

FOR A PEDAGOGY OF HUMAN RIGHTS: EDUCATIONAL INTERVENTIONS FOR MIGRANTS

Rights are the real test of any global thinking about the world and where these are denied, stepped on or not concretely and actually recognized, is not injured only the single or the people not respected in its vital needs, but the whole world¹.

(Don Luigi Ciotti, 2001)

ABSTRACT

Human rights are the essential elements that allow every person to live with the dignity of a human being. While the conscience of the fundamental rights of the man has broadened its horizons since the onset of the third millennium, it is nonetheless true that these widely recognised rights are constantly being violated in every corner of the world, as in these last times is happening for the migrants, whose personal dignity is often humiliated. This, in turn, leads to the pressing need of an ethical and educational commitment capable of restoring vigour and favouring education towards the development and the respect of the human rights, as these are inviolable and undeniable values, guaranteeing, at the same time, their universality, indivisibility and interdependence.

KEYWORDS: *human rights, immigration, intercultural education*

IDENTITY AND DIVERSITY

We talk increasingly of migration and today is very appropriate to implement educational programs that remove prejudices that prevent the dialogue between cultures. It's good that education on the ground take

a path that teaches to conviviality, respect for difference in the belief that the “difference” is the first part of people precisely because each person is unique and unrepeatable universe together, diversity is an integral part of the identity of each one of us (see Guenancia, 1995). In the near future is unlikely an arrest of migration flows because “it is not unrealistic to conceive a globalized world increasingly rapid movement of capital, of information, of tourists and to expect that the great mass of human beings to stop practice mobility, which is a constant millennial” (Damiano, 1998, p. 444). The massive migratory movements if properly oriented and supported by significant educational pathways, they run not the risk of “death of cultures” as says the Italian educator Cambi. Demographic mobility, globalization phenomena must not prevent dialogue, but to encourage intercultural exchange (see Sen, 2002) by which they can benefit future generations, not making to prevail the conformity and the omologation and overcoming the claim that different cultures they abdicate to their specificity (see Giovannoni, 2002). However, is formative education for dialogue with “other cultures” in the belief to draw from the rich wealth of content and meaning that different cultures still hold (see Cristofaro Longo, 1993). We cannot think of teaching multiculturalism focusing solely to problems of violence, crime, jobs, income, forgetting to ask yourself questions like: “what is man? Whom your fundamental rights? such as more effective ways for an integration process-inclusion? How to make possible and achievable the right to happiness for children less fortunate than us who are fleeing from countries where daily exercising violence and war episodes occur?” (see Agazzi, 1994). Bauman is right when he talks about liquid modernity, of liquid love, of a society where there are not more substantial and authentic values ties that bind people together, in mutual respect for their dignity. It is not possible to consider in a globalized world only *homo oeconomicus*, in fact “the illusion that everything is money, comes to the depriment of some fundamental human needs” (see Portera, 1997, p. 174). H. Gardner, known researcher of educational problems, it looks like the commitment to education, open to questions of multiculturalism, should be a duty of the school and all educational institutions, to deal with problems and situations of today, because if the students do not acquire a certain mastery of trends and events occurring in the world and an ability

to interact with individuals from different cultures and value systems often in conflict will not be equipped to survive in the future. The comparison and dialogue with cultural diversity is not a handicap, but an enrichment, a resource to draw from for a good formation of personality. Identity and diversity are two aspects of the same reality; paradoxically diversity lives in the identity, because diversity is in ourselves, because we are not always the same in the time we live in. Tackle the questions of human rights in society of globalization is a complex educational challenge. We speak increasingly of the plurality of cultures and the school seems to be difficulties in dealing with the problem of the relationship between the right to equality and the right to respect for difference. The current debate about the differences is focused on the relationship between secularism and education for diversity and respect for the “different”. Since 1992 is presented significant integration report entitled “legal and cultural conditions of integration” (see Conseil, 1992). Democracy demands the protection of the right of every person to freedom of thought, conscience and religion, freedom to manifest one’s religion either individually or collectively. Respect for fundamental human rights requires an intercultural education that knows how to convey knowledge and communication skills, social dialogue and negotiation. Intercultural education should brand themselves as human rights education, solidarity and peace. For the inclusion of immigrants in schools were adopted different operating models, have been discussed and put into practice various pedagogical approaches, intended as educational resources to society, that has changed constantly. The four approaches are (see Essinger-Kula, 1987, p. 16–18; Niekrawitz, 1991): the approach of the pedagogy for foreigners is an approach that gives a specific compensatory education; bicultural approach assumes that children can be educated to participate in two cultures with two different languages. One notes a certain tendency to relate the culture with the language and ethnicity. Other components of culture (social reality, religion, politics) are neglected; the multicultural approach has as its starting point the pedagogical reflection mutual acceptance and tolerance of cultures in a multicultural context. It is considered necessary to leave spaces for a free development of different cultures for a common future. The hierarchies of cultures are destroyed. The intercultural approach incorporates multicultural

