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O2: Curriculum

for the Adult Educators training course

"Managing multicultural and multi-ethnic groups of adult learners for tolerance and good coexistence"

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INTRODUCTION

The preparation of quality adult educators as important factor affecting student performance gains attention within the ET 2020 strategy (E.C., 2010), giving emphasis on the complex role of **trainers as tutors/facilitators**, within educational systems that aim to keep the pace with a rapidly evolving training needs. European literature, hence, focuses on common principles for European educators' competences and qualifications (E.C., 2005), as well as on improving teacher training. European Commission sets three broad competence areas for educators equipped for working with lifelong learners: working with knowledge, technology and information; working with fellow human beings; working with and in society, recalling the focus on general, transversal competences for LLL (E.C., 2007).

This training curriculum is developed in the framework of Us & Them project in order to support skills enhancement of adult educators. It includes definitions of learning outcomes and practical suggestions aimed at educators, and it will be the base for the international training mobility which will involve trainers coming from project partner countries. It is hoped to be of interest and appeal to staff at all levels within training institutions and organization working in the adult education sector.

This training curriculum has been built starting from evidences emerged from the implementation of the first phase of Us & Them project (Intellectual Output 1 and C1 Mobility), which are consistent with the scenario as outlined above. The phase of active listening of students, teachers and key actors in the adult education systems of partner countries, has allowed us to highlight some common trends, such as:

- Within adult education, learning is a collaborative process, by which learners achieve new or revised interpretation of their own experience;
- Foreign adult students often feel powerless in terms of participation in public life. It is difficult to identify the responsibilities of personal participation in the complex network of today's reality. Intercultural learning is about democracy and citizenship, it implies taking a stand against discrimination and exclusion and the mechanisms on which they are based;
- Adult foreign students often have little time to express and encourage diversity, to insist on the right to be or act differently, to learn to have the same opportunities instead of dominance. Intercultural learning gives great importance to the differences, the different life contexts and cultural relativism;
- The intercultural learning processes with foreign adults should be based on their reality. A planned intercultural learning situation will have to deal with and integrate contradictory tendencies which, if discussed openly, they can be potential starting points towards an true intercultural dialogue;
- The need to acquire new methods of conflict management, and to become more aware of mental frames and prejudices in order to operate a decentralization of vision that allows to open up to the possibility of negotiating and building new relationships;
- In response to the growth of the decreasing participation of foreign adults to training programs, educational inclusive approach needs to upgrade the teaching and assessment instruments to identify and value the diverse accumulated expertise of the students. These tools are necessary to avoid that educators can react with a reduction or suspension of the expectations of students, from all backgrounds, who do not have the instruments provided by the school system, and at the same time making the learning experience more efficient, interactive, motivating for all.
- The social integration and inclusion processes often do not make headlines and are poorly represented in the media. The need is felt to rethink the image people have of European

society and stimulate an alternative narrative of cultural diversity than that offered by the major media, which often give a distorted and stereotyped of immigrants;

- The landscape of educational activities for migrants and foreign residents is extremely diverse and heterogeneous. As a result, even the professional profile of adult educators is not unique. In some cases, volunteers and professionals who come from quite different professions can work as educators in NGOs; often the diversity of skills of educators is seen as a resource by organizations to provide trans-disciplinary trainings and to open up their activities to local communities.

This list of reflections, which does not pretend to be comprehensive, was developed during a brainstorming session in the second international meeting of Us & Them Project (Drogheda, 6/7 April 2016). These reflections have been developed with the aim of guiding the processing steps of the training curriculum for (Intellectual Output 2).

CONCEPTUAL DEFINITIONS

This training curriculum is aimed at a wide audience of educators, which as we have said, may have very different educational background. For this reason, we felt it important to include in this document a section for definitions of some key concepts that can help educators to identify common ground to reflect on the learning itinerary proposed by Us & Them project.

CULTURE

All ideas on intercultural learning are based on an implicit concept of culture, and they all have in common the perception of the concept of culture as something created by men. Culture itself is a notoriously difficult term to define. The term *culture* has many different meanings and interpretations and has itself shifted in meaning over time. Furthermore, all cultures are dynamic and constantly change over time as a result of political, economic and historical events and developments, and as a result of interactions with and influences from other cultures. Most societies have several layers or levels of culture. Another level of culture is the sub-culture, which is a feature of societies where people have come from different parts of the world and retain some of their cultural traditions, making them part of an identifiable sub-culture in the new society.

CULTURE AS AN ONION (Hofstede, 1991)

G. Hofstede, one of the fathers of the research on intercultural communication, compares culture to an onion. Think of culture as an onion: people see and perceive only the surface layer, the external behaviour; but in the inner part there are different layers that influence behaviours: moral norms, values, myths, rituals, ecc.

Thinking of culture as onions, we can identify at least four different layers. Furthermore, people experiencing migrations can face with overlapping layers, which will probably start a process of redefinition of their own cultural identity. Here's an example of elements composing culture layers:

1. Cultural identity
2. Race, gender, religion, ethnicity, social class, sexuality, age, mental and physical ability
3. Communication, motivation, perceptions, attitudes, personality
4. Occupation/career, religion, education, citizenship, generation (1st, 2nd, 3rd), language, political ideology, region (province), urban/rural, immigrant status and age at immigration, majority/minority group membership

CULTURE AS AN ICEBERG

The "Iceberg Theory" says that culture, just like an iceberg, consists of visible and invisible parts (Hall 1976). The manifestations of a given culture are just the tip of the iceberg. However, it is the part underneath and hidden which is the foundation of these visible manifestations. Also in culture, there are: easily identifiable parts (language, music, architecture, literature, etc); rooted foundations, which are more difficult to spot (history of groups, values and norms, conception of human relations, space and time, ...). If we take into consideration the influence of migration events, the part of the iceberg emerging from the water represents pre-migration history, the middle layer represents migration history including settlement, and the inner layer represents individual factors. The laws, customs, rituals, gestures, fashion habits, food and eating habits, habits in greeting, etc. These elements are all part of a culture, but only the tip of the cultural iceberg. The most influential elements of a culture are those that lie beneath the surface of everyday interactions. These elements are defined as 'guidelines

in values'. The 'guidelines in the' values can determine the preferences of some people towards certain results or attitudes rather than others (Katan, 1999).

The reflection on culture through the iceberg model aims to:

- Draw the attention of the students on the "hidden dimension" of culture;
- Improve the sensitivity of the students towards the implicit messages (use of non-verbal communication, concepts of personal space and time);
- Stimulate students' ability to evaluate possible elements of conflict in intercultural contacts and encourage them to anticipate and resolve these conflicts;
- Promote understanding and tolerance.

