

## **MIGRANTES**

Mrs. Lucía Benítez Eyzaguirre EMA RTV representative (Spain)

La velocidad con que se suceden los cambios, impulsados por el desarrollo de las tecnologías y el transporte permite que circulen flujos y discursos en todos los sentidos y direcciones. Una realidad a menudo tan incesante que nos aferramos a las certezas para evitar el vértigo y el miedo y, todo ello, nos lleva al pasado y a la antigua realidad de lo inmutable como si allí estuvieran las respuestas. Son las experiencias de resistencia que en ocasiones nos amarran. Pero, frente a ellas, hay siempre un verdadero torbellino de realidad y fuerza que viene con sangre joven, porque se trata precisamente de una fuerza de transformación.

La formación intercultural y de migraciones que he recibido me permite trasladar un punto de vista amplio sobre las situaciones a los alumnos que, gracias a los programas europeos como el Erasmus, son de diferente nacionalidad y procedencia. De hecho, una buena parte de los estudiantes de otros países europeos que llegan a la Universidad de Cádiz tienen orígenes magrebíes o del resto del continente africano. Pero además, la UCA participa en programas de intercambio y enseñanza de postgrado especialmente de Marruecos gracias a la labor del Aula del Estrecho. En total, la Universidad de Cádiz tiene unos mil estudiantes extranjeros en su gran mayoría procedentes del intercambio del programa Erasmus. Sin embargo, la cifra de profesores de diferente procedencia es mucho más limitada, a penas testimonial.

Así las cosas, la relación de los estudiantes se apoya en realidades diversas y puntos de vista más ricos y plurales. Sin embargo, todavía se mantienen limitaciones que son fruto de la composición de la propia sociedad andaluza o española en que la integración de los migrantes se registra en función de su aportación a la realidad económica y su capacidad productiva. Del análisis de esta realidad tenemos cumplida cuenta no sólo en su reflejo en los medios de comunicación sino también en su inserción en la sociedad de consumo en la que nos encontramos inmersos, cuando su participación se mide ya no sólo como fuerza productiva sino también como estímulo de la economía de mercado.

Para tratar de contribuir al espacio común construido por todos, no basta, a pesar de mi empeño, en tener una visión amplia de la realidad global, ni de aportar puntos de vista lejanos o diferentes que se conviertan en elementos transversales del programa académico. Eso sólo es posible a través del diálogo intercultural real, es decir, de una convivencia de situaciones entre bagajes culturales diferentes. Ahora que ese espacio de lo social se ha ampliado y se repite en muchas ciudades españolas, queda pendiente todavía que los actores que promuevan el diálogo sean en sí mismos también interculturales. El resultado de la migración llegada a España de momento no lo favorece porque si los inmigrantes aportan a la economía española un diez por ciento de su valor, este porcentaje no se encuentra entre los puestos de decisión ni entre los actores de las transformaciones en ejes como la educación, la cultura, la justicia o los medios de comunicación.

A pesar de este panorama, hay experiencias interesantes porque la actitud de quienes la promueven facilita las condiciones del intercambio en condiciones de igualdad necesario para ello. Se trata de una de las iniciativas más interesantes que he conocido en los últimos tiempos, y que logra superar las limitaciones de un equipo técnico formado íntegramente por españoles. Citaré para ello la experiencia sencilla y eficaz que se realiza en Murcia, en Molina de Segura, en el Instituto Francisco de Goya. Allí, los alumnos del aula de español de educación compensatoria recogen en un blog sus puntos de vista, recuerdos y experiencias en diferentes lenguas y recordando su vida en sus países de procedencia.

Aula 111 es el nombre del blog que publican los alumnos desde hace tres años y en el que plasman no sólo las actividades que realizan en clase sino también muchas aportaciones de su cultura originaria. Así es posible encontrar recetas, comparar peinados, mantener conversaciones en varios idiomas, contar historias, recordar las fiestas de cada lugar de origen, ver cine para interpretar la realidad de las personas en diferentes contextos, comparar las familias, los dormitorios de los estudiantes, recoger datos sobre la economía de diferentes países, redactar noticias que preocupan a cada uno de los estudiantes.

