



**ALLMEET
IN
LISBON '15**

INTERCULTURAL DIALOGUE:

LEARNING, SPEAKING, AND SHARING

PROCEEDINGS OF THE INTERNATIONAL SEMINAR AND STUDY VISIT

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**INÊS VIEIRA, CLÁUDIA URBANO, MARIA DO CARMO VIEIRA DA SILVA, LUÍS BAPTISTA
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CICS.NOVA — INTERDISCIPLINARY CENTRE OF SOCIAL SCIENCES, FCSH-UNL

LISBON, 2016

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Inês Vieira, Cláudia Urbano, Maria do Carmo Vieira da Silva, Luís Baptista (orgs.)

Intercultural dialogue: learning, speaking, and sharing. Proceedings of the international seminar and study visit *ALLMEET in Lisbon '15*

1st edition in November 2016 by CICS.NOVA

Electronic book

This book has been subject to a process of peer review

CICS.NOVA – Interdisciplinary Centre of Social Sciences
FCSH-UNL, Av. de Berna 26-C, 1069-061 Lisbon, Portugal
<http://www.cics.nova.fcsh.unl.pt>

ISBN: 978-989-20-6898-5

Typeset in Calibri Regular 12 pt.

Design by Diogo Afonso

Edited in Lisbon, Portugal

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EDITORIAL

The idea of the present publication emerged during the preparation of the study visit *ALLMEET in Lisbon '15*, held from 23 to 27 November 2015, by the organizing and scientific committee based at CICS.NOVA, FCSH-UNL, the Portuguese delegation of ALLMEET – Actions of Lifelong Learning addressing Multicultural Education and Tolerance in Russia (project co-financed by the Tempus Programme of the European Union, 2013 to 2016, ref. 544410-TEMPUS-1-2013-IT-TEMPUS-JPHS). Under the proposition of intercultural dialogue, this visit aimed to work on three intercultural sub-themes: education, language and project development. These three subthemes underlie the organization of the sections in this publication, adding a fourth section that aims to reflect the Lisbon context of this visit.

The first section, “Intercultural challenges in Russia and Portugal: from research to education”, begins with Olga Smolyaninova and Yulia Popova’s article providing an assessment of multicultural tolerance levels with main reference to the Siberian Krasnoyarsk context. It proceeds with Irina Tiurikova’s article regarding inter-ethnic related issues in Russia, particularly the case of Nenets minority group in Northern Arctic Arkhangelsk context. The Portuguese case is introduced with Inês Vieira, Cláudia Urbano, Maria do Carmo Vieira da Silva and Luís Baptista’s article providing an overview on intercultural resources in Portugal, seeking to outline how interculturalism is presently reflected at the policy level, in the education system and in cultural programs and actions in this country. The following two articles relate with the Portuguese higher education context, with Maria do Carmo Vieira da Silva contextualizing the evolution of study and research on intercultural issues in FCSH-UNL, and Ricardo Vieira and Ana Vieira explaining the Master program on Intercultural Mediation and Social Intervention in IPEiria. This section further includes a poster (by Luís Fonseca) relating to female migrant school careers and dropout.

The section “Speaking inter-culturally: language, narratives and social inclusion” begins with Morena Cuconato and Federico Zannoni’s article about literature and rap music led by the “second generation” in Italy, reflecting on different narratives related to the core issues of inclusion, diversity and public presence/representation. It then proceeds with Olga Lvova’s reading on ICT linguistic tools and their potential for social inclusion. The last article, by Carolina Gonçalves and Ágata Pereira, draws upon possibilities of working about languages and arts in plurilingual primary school contexts. The section also includes three posters of Master students (Cristina Simões, Mafalda Benavente and Leonor Gorgulho) who present their work about meanings and challenges of language teaching in different educational sets.

In the section “Sharing: from multicultural encounters to intercultural projects”, the first article, by Cláudia Urbano, Inês Vieira and Maria do Carmo Vieira da Silva, proposes a framework/grid to observe non-formal intercultural initiatives, a tool that could be useful for monitoring intercultural projects in a broader sense of educational territory that surpasses the school context. The second article, by Stephen McKinney, Federico Zannoni and Vasil Sakaev, focuses the cases of three religious minorities: the Muslim community in Glasgow, the Sikh community in Novellara and the Chryashians in Tatarstan, with an important framing of the history of minority communities in the arrival contexts so as to understand their inclusion/exclusion dimensions. The section proceeds with Rodrigo Dias reflecting about his mediating/tutoring role with Chinese undergraduate students in FCSH-UNL, who present needs of integration relating to the academic life, administrative and broad cultural issues.

