

THE ISSUES OF THE CITY DEVELOPMENT STRATEGY DESIGN BASING ON THE EUROPEAN INTERCULTURAL EDUCATIONAL POLICY

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The article examines the experience and analyzes the foundations of European intercultural concept and policy, in particular in the education field, and its impact on local development. It also explores the potential directions for strategizing the city of Sumy development in terms of compliance with these principles and their impact. Preventing radicalization and enhancing economic potential through intercultural education policies is extremely relevant to the border Sumy region in the context of a long-term Eastern military conflict. The accession of the Ukrainian city of Sumy to the Memorandum of the national Intercultural Cities Network of Ukraine in 2016 requires a change in strategic perspectives for the future, in particular, within the framework of a new city development strategy to be designed in 2019.

Keywords: *intercultural policy, local development, education, EU, Council of Europe, ICC.*

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INTRODUCTION

Historically, immigration has appeared to be a very typical phenomenon to the cities, which makes them to be the key place where intercultural policies and practices should be implemented (Allard, 2018). Namely economically strong cities attract more immigrants and city visitors as they have a strong supply ranging from infrastructure to personal prospects. The current state of local development in Ukraine can be considered to be increasingly affected by migration, in particular the internal one, caused by the war in the East of the country. Migrants are not always qualified enough for quick recruitment and may lack competences to be easily integrated into a local community. At the same time, the tourist attractiveness of Ukraine is growing too, which is, however, limited to certain well-known millionaire cities. All in all, this raises the question of the potential of particular peripheral cities to exploit the opportunities of migration and tourism for local economic development. Migrants are not always people in need, but often possessing the entrepreneurial talent and creativity. It is obvious that to flourish, these people need a supportive and friendly surrounding. The merge of the mentioned features with some incoming cultural specifics can bring really economically effective results, same as the merge with local traditions and peculiarities. Local community, if managing the interculturality right, will only benefit from the inflow of fresh incentives and ideas.

It also should be noted, that for border regions such as a Sumy region (oblast), in the context of a long-term military conflict happening along the Eastern border with Russian Federation, the issue of radicalization prevention is yet very relevant. World experience demonstrates the effectiveness of using intercultural education policy opportunities to address all these issues.

The Sumy city has joined the national movement of Intercultural Cities Network of Ukraine (ICC-UA) on March 01, 2016 by signing the relevant Memorandum. In order to fruitfully support this European initiative, according to this document, the same year the city was analyzed according to the Council of Europe's tool named Intercultural Index (About, 2018), and in the beginning of 2019 a pilot test on intercultural citizenship is planned to be conducted among the city's residents. All these steps have laid the foundations for shifting to

a new, more practical level: the Sumy City Council has set a task to develop the Intercultural Development Strategy of the Sumy City for the period of 2020-2025, which is expected to be integrated into the city's development strategy. The Intercultural Strategy itself is expected to be publicly discussed and the local minorities to be engaged into its design. The section on intercultural education should be an integral part of the strategy.

However, it should be noted that many people believe that intercultural European policy, in particular in the field of education, is primarily refers to migrants. For example, the official website of the Department of Education and Skills, which works within the Irish Ministry of Integration, proposes a strategy for integrating migrants (Intercultural, 2010) through education that will address a number of specific tasks through the involvement of all government departments. For example, migrants should be provided with information in multiple language formats, the awareness on intercultural issues of all kinds of staff should be increased, migrants are to receive a description of how to file a complaint about racist behavior, and so on. However, in today's context, it becomes clear that such services may not only be of use/necessity to migrants, the intercultural education policy is of a greater importance.

Namely that is why a large number of not only scientific papers (I. Sikorskaya, M. Tryniak, T. Hrytsenko, L. Horbunova, K. Mantel, P. Allard, D. Colby, S. Aslantaş, C. Allemann-Ghionda, D. Lüken-Klaßen, F. Heckmann, A. Dabeld, O. Osler, etc.), as well as international debates and top-level meetings results, but also a large package of legal documents are devoted to the studies of this issue. As the European integration vector of Ukraine's development necessarily implies adaptation of both legislation and public administration to the EU standards, this necessitated an urgent need to study the European interculturality development practices, taking into account the educational intercultural component and the specifics of its incorporation into the Ukrainian city development strategy. This all is presented in the article.

AIM OF THE RESEARCH STATEMENT

The purpose of the study is to analyze the experience and principles of European intercultural policy in the field of education, its impact on urban development, in particular in the context of their application to the future development strategy of the Ukrainian city of Sumy.

RESEARCH RESULTS

In order to build a proper foundation for this research, the concepts of intercultural policy, intercultural and multicultural education, the normative foundations and principles of these concepts, as well as their potential impact on local development should be considered.