situations in everyday life and treats them as a goal of educational decisions. So the finish is not only intercultural education objective, but rather is intended as interaction including global social processes. Such situations should be considered a reference point for teaching commitments. Political institutions and educational use for migrant children the fatal synonymous with “problem children”, by confining them in a narrow horizon rationality. By the company and its educational authority is attributed to preschools and primary schools rather than compensatory educational agency function specific deficits of foreign children: learn the language of the receiving country, adapt to the local social behaviors, facilitate future integration in society. The rigidity and unwillingness of the host society are aimed too early as integration deficits by foreigners. The task of training agencies should be to prepare and submit, in a much more intense, ideas-European guide with which it is worth identifying:-a commitment to peace, intercultural education, shall be directed towards the identification of universal principles: empathy, solidarity, non-violence. In this perspective the identity is not realized in the special features, but in the recognition of general principles. The task of the educational agencies is to leave spaces and give support and suggestions for the development of identity, namely for the integration of various identities. National identity in the future will have less value, less function, less importance; Indeed a national identity too marked for coexistence and living together in multicultural societies will be negative. Intercultural discourse does not only deal with the cultures and countries of origin, the customs, the customs, history, literature, but it must also represent a social-political education that provides information on the political, social and cultural conditions of the students, immigrants on site and on the causes of this: xenophobia, racism, lack of manpower of the host society, economic inequality caused by industrialized States consumerist, poverty, persecution, war, natural disasters and ecological [...] are all topics that should be considered. Not be forgotten information about contribution given from immigrants to the economic development of the host country, and the new personal, cultural, linguistic qualities acquired by immigrants living, working, learning, certainly also suffering among different cultures. Don't just help foreign children to overcome their ambiguous cultural position and reduce the “deficit” of integration.

THE SCHOOL AND THE PROCESS OF INTEGRATION-INCLUSION

Intercultural education must help young natives and foreigners to come to a new identity, based on their socialization and cultural sharing and then to lead to mutual identification capability as well as the esteem of the other. Intercultural education means stimulation and enrichment of its cultural identity through integration with “different”. In this way cultural exchange becomes principle of collective learning among indigenous children and immigrants. The culture of diversity and the right to diversity can easily become a trap that suppresses the right to equality (material, political and social) in the condition of citizen. In schools should be prepared, organized and promoted experience of learning for indigenous children and immigrants, each with their own individual and cultural capacity, in a symmetrical interaction, can develop starting from its own history of life and their social situation. To translate the concept of intercultural education in the daily practice of the schools, it is necessary to overcome the different organizational difficulties, learning techniques, which can lead to a change of mind and attitude of the indigenous majority against the “foreigner”, and to the achievement of an attitude of self-esteem, a feeling of openness and emancipation by the foreign minority. In schools today is increasingly recognizes the usefulness of knowing more than one language. In a world of mobility, migration, continuous contact and right become increasingly important communication and bi-plurilingualism. School programs must focus on “languages” how English and French, or “neighbouring languages” of neighbouring countries, to facilitate a concrete integration process-inclusion. Not only the learning of other languages at all levels of education is increasingly important, but it is necessary to promote and to learn other ways to communicate with non-verbal languages: body language, gestures and facial expressions. School education should take place more in terms of linguistic communication, gestural and signs. To integrate interactive and to develop intercultural learning, it is essential to engage in educational research at all levels, people from other cultures. An intercultural education processed only by persons belonging to a unique indigenous culture, is in itself a contradiction and doesn't help the knowledge of “other cultures”, an indispensable condition for an interactive and cooperative learning.