INTERCULTURAL COMPETENCE

Rather than drawing up a clear definition of intercultural competence, we decided to refer to two recent studies that we found the most coherent with Us& Them project approach:

1. *Developing intercultural competence through education (COE, 2014)*

Intercultural competence is a combination of attitudes, knowledge, understanding and skills applied through action which enables one, either singly or together with others, to:

- understand and respect people who are perceived to have different cultural affiliations from oneself;
- respond appropriately, effectively and respectfully when interacting and communicating with such people;
- establish positive and constructive relationships with such people understand oneself and one's own multiple cultural affiliations through encounters with cultural "difference".

An individual's intercultural competence is never complete but can always be enriched still further from continuing experience of different kinds of intercultural encounter.

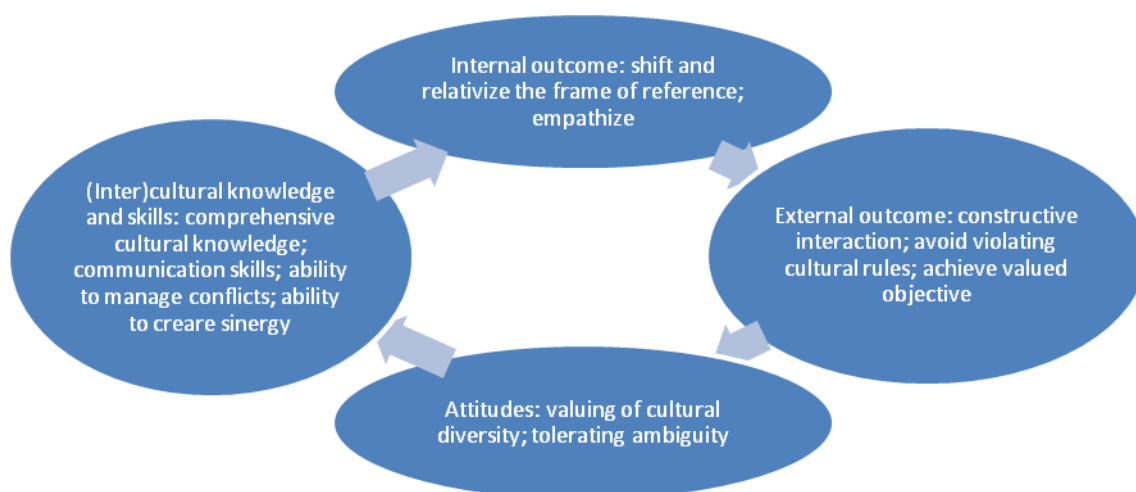
2. Intercultural competence is the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions. Intercultural competence thus is accompanied with the ability to interact effectively and appropriately in intercultural situations; it is supported by specific attitudes and emotional peculiarities, as well as intercultural knowledge, skills and reflections (Deardorff, 2006).

In recent years, a wide range of research focused on the measurement of intercultural competences. Most researches are oriented towards adults, especially in the following areas: in language teaching, in which the quality of the intercultural skills of teaching staff has a big impact (Clouet, 2012); about the impact of intercultural skills of business leaders on the working climate and the productivity of companies (Mahadevan, Weissert e Müller, 2011); on digital tools for increasing intercultural competence and the need to develop this type of competence for those who have a job that provides digital contacts with users around the world (Schenker, 2012).

With regard to adult education, and as for the paths of educators skills development, we propose an articulation of intercultural competence in knowledge, skills and attitudes, derived from the Deardorff model:

Knowledge	Skills	Attitudes
<ul style="list-style-type: none"> - <i>Cultural self-awareness</i>: articulating how one's own culture has shaped one's identity and world view - <i>Culture specific knowledge</i>: analysing and explaining basic information about other cultures (history, values, politics, economics, communication styles, values, beliefs and practices) - <i>Sociolinguistic awareness</i>: acquiring basic local language skills, articulating differences in verbal/ non-verbal communication and adjusting one's speech to accommodate nationals from other cultures - <i>Grasp of global issues and trends</i>: explaining the meaning and implications of globalization and relating local issues to global forces 	<ul style="list-style-type: none"> - <i>Listening, observing, evaluating</i>: using patience and perseverance to identify and minimize ethnocentrism, seek out cultural clues and meaning - <i>Analysing, interpreting and relating</i>: seeking out linkages, causality and relationships using comparative techniques of analysis - <i>Critical thinking</i>: viewing and interpreting the world from other cultures' point of view and identifying one's own 	<ul style="list-style-type: none"> - <i>Respect</i>: seeking out other cultures' attributes; value cultural diversity; thinking comparatively and without prejudice about cultural differences - <i>Openness</i>: suspending criticism of other cultures; investing in collecting 'evidence' of cultural difference; being disposed to be proven wrong - <i>Curiosity</i>: seeking out intercultural interactions, viewing difference as a learning opportunity, being aware of one's own ignorance - <i>Discovery</i>: tolerating ambiguity and viewing it as a positive experience; willingness to move beyond one's comfort zone

Cit. What is intercultural competence? Sabine McKinnon, Global Perspectives Project, GCU LEAD, 2013



Berardo, Deardorff, 2012, Building Cultural Competence: Innovative Intercultural Training Activities and Models

This model allows educators to identify a two-step process to develop intercultural competence:

1. Knowledge, skills and attitudes lead to internal outcomes which refer to an individual who learns to be flexible, adaptable, empathetic and adopts an ethno-relative perspective;

2. These internal outcomes are reflected in external outcomes (behaviour and communication styles). External outcomes represent the most visible evidence on the individual development of intercultural competence.

CRITICAL INCIDENTS

Critical incidents are educational tools to improve learners' intercultural competences in learning groups. They represent a strategy to encourage reflection within groups (Mortari, 2005). They can be defined as short descriptions of problematic events, which produce an effect of surprise and stimulate reflections on the events described, and in this way acquire a special meaning for those who lived them (Tripp, 2003; Mortari, 2005). Even the choice of identifying a given situation as "an accident" and interpret it as "critical" implies a value judgment on the situation itself. From a cross-cultural view, they can be defined as short descriptions of situations where there is a communication misunderstanding arising from the meeting of two different cultural systems. Each description of the incident contains enough information to identify the scenario, understand what has happened and hopefully make people think about the feelings and the reactions of the parties involved. Cultural differences (understood as different implicit assumptions) of the parties involved are not described analytically, but are highlighted and reflected on them through group discussions (Fowler, Blohm, 2004). The key point is that critical incidents focus on the potential of misunderstanding situations that go beyond the linguistic misunderstanding. They therefore refer to a situation or an event that can induce a sense of discord, thus offering the opportunity to work it out in a personal way that experience and generate solutions. Above all critical incidents offer the possibility of seeing the same problematic event through the sharing of other points of view. The critical incidents can facilitate intercultural integration dynamics likely to cause changes in terms of cognitive representations, supporting the de-construction processes of the stereotypes that reinforce the binary categories of us / them and which are the basis of intolerant attitudes.