In the section “Lisbon under translation”, the report of the study visit *ALLMEET in Lisbon '15* summarises the different activities developed, aiming to provide a comprehensive approach of intercultural issues drawn from the Lisbon context: from science (international seminar “Intercultural dialogue: learning, speaking, and sharing”; intercultural study & research CICS.NOVA) to public policies and institutions (visit to the High Commissioner for Migrations), from education (visit to Camões high school, presenting Portuguese language for foreign teenagers and adults and professional requalification) to organized activities of the civil society (MigranTour and its intercultural Lisbon map). This section also includes a guide of Lisbon, written by Anna Khairullina, with suggestions of routes and some historical and practical information, which is edited and published both in English and Russian languages with the title *Travelling Lisbon/Раскрывая Лиссабон*.

The Master program on Intercultural Mediation and Social Intervention

Ricardo Vieira
Ana Vieira
CICS.NOVA.IPLeiria

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Abstract

Portugal, in particular, and Europe in general are paradigms of diversity in unity and of the need for intercultural mediation and social intervention policies enabling the reception, hospitality, respect for others and their training in a more inclusive society. From a research and sociological and anthropological level of knowledge, the ESECS-IPLeiria invested, in 2013, on a Master program in Intercultural Mediation and Social Intervention that is a unique example in Portugal. In this paper, in addition to present the Master's curriculum, we invest in the distinction between preventive mediation, transformative and social empowerment, rather than focusing on solving, typical of conflict resolution, based on the questionable pillar of neutrality and impartiality.

Key words: Intercultural mediation; Preventive, restorative and transformative mediation; social intervention

Intercultural mediation and social work with the other

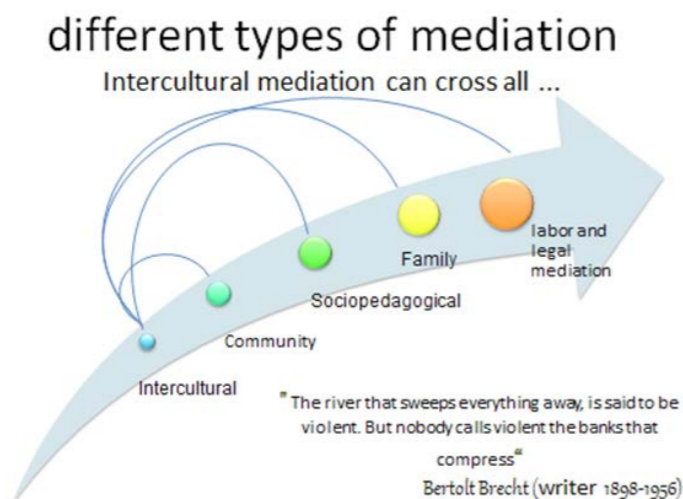
Intercultural mediation requires a considerable capacity for active listening, understanding and respect for the other. That's why we also insist so much on the potential of intercultural mediation as construction of more intercultural communications and more dialogical and miscegenous interactions (Laplantine and Noss 2002; Vieira 2014).

To mediate implies an active listening and the understanding of the other. Of all the others, in their own rationality (logic and understanding). So, it's not enough to tolerate, it is necessary to respect, even when disagreeing with some of the other(s)' positions. To socioculturally mediate is to find third places of understanding between sometimes extreme positions, that are not yet, necessarily, conflict [have not yet reached the end of the line – the river mouth...] (Vieira and Vieira 2016b) but which have already disagreement dimensions and some social tension.

There is, for starters, some necessary reconceptualization to be done around the concept of tolerance. Sociocultural mediation does not pretend to introduce tolerance between the social agents involved as the end of a reconciliation process. Mediation needs to seek transformations of all those involved. Transformations that need to arise from an understanding of the other's understanding, that which is commonly defined as hermeneutics. But not from a unilateral hermeneutics, of the dominating which seeks to understand the more fragile one even if only to tolerate him. More than that, as Boaventura de Sousa Santos (1997) has written, it's urgent to find a diatopic hermeneutics, that is, from each of the topos, from each of the "two" places. Or going still a bit further, as those two places, despite being ideal to think about a simple situation to mediate, it's urgent to depart from all the epistemological places. That is, it's urgent that the sociocultural mediator promotes multitopic hermeneutics (Vieira 2013; Vieira 2011) that lead to understanding and respect, which doesn't necessarily mean agreement and identification, and neither just tolerance. Being tolerant is not enough. We don't believe that is the way that will allow us to be different and live together (Touraine 1998). At the most we could live juxtaposed but segregated and not communicating. The way of tolerance, as a finished product, doesn't seem to be the way of the diatopic or multitopic transformation, as we mentioned before, conducive to a more intercultural society. On the contrary, passive tolerance promotes segregation.

