> ▪ To know about and critically understand various pedagogical methods appropriate in the intercultural education ▪ To understand and discuss concepts of participation, inclusion and exclusion ▪ To be acquainted with and understand the meaning of using methods of observation and documentation ▪ to understand pedagogical theories in intercultural education ▪ To be aware of and discuss problems according to minorities or majorities expressed on a child's level ▪ To value and argue for the importance of language and communication as a precondition for meaning and understanding 	<ul style="list-style-type: none"> ▪ To demonstrate mastery and innovation using various guidance methods according to pedagogical thinking in intercultural education so that the child's needs are met and argued for ▪ To in a various way support the children's interaction and group membership and to adjust your verbal and nonverbal communication to the language of the children ▪ To choose and apply observation and documentation methods in intercultural work ▪ To prepare by reading and reflecting the most important pedagogical ideas intercultural education ▪ To know about and reflect on how children of a minority perceive the world and process information 	<ul style="list-style-type: none"> ▪ To take initiatives in and responsibility for emphatic and social communication and to show respect for the child and the family ▪ To take responsibility for managing and using socio emotional, pedagogical methods like play, listening skills and observation of nuances to discover the possibilities in every child and the group of children ▪ To take responsibility for managing and using the methods of documentation for supporting the child's intercultural education ▪ To use appropriate methods and pedagogical theories in intercultural education ▪ To meet the child in his/her everyday situation in relation to his/her family and power relations in the society ▪ To use different methods of communication

<p>5</p>	<ul style="list-style-type: none"> • To know about and understand pedagogical theories in intercultural education ▪ To understand concepts of participation, inclusion and exclusion ▪ To be acquainted with methods of observation and documentation and problems of application ▪ To know how children of a minority perceive the world and process information ▪ To value the importance of language and communication as a precondition for meaning and understanding 	<ul style="list-style-type: none"> • To plan and accomplish educational processes in order to foster intercultural learning • To use various pedagogical methods appropriate in intercultural education • To use various guidance methods according to pedagogical thinking in intercultural education so that the child's needs are met and argued for <ul style="list-style-type: none"> ▪ to adjust your verbal and nonverbal communication to the language of the children ▪ To support-children`s interaction and group membership ▪ To use socio emotional, pedagogical methods like play, listening skills and observation of nuances to discover the possibilities in every child and the group of children ▪ to plan and apply observation and documentation in intercultural work ▪ To meet the child in his/her everyday situation in relation to his/her family and power relations in the society ▪ To use appropriate methods and pedagogical theories in relation to the country you will visit <p>To prepare by reading and reflecting the most important pedagogical ideas in intercultural education</p>	<ul style="list-style-type: none"> • To reflect educational processes in order to foster intercultural learning ▪ To take initiatives in empathic and social communication and to show respect for the child and the family ▪ To show sensibility towards excluding processes ▪ To reflect/report critically methods and outcome of observation ▪ To be aware of problems according to minorities expressed on a child`s level ▪ To be willing to communicate and to use different methods of communication ▪ To prepare by reading and reflecting the most important pedagogical viewpoints or approaches in the country you go to ▪ To use appropriate methods and pedagogical theories in intercultural education
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<p>4</p>	<ul style="list-style-type: none"> ▪ To know about various guidance methods appropriate in the intercultural education ▪ To know concepts of participation and inclusion and exclusion ▪ To know about observation and documentation methods and techniques ▪ To know about pedagogical theories in the intercultural education ▪ To be aware of problems according to the minority that the child belongs to and to support the child and the family who belongs to a minority ▪ To know about the importance of language and communication 	<ul style="list-style-type: none"> ▪ To use various guidance methods in intercultural education so that the child's needs are met ▪ To support the child to be a part of the group and to adapt the communication verbal and nonverbal ▪ To understand the meaning of observation and documentation ▪ To prepare themselves by reading and finding out about the most important pedagogical ideas in the country ▪ To know how children of a minority perceive and express themselves 	<ul style="list-style-type: none"> ▪ To be active in emphatic and social communication to show respect for the child and the family ▪ To make the child feeling as a part of the group through playing, listening and observing and to see the possibilities in every child ▪ To use the methods of documentation together with the supervisor ▪ To use the appropriate methods according to pedagogical theories ▪ To meet the needs of the child and the family who belongs to a minority ▪ To be able to use alternative methods of communication
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D. Family

Level	Knowledge	Skills	Competence
6	<ul style="list-style-type: none"> • To know about and critical understand results from latest research in the in the family relations field • To know about an reflect upon research based problem solving strategies in education in context of migration and bilingualism • To know national curricula in ECE from at least participating countries • To know about theory based approaches towards managing diversity in society and education • To know legislation in European countries and the EU related to migration 	<ul style="list-style-type: none"> • To be able to do research and find latest results / to interpret / to infer • To communicate , in a way ‘translate’ main issues to parents • To be able to motivate and encourage staff to keep up with latest developments in the field • To manage diversity themselves by working in and guiding interdisciplinary teams • To show mastery and innovation in networking • To put law and legislation into daily practise 	<ul style="list-style-type: none"> • Based on theoretical issues and research to design a concept of an institution in the field, e.g. to be the foundation of the co-operation with parents in kindergarten or after- school-care • To guide and support personnel in an interdisciplinary team to work with parents • To build a sustainable network with social services in the commune to provide support to parents • To defend and stick to limits of day-care-centres in questions of integrating families in society, e.g. against political demands

<p>5</p>	<ul style="list-style-type: none"> • To have comprehensive knowledge about the significance of cultural embedment and parenthood • To know about different socio-economic conditions of families • To know about norms and regulation in own and foreign society, here parents' rights • To know about different family structures in society and their implications • Professional role related to supporting families 	<ul style="list-style-type: none"> • To have elaborated listening skills • To have elaborated communication skills, e.g. non-verbal • To be able to work with social services • To be able to cope and work with huge or small families, e.g. range from single parent to really huge families 	<ul style="list-style-type: none"> • To react adequately to parents and being aware of their cultural embedment at the same time • To appreciate foreign languages of the parents (where parents come from) • Improve parent's participation in case of difficult socio-economic condition • To put norms into practise, e.g. children's rights, norms of the country • To transmit complex information to parents with different mother tongue, e.g. on the development of the child • to refer to the limits of day-care-centres in questions of integrating families in society
<p>4</p>	<ul style="list-style-type: none"> • To have basic knowledge about the significance of cultural embedment and parenthood • To know basics about different socio-economic conditions of families • To know about norms and regulation in local society, here parents rights • To know about different families in society • Professional role related to supporting and guiding families 	<ul style="list-style-type: none"> • To have listening skills (daily things) • To have trained communication skills • To be able to assist in working with social services • To be able to assist working with huge or small families, e.g. range from single parent to rally huge family 	<ul style="list-style-type: none"> • To react adequately to parents visiting the day-care-centre being aware of their cultural embedment at the same time • To appreciate and respect parents' languages • To transmit basic information, e.g. about today's schedule • To create settings in the day-care centre that support communication and cooperation with parents/families and make them feel ,at home'

KNOWLEDGE SKILLS COMPETENCE

http://ec.europa.eu/education/lifelong-learning-policy/doc44_en.htm

In the context of EQF,
knowledge is described as theoretical and/or factual.

In the context of EQF,
skills are described as cognitive (involving the use of logical, intuitive and creative thinking) and practical (involving manual dexterity and the use of methods, materials, tools and instruments).

In the context of EQF,
competence is described in terms of responsibility and autonomy.

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