En definitiva es un ejemplo que se apoya en uno de los principios del liberalismo radical intercultural en el que la autonomía de las personas es irrenunciable porque son ellos mismos los protagonistas de su historia y su reconocimiento. Todos debemos conocer las diferentes posibilidades y ofertas culturales para elegir libremente y escapar a los intereses que promueven el enfrentamiento cultural como una forma de poder. Esta experiencia sencilla y aparentemente modesta tiene una gran fuerza de transformación; está promovida por la psicopedagoga María Muñoz Clares que lleva tras de sí una larga experiencia en la alfabetización creativa y participativa, es decir, que sólo desde la acción se aprende la creatividad. Si aprendemos a leer y escribir copiando y reproduciendo, será ésta nuestra pauta de comportamiento a lo largo de nuestra vida de escritores y lectores. Con este bagaje, y con una mente abierta, pudo trasladar esta experiencia al campo de la interculturalidad.

Las claves del éxito de esta iniciativa están además en el respeto a las culturas en las que se identifican los individuos y un diálogo permanente sobre las prácticas cotidianas en el que se esclarecen los valores y costumbres que merecen la pena reforzar. El escenario es perfecto porque este diálogo debe tener voz propia y trascendencia, algo que en este caso se alcanza porque son los propios estudiantes quienes se encargan de reflejar sus gustos y realidades, lo difunden a través de las nuevas tecnologías y a disposición de ciudadanos de muchos lugares diferentes, y mantiene el contacto entre lo global y lo local. El escenario promueve el entendimiento y el aprendizaje mutuo, la idea de que cada uno de nosotros es intercultural.

En definitiva, es una muestra del mosaico y de la realidad caleidoscópica promovida desde el contacto que evita los mimetismos empobrecedores, que sitúa el eje transformador en sus protagonistas, que son los jóvenes y en la fuerza de las nuevas tecnologías para el diálogo interactivo. La comunicación es también un campo esencial como agente de cambio y desarrollo ya que lo transnacional, la visión desde fuera de las propias fronteras hacia otras realidades culturales, debe promoverse no sólo desde los medios sino desde las relaciones interpersonales. La comunicación y el contrato cultural son agentes de cambio y desarrollo, por lo que me atrevo a proponer acciones formativas que se apoyen en el viaje y el cruce de fronteras como eje de transformación, como campo de la investigación-acción necesaria para trascender las experiencias propuestas desde los líderes, y que se plasme en la vida colectiva y la realidad cotidiana.

Porque el diálogo intercultural debe comenzar en las escuelas, en lo cotidiano, en los lugares de trabajo, en los barrios. Los espacios que se abren a otras lenguas y culturas evitan la homogeneidad que fruto de la competencia ha dominado en la mayor parte de los países que ahora acogen a la inmigración.

Si no es a través de la realidad intercultural seguiremos fomentando los clichés del pasado, la idea de que existe un abismo entre culturas, que la forma de interpretar otras realidades es siempre el desprecio y el miedo. La vida cotidiana es el mejor escenario para entender que cada cultura es una riqueza que merece integrar en la ciudadanía y que el diálogo intercultural es necesario en la vida del día a día.

## **ENGLISH VERSION**

### **MIGRANTS**

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Prompted by the development of technologies and transport, changes take place one after the other at such a rate that there is a constant flow of people and communication everywhere. Often it is so unrelenting that we cling onto certainty to escape vertigo and fear and we are taken back to the past and the old unchanging reality, as if *there* was the answer. Sometimes we are tied to this resistance. But in these very circumstances the whirling reality and force of young people, because it is precisely a force of transformation, come into action.

The intercultural and migrant education I was given allows me to convey a far-reaching viewpoint to students of different nationalities and origins attending courses abroad thanks to programmes such as Erasmus. As a matter of fact, most incoming students from other European countries to the Universidad de Cádiz (UCA) have Maghrebi or, more generally, African origins. But UCA also takes part in exchange and postgraduate programmes, especially with Morocco, thanks to the effort of Aula del Estrecho. In all, UCA receives some thousands of foreign students, mostly benefitting from Erasmus scholarships. However, the number of foreign teachers is far smaller, just a symbolic amount.