INTERCULTURALITY, MULTICULTURALITY AND PLURICULTURALITY

The words multicultural and intercultural have now become permanent in the lexicon of educational sciences. However, not always, they are appropriately used: erroneously deemed interchangeable, they are often used as synonyms. On the contrary, these two terms are not equivalent but they refer to different situations and practices, and underlie different social and educational conceptions. Multiculturalism is the characteristic of a verifiable social situation: the coexistence of people from different cultural backgrounds. Interculturalism is the educational response to the multicultural and multiethnic society (Surian, 2003). Intercultural education is a perspective that must be firmly established in all educational settings, regardless of physical presence in the various communities, learners with different cultural origins: the contemporary society always arises the need to relate with different cultural patterns, attitudes, behaviors, which must be addressed in a cross-cultural perspective. The term multiculturalism came into common use in the late eighties, indicating a society where different cultures live together respecting one another. The idea, born especially following the intensification of the globalization process, is that the different ethnic groups, and especially minorities, preserve each their own peculiarities, maintaining their right to exist without homologate to a predominant culture.

The term interculturality implies the idea that cultures are opened each other and learn from each other in a dynamic interaction, in a kind of creative exchange, without losing its identity. Interculturality involves being open to, interested in, curious about and empathetic towards people from other cultures. Interculturality, as defined by CoE Language Division in 2009, *entails a number of underlying cognitive, affective and behavioural competences*.

Knowledge	Attitudes	Skills
knowledge about other cultural groups and their products and practices, and knowledge about the ways in which people of different cultures interact	curiosity, openness, respect for otherness, and empathy	skills of interpreting and relating (for example, interpreting a practice from another culture, and relating it to practices within one's own culture), skills of discovery (such as the ability to search out and acquire new knowledge about a culture and its practices and products), and critical cultural awareness (that is, the ability to evaluate critically the practices and products of one's own and other cultures)

Cit. Multicultural Societies, Pluricultural People and Intercultural Education, DG IV / EDU / LANG (2009)15

In the same paper, CoE sets a conceptual distance from interculturality and pluriculturality. Interculturality implies the capacity to interact, experience and analyse cultural differences, thus acquiring attitudes needed to reflect on matters that are usually taken for granted within one's own culture and environment. Pluriculturality is often determined by the stabilization of economic and political migrations, and refers to the ability to identify with and participate in multiple cultures. (DG IV / EDU / LANG (2009)15). Pluricultural individuals are more likely to come from ethnic minority than ethnic majority backgrounds, because minority individuals usually have not their own ethnic heritage culture but must also engage with aspects of the dominant majority national culture in which they live. The Common European Framework of Reference for Languages defines pluricultural competences as "the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent has proficiency, of varying degrees, in several languages and experience of several cultures. This is not seen as the superposition or juxtaposition of distinct competences, but rather as the existence of a complex or even composite competence on which the user may draw". Pluriculturalism requires the capacity to identify with some of norms, beliefs and practices of more than a culture, together with the ability to actively participate in those cultures. Pluricultural individuals potentially act as mediators between different cultures, having knowledge, behaviours, attitudes and linguistic skills needed to encourage social interactions two or more cultures.

RELIGIOUS DIMENSION IN INTERCULTURAL EDUCATION

In 2006, Coe published the report *Religious diversity and intercultural education: a reference book for schools*. Main aim of the book is to provide teachers and educators to address religious diversity with a pedagogical approach based on mutual respect and human rights. The publication highlights how intercultural education attentive to the religious differences could facilitate the development of intercultural competences, such as: ability to communicate and interact with others; teamwork; cooperative learning; conflict resolution; confidence building; critical thinking; capacity to deal with controversial issues.

The CoE reference book focuses on three main features characterizing good practices of intercultural education facing religious diversity:

1. Tolerance

Tolerance implies not only to accept that others are allowed to enjoy the same freedom granted to us by laws and norms. Tolerance refers to the attitude of not judging others'

conceptions of what constitutes a “good life”. Gaining knowledge on different religious beliefs and life choices should serve a secondary objective: promote respect for others having equal dignity in their different religious or philosophical beliefs.

2. *Reciprocity*

Reciprocity relies on ethics, and refers to skills related to positive social interactions. Learners should be able to comprehend what to expect from persons who don't share the same religious and cultural beliefs. Educators who want to promote a positive attitude towards reciprocity should pay attention to the ability of students to give equal dignity to others expectations on what they would like to see to be granted or recognised.

3. *Civic-mindedness*

The conception of social relations in terms of tolerance and reciprocity leads to an attitude of civic responsibility in the public sphere. According to CoE cited paper civic-mindedness, more than a regulatory ideal, is related to behaviours and attitudes such as:

- A capacity to stand back
Without a capacity to distance from one's own moral or religious convictions, learners couldn't understand how different statements, rooted in different beliefs, can have equal dignity. It is nevertheless important not to overlap sense of relativity and relativism: objective of standing back is not cultural uprooting, but development of cognitive attitudes needed to acknowledge that beliefs are valid from the point of view of the community who holds them;
- Moderation in the public expression of identity
Moderation has a lot in common with reciprocity: it is not about repressing religious beliefs and conceptions, but it deals with communication behaviours arising from mutual respect. CoE defines moderation as an “inner code of public life”, so that individuals can live in accordance to their beliefs while setting boundaries to the expression of those beliefs in order to develop positive relationships with other people. Moderation doesn't apply only to minority groups, where religious convictions play a key role in the definition of moral behaviours. It also applies to majority groups, the members of which can develop very high expectations with respect to freedom of expression of other cultural groups.

GENERAL LEARNING OBJECTIVES

The first phase of analysis of training needs of adult educators, conducted in the context of Us & Them project has allowed the project consortium to formulate some hypotheses on learning outcomes that a training course for trainers should strive. We propose below the main themes that emerged from the dialogue held with stakeholders of adult education systems of partner countries. The decision to explore these issues and areas is not intended as exhaustive. It aims to highlight some crucial topics relevant to the definition of learning outcomes used in the design of the training course envisaged under the project Us & Them.

LEARNERS EMPOWERMENT

Work for the empowerment of learners means promoting autonomy in the communication and relationship between teachers and foreign students. "Empowering" educators shall promote the cooperation in the search for solutions that require responsibility and active participation of learners. The concept of empowerment expresses the ability of a person or a group / community to enhance the skills and capabilities towards an awareness of their own value and their potential. Empowerment is a dynamic process that guides and supports the autonomy, self-esteem, self-efficacy, the active commitment, responsibility, the power of choice, the planning capacity of the people. The "empowered" person learns gradually to assume the lead role of his life, through a path of research, knowledge, continuous experimentation and growth along the entire span of life (Gualandi, 2009).