EDUCATING TO DIVERSITY IN DIVERSITY

The cultural integration is a value that should not be just preached but witnessed and lived; is a value that once acquired must be defended and consolidated throughout society. Intercultural living, environment, sustainable development, are closely linked. Through the intercultural education we discover a trail that enriches all involved because the actual foundation of a peace education and civilization. The General Assembly proclaims the Universal Declaration of human rights as an ideal to be achieved by all peoples and all Nations, so that every individual and every organ of society strive to promote with teaching and education on respect for these rights and freedoms and by progressive measures to ensure national and international the universal and effective recognition and observance, both among the peoples of the Member States than among those of the territories under their jurisdiction. As the art. 1 “all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and must act towards one another in a spirit of brotherhood”. We ask the question: “how to educate the «diversity»?”. Despite the art. 1 of the Universal Declaration of human rights we often live situations of inequality. It's specific task of education ensure that, as far as possible, the diversity becomes non an inequality and turning instead to dynamism and richness, for the individual and for the community. This is, first of all to take note of the diversity, because it is the original, creative individuality of the people. Be aware of being different, that we are all different in our oneness and uniqueness is important to be aware of this so that everyone can recognize it as a resource, because each of us knows how to live it and accept it as a precious gift, as a value to be preserved and to cultivate. Meet means first of all have a chance to get to know each other with their similarities and their differences “diversity”. In the era of global education, social relations assume essential importance in building a new ethic of universal values; a new project of life which contributes to moral, social, economic upliftment of the entire global community. Intercultural integration is the meeting ground of multiple cultures to build a universal common good: peace. The opinions of school has a momentous task and vital to humanity itself: form “global citizens”, respectful of diversity through an appropriate “intercultural pedagogy” an educational

approach that crosses vertically all disciplines, rather than a subject if you tile the rest. In this formative dimension, intercultural education involves with method integrated: school, families, associations, institutions, territory. Fairy tales, fables, fairy tales are a privileged path to the intrinsic educational and educational connotations, active learning approach to intercultural school project. Educate to differences means first educate the universality of values; in terms of teaching practice means focus educational elements that unite the different cultures. The use of a literary kind universal, simple in its structure and engaging in its contents, is especially shown by modern pedagogy to accompany children to make sense to values of the life. The proposed intervention on some stories aims to stimulate in boys a critical approach, personal, upbeat and positive life events. When we talk about intercultural living the path of integration is aimed at both non-EU nationals against Italian citizens discriminated against for their social, economic cultural and psycho-physical conditions. The literary route through stories moves in order to “see also” with “heart” and internalize values and opportunities for civic engagement, ethically oriented society solidarity and full integration and cultural and social inclusion. It is not therefore to privilege a certain culture, maybe the source or one of the new realities of migrants, which reduce the human being to portion, part of a whole that identifies it. We must work to promote the culture that leads to an enrichment of every human person, able to be opened and to respect the unique shades of being in the world, cultivating the inner. Then the culture by experiencing as their own will be the culture which opens up new horizons and is no longer a culture effusion and reductive. One to look for is the culture that makes men, which helps the child to grow up looking for values such as truth, the good, the right, the common good, freedom, because only in this way is the condition of the free man as a condition “of having an existence only out of each classification” (see Jabes, 1983, p. 65). Accept otherness in its authenticity means to practice the human proximity, means to care of the other, to love thneighbour thyself (see Rizzi, 1991, p. 80–81). I think a real pedagogy that want to protect the rights of every person, and therefore also of migrants, have today an inescapable task: to encourage the transition from one life closed, increasingly imbued with individualism, egotism, conceit, self-affirmation, to a life that is open to

new horizons and then redefined in terms of attention, nearness, acceptance and promotion of “diversity”. Treat every human person as proximity means to find new paths, enriching the live of authentic values which give sense and meaning to existence.

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Endnotes

- ¹ Don Luigi Ciotti, founder of gruppo Abele and Free Enterprise, in an article entitled The premeditated murders of globalization published on n. 76/77 of 75, 2001, the magazine Latin America and all southern hemisphere.