In this context the relations of students are based on diverse, multiple and richer realities and viewpoints. However, there are still limitations, which are the result of the Andalusian or Spanish social structure, where immigrants are integrated correspondingly to their contribution to the Spanish economy and their productive capacity. The results of this analysis have a clear and practical reflection not only in the media, but also in the pervasive consumer society, when migrant participation is measured as a productive force but also as a spur to market economy.

In the attempt to have a part in building a joint space, despite my commitment, neither a wide-ranging perspective on globality nor diverse viewpoints which could possibly become cross-subject curricular elements are enough. That is possible only by means of true intercultural dialogue, that is, the coexistence of different cultural experiences. Now that there is more room for social issues in increasingly more Spanish cities, what still needs to be done is that dialogue promoters are intercultural themselves. Currently, the result of migration to Spain does not make this task easier because immigrants contribute 10% of the Spanish economy's whole value, but such percentage does not include them as transformation agents in core areas such as education, culture, justice or the media.

Despite this prospect, some experiences are interesting because their promoters also facilitate the exchanges under the necessary conditions of equality. It is one of the most interesting initiatives I have seen lately. It successfully overcomes the limitations of a totally Spanish technical team. I will mention the simple and effective experience of the Instituto Francisco de Goya in Molina de Segura, Murcia. The immigrant students of back-up classes of Spanish keep a blog where they collect their opinions, memories and experiences in different languages and recall the way they lived in their countries of origin.

Their blog is called Aula 111 and was created three years ago; since then students have reported not only class activities, but have also given an important contribution from their original culture. In the blog

students from various countries post recipes, talk in various languages, tell stories, recall traditional feasts, watch videos to interpret different contexts, compare hairdos, family traditions and halls of residence, collect facts on their countries' economy, report the news which most concern them.

It is basically an example hinging on one of the principles of intercultural radical liberalism, for which people's autonomy is essential because *they* are the very protagonists of their history and identification. We all should know the different cultural opportunities in order to have the freedom to choose and shun the interests which instigate cultural clash as a form of power. This simple and apparently modest experience is very powerful in terms of transformation: it is promoted by educational psychologist María Muñoz Clares, who has worked for long on creative and participative teaching, i.e. learning creativity only through actions. If we learn to read and write by copying and reproducing, that will be our behaviour pattern throughout our lives as writers and readers. Thanks to this background and her openmindedness, she has managed to transfer this experience to interculturalism.

The key to success of this initiative is also the respect for the cultures in which people identify and a constant dialogue on everyday activities, where the values and traditions which are worth strengthening stand out. This dialogue should be autonomous and this is the perfect scenario because students spontaneously tell their preferences and their stories by means of new technologies and make them available worldwide. They manage to keep global and local into contact. This scenario helps mutual understanding and learning, the idea that each one of us is intercultural.

It is a sample of the multi-faceted patchwork which is based on contact and refuses empty mimicry. Here the main transformation agents are its young protagonists and the new technologies for an interactive dialogue. Communication is also vital as a change and development agent, since transnationalism -an insight into your country from the outside with a view towards other cultures- should be furthered not only through your means, but also with interpersonal relations. Communication and culture are change and development agents, therefore my challenging proposal is to travel and cross the boundaries as training measures and transformation agents, a necessary research-intervention to go beyond the leaders' experiences and take form into collective life and daily activities.

Intercultural dialogue should begin day after day at school, in the workplace, in the neighbourhood. The opportunities which open up to other languages and cultures escape uniformity, which is the result of competition that has prevailed in most immigration-receiving countries.

If there is no interculturalism, we will be feeding past clichés, the idea that there is a gulf between cultures, that the only form to interpret other realities is always disrespect and fear. Everyday life is the best scenario to understand that each culture is a resource which is worth integrating and that intercultural dialogue is necessary.

# TATAPUME

THE RADIOTHERAPY

Intercultural Dialogue European Radio Campaign



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### **MIGRATIONS**

Migration is a fundamental element in the evolution of the human species. It is the encounters between populations that, through the centuries, have blended together to the point of creating cultures and languages more vital and different from the starting ones, that have enriched themselves until determining present languages and cultures.