Adult education should increasingly focus in supporting individuals and groups to take an active role and understand the responsibilities of adulthood in all its various phases: the entry into the world of work, the establishment of a family, changes related to mature years, attention and self-care, retirement, seniority, etc. In particular, adult education should aim to support people so that they can actually find ways of successful adaptation to the unpredictability of the future. As pointed out by Edgar Morin (2001), education must "teach strategies that address the risks, the unexpected and the uncertain and changing its evolution thanks to information obtained in the course of the action". Empowerment calls into question the person's active skills, which thus takes on a realistic control over events and situations, is able to cope with the changes and, if necessary, is able to cause or accelerate the conditions of the change itself.

Educators who work for the empowerment of learners should focus on activities that facilitate the development of the following abilities:

- The ability to identify what and how much in a certain situation can be used as a useful resource;
- The person's ability to take initiatives, to express his own autonomy of action;
- The planning capacity with respect to himself and his own actions;
- The ability to engage in social interactions with confidence and esteem of his own potential;
- The ability to self-motivate and persevere to achieve his objectives, with a sufficient dose of resilience and ability to respond to the frustrations and problems arising from social, cultural and economic dynamics

PROFICIENCY OF DIFFERENT COMMUNICATION STYLES

Interactions between people of different languages and cultures emphasize the limits of the claim to understand each other only through words. In intercultural relations is more profitable to use a communicative style that takes account of the words (signifiers and meanings, selection of reference semantic areas, etc.), as well as of all the components of non-verbal communication: tone, posture,

proxemics, expressions, colors, smells, etc. Also, in interactions between people who know each other, the meanings are often not spelled out verbally. The communication proceeds by successive identifications solicited by an effort, or extra-linguistic elements. In this case the non-verbal language plays a fundamental role, and is used for transmitting interlocutor the inner psychological context of the speaker.

The educative communication, initiated by the trainer in a learning context, is a form of communication that has as its goal the teaching of predefined knowledge. It can be understood, however, also as a stage of communication during which the educator establishes a strong educational relationship with students. The process begins with a training contract between educator and learner that defines the goals, objectives, methods and working times to be respected for both parties. To establish a good educative communication, the trainer should undertake to:

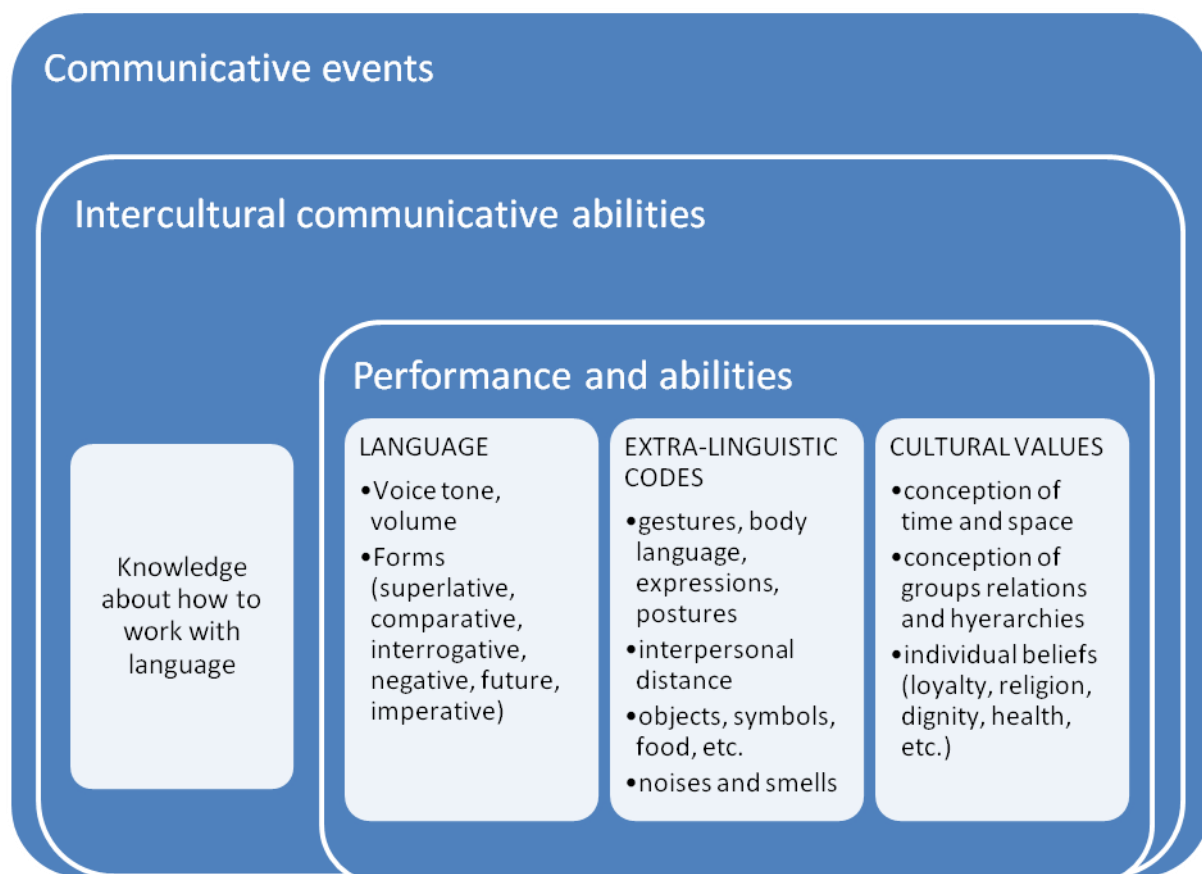
- adopt a simple language and known by learners;
- search language and communication forms suitable to the group;
- pay attention to adjusting the volume and rhythm of elocution of learners;
- verify that students have really understood what the educator intended to convey them;
- create an environment of trust towards the speaker and well-being among members of the group.

For example, in working with adult learners the trainer should establish an educational approach thought not only on the characteristics related to the social, cultural, personal and economic learners. It should also take into account the influence of the family and work environment, along with all the external influences that can expand and fragment the times of learning processes. As a result of the evaluations of the different characteristics of the learners, the educator can adopt, for example:

- simple language and full of concrete examples and nonverbal behaviour;
- a certain linearity and brevity in the transmission of concepts and messages;
- a stimulating communication style (e.g. jokes, eccentric terms, paradoxes, etc.)

Learners of a foreign language, in order to formulate a hypothesis about the verbal content of a message, are guided primarily by the "paratext" (e.g., from everything that is "around the text") even before the words (many of which, moreover, may not be known). In writing the paratext may be the graphic form, title or images that accompany the text; in oral communication on paratext may instead be the educator's appearance, his movements, his tone of voice.