The question is again, and as always, posed as to know what implicates the idea of tolerance towards conducts of intolerance. If one tolerates intolerance, one accepts injustice. So will a mediator tolerate and suggest tolerance towards someone that hurts another person? Or will the sociocultural mediator need to act, and, at that moment, forfeit the principles of classic mediation, based on neutrality and impartiality and needs to intervene, socially, taking sides (a blasphemy for the fundamentalists of classic mediation), or risk assisting and allowing the approval and reproduction of violence, be it of whatever type it may? Complex, probably controversial and criticisable by the fundamentalists of conflict mediation, but that relates with social reality, the mediation that interests us (Fig. 1) is not only about techniques, exercises and abstract and general principles to use ways of conciliation without understanding the contexts and identities to produce transformations (Vieira and Vieira 2016a).

Figure 1: Different types of intercultural mediation



The Master program in Intercultural mediation and social intervention

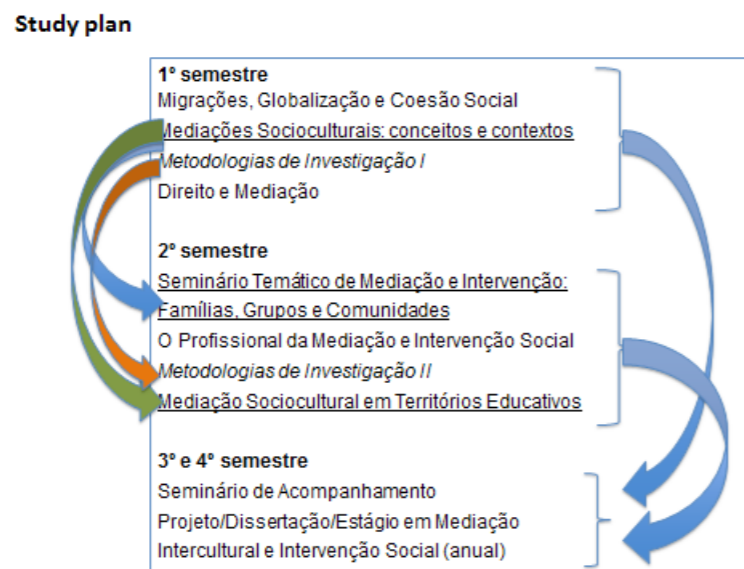
In the year 2013, the School of Education and Social Sciences at the Polytechnic Institute of Leiria (ESECS-IPL) started a new Master program, that remains unique in the Portuguese context, in order to specialize social workers, social educators, teachers, lawyers, anthropologists and sociologists to work with ethnic minorities and excluded populations in need of mediators to build their future life projects: a Master program in Intercultural mediation and social intervention.

At the end of the course, students can make application and master mevelopment (thesis, project or internship ...).

After, they can work on mediation and social intervention with different target groups and social contexts: families, migrants, ethnic minorities, children and youth at risk, excluded populations (in prisons, homeless, drug addicts ...); mediation and community social intervention; mediation and social intervention in school; preventive mediation and conflict mediation; mediation and social intervention in the employment context; heritage and mediation; adult education; mediation and social intervention in the local government context.

Before the final research leading to the final dissertation, Master’s students take one academic year to the following courses (see Fig. 2).

Figure 2: Master’s study plan



1st semester

- . Migration, globalization and social cohesion
- . Sociocultural mediation: concepts and contexts
- . Research methodologies I
- . Law and Mediation

2nd semester

- . Thematic seminar on mediation and intervention: families, groups and communities
- . Professional mediation and social intervention
- . Research methodologies II
- . Sociocultural mediation in educational territories

3rd and 4th semesters

- . Follow-up seminar
- . Project / dissertation / internship in intercultural mediation and social intervention (annual)