### **CITIES**

The city is the place in which the many interests that make people move are concentrated: economy, culture, art, commerce, finance, education. It is the ideal place to investigate how many identities add up to a single person, and street names and architecture can tell us about the peoples that have met and mixed themselves there.

### **CULTURE**

How many cultures are there in Europe? Can the EU Charter of Fundamental Rights signed in Nice and inserted in the European Constitution be an element in measuring the EU ratio of cultural unity? Or is that unity maybe the one of music, and of the sport of unified formats for unsustainable consumerism's television?

### **FOOD**

It is the most tasteful way to appreciate the advantages that variations in culture have to offer. Is it better to enter in a shop that only has one kind of fruit or in a huge market with a hundred different kinds of fruits? Are we happy that we can now enrich our food with a hundred different spices or was it better when we only had salt? How do foods circulate and where do the names we identify them with come from?

### **COMMERCE AND FINANCE**

Those who trade must be able to talk with anybody in any language, must know where and how to meet the other people. Commerce is the oldest way to meet and dialogue. Finance is the instrument that makes possible buying in a port and selling in another. From letters of credit to wire transfers and cash machines, banks are an example of dialogue between cultures.

### **ART**

Music, dance, cinema and literature are an important vehicle of exchange, of mutual learning, of advantages that develop the forms of expression first in one country and then in another. When it happened to the artists of a country to stop talking with the ones of another, the ability to make art was interrupted in that country.

### **WHY NOT?**

Why sometimes dialogue between people is not possible? Which are the reasons that make it such? Who is interested in putting peoples armed one against the other? And why do we accept to fight against something? Nationalist identity, hard-line religion, fear of differences, stereotypes are the poison that flows in the blood that fuels war.

### **TRACES**

We look for the evident proofs of the meeting of peoples. Street names, the names of inhabitants and the toponymy of a territory, the rites for having a wedding, birth, death, the way in which we create gardens, and most importantly the deposit of all the different languages that made up our own.

## CONTENTS OF THE PROJECT

The final intent is to make the European citizens aware of the long and complicated process of intercultural dialogue that European people have always experienced, and give scientific proof of it. The goal is to explore current languages spoken in different European countries throughout the philological analysis of the linguistic stratification which composed and created them.

Down the centuries, European people have always migrated across our continent from one place to another, the occupation of big regions where other people lived, created, over the years, a sort of new human settlement with cultural, religious and linguistic features absolutely original because the new culture was the result of both people, the natives and the new ones.

This is the story of our continent, the story of an ancient but still actual phenomenon which we would like to describe and spread over with this project. In particular, this is what we would like to underline:

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- the contribution the several cultures of European people have brought to the common European heritage
  - the ordinariness of this social, cultural and religious phenomenon strictly connected to the current globalisation phase: our continent experienced many other periods like this one
  - the impossibility of defining someone who lives in Europe as “pure” from an anthropological point of view: everyone is the result of ethnical contaminations occurred during the years.
  - the importance of taking part of the present dialogue with people with different cultures throughout the awareness of who we are today: there's no reason to be afraid because our ancestors have lived the same before us
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All the documents, have been corrected by an editorial point of view per renderlo comprensibile al grande pubblico. The final purpose is to gather educational documents per essere utilizzato dagli insegnanti per essere utilizzato liberamente nei loro progetti educativi.

Grazie alla bibliografia consigliata, il materiale si presta anche a giovani universitari.

In any case all the documents are free disposal for everyone.

## CONTENTS

All the contents developed during the 7 national radio campaigns – Austria, France, Hungary, Ireland, Italy, Slovenia, Spain – of the project are, and will remain for some years, freely available on the project's Website TATAPUME.org.

All documents have been revised from an editorial point of view in order to make the result more understandable for the general public. The final purpose is to gather educational documents to be freely used by teachers in their educational projects.

Thanks to the suggested bibliography the material is also useful for university students.

For each of the broadcasted radio-shows the following contents will be made available:

- 1) the audio recording of the broadcast
- 2) bibliography on the broadcast's main topic
- 3) the full transcription of the interviews (mostly with experts on the broadcast's topics) source of the excerpts present in the broadcasts. Only parts of these interviews are present in the audio files
- 4) the scientific reports prepared by the experts that radio stations choose as scientific advisors.