Balboni and Coen draw a performance-oriented Model of Intercultural Communicative Competence (2008), highlighting critical points in intercultural communication. We propose a graphical synthesis of the model in order to stimulate self-reflection tools for educators:



Balboni, Coen, *Performance-oriented Model of Intercultural Communicative Competence* Ca' Foscari University, Venice, 2008

ENTREPRENEURSHIP AND "LEARNFARE"

Intercultural learning addresses a community need or builds community by connecting individuals coming from several cultural roots. Programs offered to intercultural groups need to be adapted to the needs of all cultural groups and to their image of the community they live in, especially referring to their role in local communities. This area of intervention aims primarily to create the basis to sensitize and empower every individual to become an active participant and builder of a democratic society; this responsibility seems to be a fundamental prerequisite for the construction of a peaceful society that handles its internal conflicts in a non-violent way. To promote social inclusion, adult education must be directed towards reducing the social and cultural difference between individuals, strengthening the skills of those who are in a disadvantaged position and guaranteeing each individual the real possibility of democratic participation. In this sense, training in entrepreneurship is a tool to promote social inclusion. An entrepreneurial attitude is in fact characterized by initiative, pro-activity, independence and innovation in personal and social life, as well as at work. It also includes motivation and determination to meet objectives, whether personal or in common with others, including at workplace.

The 2014 OECD report *How can migrants' skills be put to use?* stresses the nexus between entrepreneurial skills, employability and social inclusion of migrants, focusing on which conditions enable inclusive and effective entrepreneurial learning of adult migrants.

Help immigrants develop the skills they need to live and work in their new homes

Provide language and introduction programmes, but ensure they do not delay immigrants from finding work.

Focus on vocational language training and provide it – where possible – on the job.

Equip all immigrants with the basic skills for succeeding in the labour market.

Provide more opportunities for immigrants with foreign qualifications to take bridging courses.

Make sure immigrants can learn about how the host-country labour market functions.

Use mentorship.

Encourage immigrants to enrol their children in early childhood education, starting at the age of three.

Encourage immigrants with children to bring them to the host country as early as possible.

Find places in education, employment or training for the children of immigrants who completed their compulsory education in their own countries.

Avoid concentrating the children of low-educated immigrants in just a few schools.

Migration Policy Debates OECD n°3, December 2014

Starting from the good practices of adult education observed in the first phase of the project, we have identified a number of features of general learning outcomes on which adult education programs should pay attention to promote active citizenship and intrapreneurship:

- 1) The first objective to be pursued is the development of basic language and cultural skills that enable learners to possess the tools necessary for an adequate level of employability and citizenship. This objective involves the promotion of knowledge of the main types of verbal interaction, the main features of different styles and registers of language, and the variability of language and communication in different contexts. Individuals should have the skills needed to communicate orally in a variety of communicative situations and to monitor and adapt their own communication to the specific context in which it occurs. This involves a disposition to critical and constructive dialogue, an appreciation of the different quality of communication (formal, informal and aesthetic) and the willingness to strive for and an interest in interaction with others. Communication in a second language also calls for skills such as mediation and intercultural understanding. Non-formal adult education can contribute to this goal through modular short-term activities, highly personalized and individualized, carried out according to the principle of proximity to where people live and work, and for those who work, even through tight integration models with the same professional activity;

- 2) Active learning is strictly connected with programs aimed at the development of entrepreneurial skills (Consolini, Loasses, 2013). For the effectiveness of the training actions it is essential to balance theory and practice, involving students in real work situations, and encourage their active role in the learning process. Learning by doing and peer education approaches to learning they are useful to stimulate the involvement of discent. The first helps to integrate theoretical learning with practical experimentation, thus consolidating the learning. the second allows learners to interact with "entrepreneurial models" potentially closer to them: the contribution of other professionals and small business owners who have experienced are heard with more interest from students. all teaching practices that are inspired by these principles can help to stimulate engagement of students.
- 3) A key factor in stimulating the development of entrepreneurial skills is the establishment of cooperation between educational institutions, enterprises and local communities, in a direct relationship with the learners. These networks need to be as flexible as possible and not predetermined. In these purposes fully they fall, for example, projects aimed at the promotion of active citizenship. Major stakeholder's groups may typically include representatives of cultural organizations, elderly groups, ethnic groups, civic organizations, schools, social service agencies, business groups, and local government officials and also key public and non-profit agency participants.

WELCOMING, LISTENING, GUIDANCE

Adults who are committed to their continuing education and seek new knowledge are driven by a gap, by a situation of distancing of their existential or professional needs and the reality in which they are immersed. Adult learning focuses on subjectivity and individual biographies: the concrete situations in which training needs, learning and personal development goals rise and interact. As part of the training programs, the welcoming phase has a leading and fundamental role. Adults are able to establish a constructive dialogue when they experience a positive atmosphere in the initial stage of the learning process. Creating a safe and open atmosphere in which everyone has the courage to express their ideas seems to be significant for intercultural learning. In the creation of this kind of environment, and 'the spirit' described above, the tutor of the group plays an important role. In particular, good practice with which we are confronted in the first research phase of the Us & Them project, they have shown that a welcoming learning process includes the following steps:

- Initial interview for data collection: in the input stage of the learner in a training environment, it is good to use survey instruments as detailed as possible to highlight information. This phase is in fact characterized as key moment for: the detection of needs and the explicit and implicit questions raised by the foreign students; make an attempt at reconstruction of personal experiences; establish a situation of ease, to alleviate any uncertainties and fears of the learner; to establish the foundations for building a relationship of trust and openness, essential precondition for the development of proposals for change and achievement of individual development objectives;
- Mapping social networks of learners: the mapping of contacts and network of people and stakeholders who have significant relationships with the learner, allows the educational staff to better monitor the progress of the learning process and make it more or "strong" and incisive. This phase has as its objective the acquisition of information necessary to the phase of the first inclusion of the learner in a training environment. But it turns out to be even more essential during meetings with educational staff, with families, and in some specific cases with other players in the referral network, for verification than one training session can be helpful in concrete contexts (work, affections, participation in public life, interaction with the local community). Mapping of learners networks is important to detect any impact of what has

been learned over their personal life. The paths of development of soft skills (such as communication, problem solving, planning their own life plan, etc.) have as their objective the improvement of employability, personal satisfaction and socialization of learners. If educational staff has opportunities to involve a diverse network of stakeholders in different stages of the learning process, the learners will have more opportunities to experience their level of competence in specific contexts, related to their daily lives;

- Relationship with a network of services: Inclusive adult education programs require that educational staff have a good knowledge of the local network of welfare services. Often educators are faced with social problems that education alone cannot solve: each person brings feelings and experiences that might affect the achievement of educational goals. Educators do not have resources and skills to solve problems sometimes very complex, but it certainly can welcome the requests for help in a constructive way. A clear picture of local services is not only a useful tool support, to sustain the relationship of trust established with the learners;
- Guidance activities: the need for continuous guidance emerges strongly from the educational work with adult immigrants, who find themselves, sometimes in a matter of months, to change the country, city, home, work. The first welcoming interview is necessary for integration into an educational environment, but it is often needed to set tools dedicated to monitoring the achievement of the learning objectives (guidance exercises, staff meetings, individual interviews with learners, assets that would reflect on the potential, objectives, on the school career). Through these tools will be easier to redesign or redefine training courses individualized and consistent with the educational needs of everyone. The attention to listening to the needs of teachers must be ensured and implemented with continuity: realizing occasion individual interviews of critical events or transition phases (eg. Starting an internship experience), but also in less structured situations, such as educational tours, guided tours, or just the breaks between lessons.