General Mediation and Intercultural Mediation

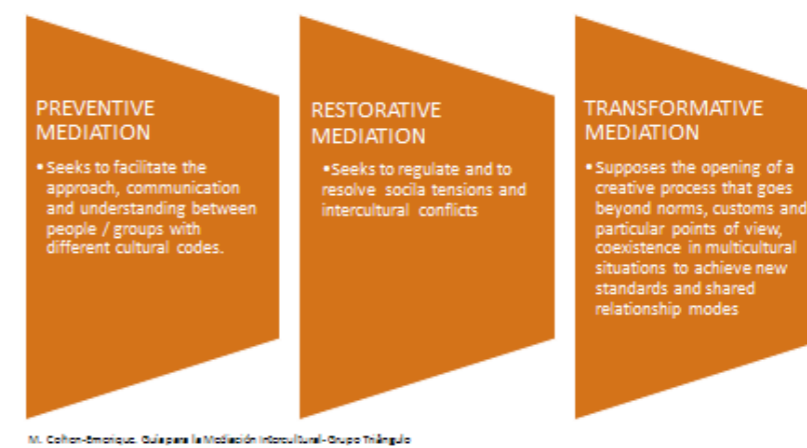
When we talk about mediation in sociocultural contexts and, particularly, intercultural mediation with vulnerable populations, we distinguish ourselves from classical practice of conflict management techniques so dear to psychology, law and management. So, we consider the mediation beyond the conflict; the application of general models of mediation to multicultural contexts; the Intercultural Mediation with autonomy and not focused on the general mediation born in Harvard Business School of the 50s of the last century; we consider mediation as intercultural communication and social intervention (intervention with the other – empowerment).

Intercultural Mediation is a resource available to people of different cultures that acts as a bridge in order to promote constructive change in relations between them.

Mediation of relations between different cultures enables the prevention of cultural conflicts while promoting the recognition of the other, the approach between the parties, communication and mutual understanding, learning and development of cohabitation, the search for alternative strategies to solve cultural conflicts and community participation (see Fig. 3).

Figure 3: Preventive, restorative and transformative mediation

TERMS OF INTERCULTURAL MEDIATION



M. Collen-Bermejo. Guia para la Mediación Intercultural-Grupo Triángulo

So, the roles of the intercultural mediator are:

- a. To facilitate communication between people / groups of different cultures;
- b. To assist social actors in their relationship with minority groups at intercultural issues, cultural diversity (different cultures, immigration) and intercommunity relations;
- c. To advise people and minority communities in their relationship with society and hegemonic culture;
- d. To promote access to public and private services and resources;
- e. Building citizenship and follow up the personal integration and inclusion processes;
- f. To promote social and community participation.

Final thoughts

With all the respect to authors dedicated to conflict mediation only on the technical side [without theorizing the identities of people implicated...], we have to say that in social intervention it's inevitable that the intervenor will side with the weaker party [we're not saying that the same thing happens in social research. We're talking, now, about intervention; and mediation is intervention] and, in a mediating (dialoguing) way to try to reach an end [the project methodology and research-action are an example of this...] Social intervention is actually about involving/developing the weaker [there is a clear intention that is far from neutral] in dialogue with the powers, the institutions. There isn't neutrality in social intervention! The intervenor is on the side of the oppressed, on the side of those who need support [applicable to a many texts and contexts...].

Social policies are, also, corrective measures in the fight against inequality and discrimination... They should have as object human frailty, and not the hegemony of powers. Mediation, in this sense, is not to stand in the middle [a rigorously midway middle] (indifferent... that very neutrality and/or impartiality). The Mediation needs to be intercultural to occupy every "middle place", middle term" [of the process in which so often only the extremes are considered] between the parties as a way to intervene socially [in a dialoguing way to be intercultural mediation] so that the discriminated ones won't be blamed by their frailty, but rather as the result of a social and political process that it's vital to mediate and correct (multipartiality according to Torremorell).

Even in family mediation and the like, besides the questions of divorce where the mediator seeks impartiality, he/she doesn't stop taking sides, for instance, in defense of the children, besides the parents' claims... There are many more daily issues in the families (always with love, togetherness, tensions...) besides the conflict associated, for instance, to a divorce.

Already for several times we've argued here, in this sense, in feedbacks obtained in the forum... Mind, this won't be changed overnight. And even after our reflection many will think, agree, doubt and reproduce this concept of mediation as a commandment [while it isn't neutral, neither a command]. Positivism has left profound marks on Social Sciences and, also, on social Intervention.

But we believe, also, that some are starting to make a difference. We have hope in this Master's students collaboration for change [always mediating but not neutral]. The Intervenor isn't, in fact, a robot. She/he is a human being that wants to, forthrightly [nothing neutral about it], make our contexts more human (just, harmonious, inclusive, welcoming, etc.)...

Of course that it's much easier to say that "the mediator is neutral... that he/she doesn't take sides...". Of course it's simpler to think in wars, conflicts when we talk about mediation. But social intervention is not only that [conflict management], as you know. And intercultural mediation feeds on other cultural paradigms as we're learning.

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