MEDIA EDUCATION

'Media education' refers to the set of educational and teaching activities aimed at developing in students the skills useful in understanding critically: the nature and categories of the media; its genres and their specific languages; techniques used in building the messages and the meaning attributed to them (Lever, 2002) within the contemporary society. In fact, the perception and the knowledge that native learners have about the migration is closely linked to the mass media: this is the first reason to promote media education courses with an intercultural perspective. It is equally important that migrant learners also can study the representations of their own and other cultures provided by the mass media.

Media education can have a powerful role in promoting intercultural competences. It provides tools for advanced and functional literacy of learners, enabling them to acquire useful skills for a peaceful coexistence, thanks to a deeper awareness of the representations of cultural differences provided by the media. Since 2006, the Council of Europe has highlighted the role of the mass media in the construction of shared social meanings, stressing their role in promoting dialogue and cultural diversity. On the one hand, the program 'Pestalozzi' cites the media as an important educational tool, while the Intercultural Cities program it considers them as a tool that has a significant impact on city policies; just think of the perceptions on diversity, which can be guided by journalistic representations, balanced or stereotyped, which co-exist in a diverse urban context. Get information from the media (press, television, internet) is part of our daily lives. Intercultural education, through the media, is both an instrument and a goal: an instrument, when you consider the vast amount and diversity of information originating from various complementary sources; and an objective, in so far as viewing the world through the mass media is the best means of acquiring knowledge about the characteristics of the messages they convey.



Buckingham, Media Education: Literacy, Learning and Contemporary Culture, 2006

The skills related to decoding and production of multimedia messages can have a significant impact outside the classroom. a media education project can be aimed at making the local community on a particular issue, or give visibility to individuals or collective actions of common interest (volunteering, cultural, multicultural, artistic, religious and interfaith, volunteer projects, etc.), promoting social cohesion and strengthening the ability to participate in public life (North-South Centre of the Council of Europe, 2008).

LEARNING OUTCOMES

As already stated in the IO1 Transnational report, the landscape of educational activities for migrants and foreign residents in the Rome area is extremely diverse and heterogeneous. Formal education system serves only a portion of adult engaged in learning programs (this is especially true for Italy and Spain), and a large part of the educational services is offered by NGOs, voluntary organizations, charities, professional training bodies. As a result, even the professional profile of adult educators is not unique. In some cases, volunteers and professionals who come from quite different professions can work as educators in NGOs; often the diversity of skills of educators is seen as a resource by organizations to provide trans-disciplinary trainings and to open up their activities to local communities.

Set the reasoning on the basis of the 'inclusive teacher' role allows us to come out from the constraints imposed by the classification of professional profiles working in the adult education system. Without claiming to define the areas of expertise that make up the professional profile of the adult educators who work in intercultural contexts, we preferred to identify transversal key learning outcomes as a result of the training needs analysis carried out as part of the first Intellectual Output of the project Us & Them.

European Agency for Development in Special Needs Education has explored how all teachers are prepared via their initial education to be 'inclusive' (*Profile of Inclusive Teachers*, EADSNE, 2012). We adopted the definition 'inclusive teacher' in order to include among the beneficiaries of this document, a wider pool of training professionals working in the adult education systems of the partner countries, who still have not found a specific definition in the context of a professional profile established at national or European level. The report proposes an interesting classification of four key values, associated with attitudes, knowledge and skills of educators.

Valuing learner diversity	<ul style="list-style-type: none"> •Conceptions of inclusive education; •The teacher's view of learner difference.
Supporting all learners	<ul style="list-style-type: none"> •Promoting the academic, practical, social and emotional learning of all learners; •Effective teaching approaches in heterogeneous classes.
Working with others	<ul style="list-style-type: none"> •Working with parents, families and key social actors; •Working with a range of other educational professionals.
Personal Professional Development	<ul style="list-style-type: none"> •Teachers as reflective practitioners; •Initial teacher education as a foundation for ongoing professional learning and development.

European Agency for Development in Special Needs Education (2012) Profile of Inclusive Teachers

General learning objectives we highlighted in the previous section of this document find a consistent position within the four categories of the 'inclusive teacher' values. This scheme also allows us to identify some key learning outcomes, and link them to skills, knowledge and skills related to specific areas of educational intervention. The set of competences we propose in this section follows the categorization of activities identified by the European Research Group on Competences in the field of Adult and Continuing Education in Europe, which was initiated by the German Institute for Adult Education in October 2005. Following schemes are not meant to be exhaustive for the definition of "intercultural educator" professional profile, but they represent the starting point to define training objectives of Us & Them project outputs.



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Teaching		
Knowledge	Skills	Competence
<p>Psychological dimension</p> <ul style="list-style-type: none"> - Knowledge of human behaviour and performance, individual differences in attitudes, personality and interests, the mechanisms of motivation and learning processes - Elements that facilitate and impede inter-cultural communication - Basic principles of inter-cultural education and cross-cultural psychology <p>Social/cultural dimension</p> <ul style="list-style-type: none"> - Knowledge of behaviours and group dynamics, social influences on behaviours, relationships between migration and personal attitudes - Main theories about cultural phenomena and processes of integration. (From Cultural Anthropology, Sociology and Psychology) - The elements of cultural anthropology (ethnicity, kinship, values and norms which form the basis of culture) - The main theories regarding culture patterns and the phenomena of acculturation and enculturation - Elements of Host culture (cultural and anthropological application of these elements in a local context) - General characteristics of communication; verbal and non-verbal communication techniques 	<p>Listen</p> <ul style="list-style-type: none"> - Attitude to listen to and understand information and ideas presented in spoken form; interpret verbal and non-verbal elements of communication. - Understand and interpret language meaning and communication. - Recognize and interpret cultural codes that influence communication and relations - Ability to identify or capture known elements (a drawing, an object, a word or a sound) hidden among other elements of an oral / written message <p>Communicate/interact</p> <ul style="list-style-type: none"> - Decode and transmit verbal communication to the immigrant user. - Ability to communicate information and ideas, speaking in a way that others can understand - Identify and remove cultural obstacles that prevent effective communicative relationships - Ability to manage interpersonal relations, especially in potentially conflicting situations - Ability to maintain a third party role in between the communicating parties - Management of stereotypes and prejudices in multiethnic and multicultural relations 	<ul style="list-style-type: none"> a) Receive/welcome and listen to students and/or their relatives b) Negotiate the educational plan with the learner c) Design and implementation of courses for soft skills related to active citizenship and respect for human rights d) Provide, promote and coordinate educational interventions aimed at preventing cultural tensions e) Develop, design and create new applications, ideas, relationships, and new systems and products (including artistic contributions)
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Supporting		
Knowledge	Skills	Competence
<p>The elements highlighted in the box <i>teaching</i>, plus:</p> <ul style="list-style-type: none"> - Elements of the culture of origin of immigrant learner - Structure, organisation and operation of public services: social services, health, education, business - Immigration legislation. Principle legislation regarding national, European and International rights, and the protection of human rights. - Policy elements relating to integration and inclusion in the host country, (regarding both immigration and asylum) - 	<p>The elements highlighted in the box <i>teaching</i>, plus:</p> <ul style="list-style-type: none"> - Explain organisation and operation of and promote the access to public and private services and resources. - Advice people and minority groups in their relation with the host society and make them aware of their rights and responsibilities within a social context. - Furnish service operators with knowledge regarding the immigrants' culture. - Plan, manage and monitor educational interventions aimed at development of potential of foreign learners, in order to achieve ever more advanced levels of inclusion - Cooperate with the network of the foreign students' relationships (family, friends, teachers, volunteers, etc.) 	<p>The elements highlighted in the box <i>teaching</i>, plus:</p> <ul style="list-style-type: none"> a) Accompany and support the foreign learner in the fulfilment of administrative procedures, bureaucratic, for access to public services b) Guide to other support services (external health specialist services, psychological, psychiatric, a training / professional orientation, etc.) c) Design and implementation career guidance activities (stirring learners' motivation, analysing learners' potentials, promoting self-empowerment paths)

Knowledge	Skills	Competence
<p>The elements highlighted in the box <i>teaching, guidance and counseling</i>, plus:</p> <ul style="list-style-type: none"> - Knowledge of different philosophical systems and different religions, the basic principles, values, ethics, ways of thinking, customs, practices and their impact on culture - Knowledge of the production of the media, the techniques and methods to disseminate information, alternative means to inform and entertain in written form, oral and visual 	<p>The elements highlighted in the box <i>teaching, guidance and counseling</i>, plus:</p> <ul style="list-style-type: none"> - To manage the emotions in critical situations in multi-ethnic and multi-cultural contexts - Develop, through social animation work, the sense of autonomy among people with particular criticalities; - Formulating projects, taking account of the structures and resources of the local community; - Facilitate relations between all members of the group and between the group and the reference context - Activate the territorial network for the integration of learners (through involvement of relatives and local communities, through awareness raising projects, campaigns and initiatives) - Designing learning environments based on real situations, where the problems are contextualized instead of being broken into separate abstract and artificial elements 	<p>The elements highlighted in the box <i>teaching, guidance and counseling</i>, plus:</p> <ul style="list-style-type: none"> - Realize and coordinate interventions of animation and socialization, both inside schools/training facilities, both in local public spaces (leisure activities, theatre, choir, painting, summer camps, etc.) - Manage information provision and learner orientation to facilitate the accessibility and independent use of public and private services in the area - Manage individual advice activities using counselling techniques - Conduct awareness-raising actions towards lifestyles respectful of the rules of hygiene, proper nutrition and safety, protecting the right to health and the welfare of people



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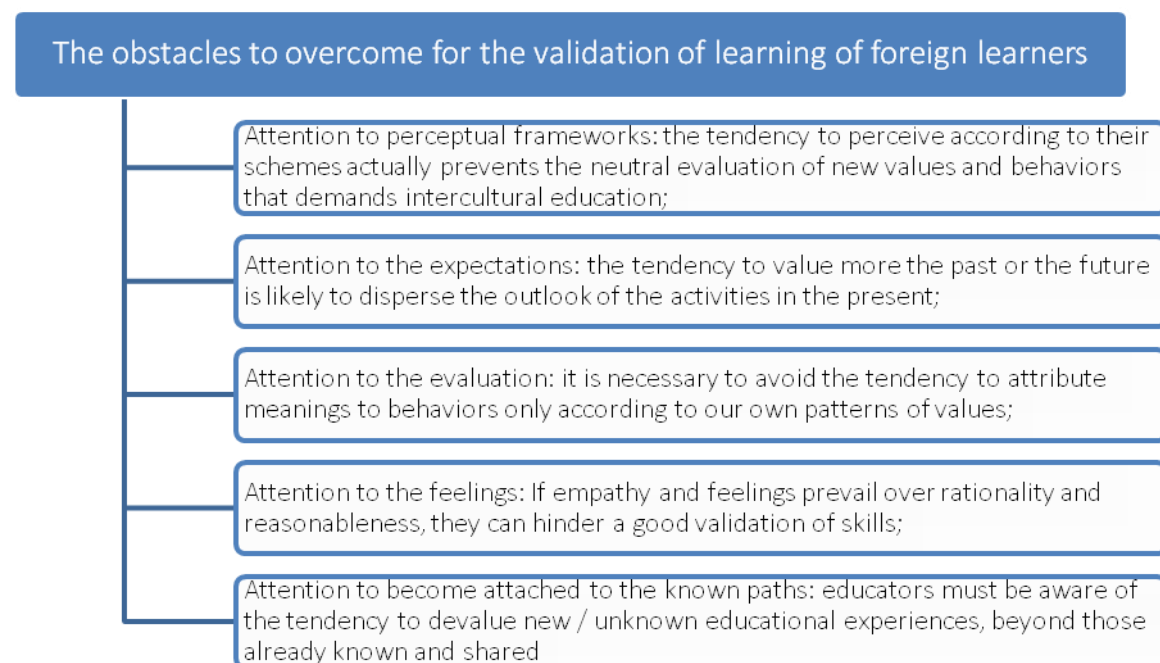


SUPPORTING LEARNERS FOR SKILL ASSESSMENT

Adults should have the possibility to have their learning recognized and validated. While a number of instruments have proved to be very useful for vocational education and training, at this stage the validation of learning outcomes in informal and non-formal general adult education is largely missing.

Approaches and obstacles

The recognition and validation of learning aimed at intercultural groups of adult learners activities must keep some points of attention related to intercultural education, which can guarantee the objectivity (Farinelli, 2014).



In the EU definition of the different types of learning, the adjectives formal and non-formal qualify the learning and not the process (training). The “formality” is given by the recognition (certification) of the process output and not by the places and by the environments of learning. Reasoning in terms of learning moves the focus of attention onto the output. The focus is thus on what an individual knows and knows how to do at the end of a course; or, in terms of projection, on what an individual should know and know how to do. From a perspective of not only lifelong but also life wide learning, it is not necessarily connected to a specific training procedure, but in the broad sense, it is connected to the capacity (competence) to carry out a particular activity. On the contrary, reasoning in terms of training may be misleading. Training (intending an asymmetrical relationship – between teacher and learner or expert and novice – in which there is previously established content) guides the question towards the process and the context in which the procedures necessary to favour the learning are enacted.

Collection of evidences

The first phase of the assessment process of the competences concerns the collection of evidence, where evidence means all the elements which help testify competences, knowledge and skills developed by the candidate. The organised collection method of the information, data and documentary proof coincides with the portfolio instruments which in their structured form, can be linked to two main types:

1. The Europass system, approved with Decision no. 2241/2004/CE, includes five instruments useful for giving evidence and collecting information in a standardised manner with respect to the training courses performed, with the work experience capitalised in the time and in the different European countries. Some instruments, like the CV and the Passport of the European Languages, are self-declarations which have no legal value but which carry out a function of informing about competences, knowledge and skills acquired. The other three instruments, that is the Supplement of the Europass Certificate, the Supplement of the Europass Diploma and the Europass Mobility, have to be filled in and issued by the competent authorities. In Italy it is the National Europass Centre (NEC) that issues the document.
2. Beside this type of document for collecting evidence, another type of material can also be envisaged: there are, for instance, systems of digital portfolios which use combinations of different kinds of instruments (audio, video, photos; in some cases this type of instrument tends to alter the centrality and authenticity of the competences that are being highlighted). The techniques of storytelling can also contribute to returning self-declared competence profiles. The narrative processes are particularly suitable for emersion of implicit competences, for a meta-cognitive function, in other words consideration of the actions undertaken.

Measuring learning

The subsequent step of the assessment process, compared to the collection of evidence, envisages the use of specific techniques for measuring learning, to assess the effective correspondence between the intensity of the competences possessed and the gradualism of the competences described in the reference standard. The outcome of collecting the evidence is, therefore, determining the consequences and what we could call "grey areas", or those with no direct correspondence between evidence and competences, on which it is necessary to intervene with special instruments to further assess the competences.

If we consider the subject of valuation, we can distinguish the most suitable measurement techniques and instruments for the competences: of a cognitive type (instruments capable of restoring the level of knowledge achieved for which argumentative proof is included, discussions, interviews...); of a technical professional kind (to assess the application of knowledge in the concrete processes, recourse to practical tests, simulated experience, exercise, case studies) are preferred; transversal (to observe the capacity of using conceptual instruments to organize the knowledge acquires, techniques of observation or of performance simulation are preferred). The table below shows a selection of available instruments and for each of them, a potential priority of use is indicated in order to appropriately combine the different instruments in relation to what is to be effectively measured.

Type of assessment tool	Knowledge	Skills	Behaviour
Test (questionnaires with closed/open questions)	X	X	
Check list		X	X
Discussions, Interviews	X	X	
Argumentative tests	X	X	X
Observation		X	X
Practical tests, simulated experiences, exercises,	X	X	X
Case analysis	X	X	X

Guide for effective and sustainable validation of informal and non-formal learning, Letizia, Russiello, Giancola, Lembo, 2012

In the case of learning developed in non formal and informal contexts, the use of a combination of different instruments is preferred in order to assure greater flexibility of the validation process. This process must manage to include the individual declinations of competences, knowledge and skills learned and connect them to the reference standard following transparent and replicable courses of validation. Planning an assessment framework will allow the object of assessment to be combined with actions and instruments of the assessment as defined in the reference standard.

Test and practical examinations

The assessment tests of the professional qualifications represent a possible instrument to measure the specific level of knowledge and competences of an individual, acquired in a formal, non-formal and informal context. They have an extremely versatile character and a limited cost. In general, a test is established so that the candidates can reply orally or in writing to the previously prepared questions. The oral tests can be used to verify understanding of complex questions, while written tests can use a multiple choice or true or false format, and be considered as the most suitable instrument to construct a database and quickly process the answers.

The practical tests must highlight the acquisition of the skills acquired in a non-formal and informal environment and may be focused on developing specific cases or solving company problems and have the function of making what has been learned theoretically in a non-formal and informal environment more transferrable and reproducible. The degree of difficulty of written or practical tests may refer to the following levels:

Method	Objectives	Examples
Test (ex-ante results)	Assess the personal characteristics, the abilities and their application	- Written and oral exams - Tests
Feedback (analysis of the consequences)	The feedback (positive or negative) is used to provide information on how the person's performance was considered	- Research - Questionnaires - References - Statements - Reports
Practical test	Assess the technical and problem solving abilities connected to solving problems or carrying out practical activities	- Practical demonstration on site

Guide for effective and sustainable validation of informal and non-formal learning, Letizia, Russiello, Giancola, Lembo, 2012

MATERIALS AND RESOURCES

Model of Intercultural Competence - UNC School of Education. The model developed by K. Deardorff. The model includes a useful self-assessment tool to assess intercultural competence.

http://soe.unc.edu/news_events/news/2009/090917_esl_workshop/2_Model_of_intercultural_competence.pdf

Using critical incidents in classroom activities. Norquest College Handbook for educators

<https://www.norquest.ca/NorquestCollege/media/pdf/centres/intercultural/CriticalIncidentsBooklet.pdf>

Training Kit on Intercultural Learning (T-Kit Series) - The manual, realized by COE educational experts, aims to provide the reader with a series of reflections, concepts, methods and other tips how to work on the topic of intercultural learning in the field of youth activities.

<http://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>

MIGOBI project - An open, flexible, interactive and engaging learning module on developing and experiencing entrepreneurial spirit in intercultural learning settings combining approaches used in adult education (open processes, learner centred) and approaches used in VET (outcome oriented, efficient). This module is designed to facilitate exchange between different learners on their values and attitudes concerning entrepreneurship and to encourage practical entrepreneurial experiences

<http://migobi.eu/products/>

TIME - The project Train Intercultural Mediators for a Multicultural Europe (TIME) explores practices of training and employing intercultural mediators for immigrants (IMfI) throughout the EU. Intellectual outputs include: good practices of intercultural mediation; desired educative mediation profiles and learning outcomes

<http://www.mediation-time.eu/>

Forward project outputs, namely [Handbook](#) and [Toolbox](#) for professionals: they include a useful theoretical framework of the Forward competence-based approach to improve the social inclusion of migrant women and tools to put it into practice with migrant women.

<http://www.forwardproject.eu>

Kvalues project - Digital curricular stories for all. Tools and guidelines for adult educators (Kvalues – Grundtvig). Tools to apply digital storytelling methodologies in learning environments

http://meltingpro.org/wp-content/uploads/2013/04/tool_2-copia.pdf

FLEXI-PATH self project - The Self-Evaluation Toolkit is designed in form of a handbook to record and document acquired formal and non-formal competences. Adult educators can use the handbook for validation themselves, also it is supposed to be implemented to be used in adult education and training organizations.

<http://www.flexi-path.eu/>

Project SAVING – Sharing good practices to valorize informal learning project includes within its outputs, some useful resources on skill assessment process to be applied in informal and non-formal learning processes.

<http://network.sfc.it/saving/outputs-en>