In situations where differences arise between the society/groups of individuals and separate individuals because of cultural differences, intercultural education is precisely the type of interdisciplinary education that fits in with its functions and tools. It has potential of minimizing/preventing tensions, negative biases, and stereotyped thinking that may cause losses of the civic harmony. Therefore, the main effective tool for intercultural education of citizens of different ages and citizens operating under different social contexts will be awareness raising regarding other views and languages, cultures, religions, as well as their manifestations. The solution to this problem can become realistic only within the appropriate environments for familiarization, understanding, acceptance, communication and dialogue. Accordingly, this environment should also be conducive to these cultural differences expression in a positive way (vivid examples are the Aboriginal village of nine Taiwanese tribes or ethnic neighbourhoods in Singapore or New York). Ideally, neither of these manifestations should lead to inequality or discomfort of neither side: at least they should be perceived by an educated society through the lens of tolerance and loyalty. Thus, intercultural education, according to S. Aslantaş with whom we fully agree, “assumes the role of social meditation by increasing the productivity of intercultural communication and ensuring tolerance and acceptance between different individuals and societies” (Aslantaş, 2019).

Widely used by the researchers and UNESCO, the term "multiculturalism" marks the diverse cultural essence of people living within one community or society, reflecting not only ethnic or national culture but also linguistic, socio-economic and religious dimensions of its diversity. Consequently, in the guidelines on intercultural education, UNESCO outlines the specifics of the term "interculturality" because of its more dynamic nature and concern of evolutionary issues between different cultural groups. In other words, interculturality itself foresees multiculturalism and also the results of such intercultural dialogue/synergy at different levels of society (UNESCO, 2006).

So, why there is an urgent concern on the application of intercultural education policy? This question may be replied using a single paradigm that defines the last decades of human social development - democracy. For the sake of strengthening democratic principles, educational systems should take into account the multicultural nature of communities/the state as a whole and, therefore, must aim to build the solid foundations for peaceful coexistence and productive interaction between different cultural groups. Such a need has not arisen only yesterday, it simply has become more urgent in recent years because of many globalization changes and shocks. Therefore, there are traditionally two approaches to addressing the issue: multicultural (more passive perception of other cultures for the purpose of practicing tolerance or, at least, understanding) and intercultural education (aiming to go beyond passive coexistence, to achieve a sustainable and fruitful way of living together) (UNESCO, 2006). There has even a European Network for Intercultural Education Activities (ENIEDA) been created to facilitate "the exchange of good practices on the integration of migrants and funds relevant projects across the different levels of education" (Sikorskaya, 2017).

However, intercultural education, as a term, is not used unequivocally by all EU members, which becomes evident when analyzing their policies regarding inclusion and diversity integration. Thus, as C. Allemann-Ghionda states, within the case studies of five European countries (Germany, Italy, France, UK, Hungary), "only Germany and Italy have included the concept of intercultural education in their general policy guidelines since the 1990s" (Allemann-Ghionda, 2008). The researcher also mentions that the local authorities and teachers perceive the practical application of this education differently: either narrowing the intercultural education to only local language support or not mandatory/sporadic training of tertiary teachers in these issues. More of that, such education by the definition is expected to be inclusive, while in some countries, sometimes with the geographical deviations within the single country, the early childhood education is not even free of charge (Allemann-Ghionda, 2008). It should also be admitted, that incorporation of the intercultural educational efforts into the general system requires funding which may be lacking. This is the case not only for European countries but for Ukraine as well.

However, analyzing the efficiency of the unsteady changes in the educational policies towards interculturality and inclusiveness, we may state that they get to work only if those changes are comprehensive, strategically long-term and are inbuilt into the long-life concept of national cohesion and citizenship education. In Ukraine there is no officially recognized concept of the intercultural education, it is rather seen as a component and a reflection of the number of European principles as inclusiveness, open-mindedness, respect to diversity, etc. However, the policy papers rather mention the ethnic and religious minorities or people with special needs; the whole approach is not comprehensive and is not monitored in terms of implementation at the local level. Alike to what was mentioned before about other countries, in accordance to the Bologna principles requirements school or university teachers in Ukraine are trained in these issues mostly episodically, superficially, sometimes only if the teachers search for this opportunity themselves.

The background reasons for this situation are that there are no officially confirmed requirements that are monitored or assessed, even if there are some incentives where the teachers or administration may be trained. Such initiatives may be provided within the NGOs activities, usually funded by the external or internal donors, directly aimed at the promotion of the multiculturalism or diversity, inclusiveness or citizenship education. It's worth noticing that, nevertheless, the researchers admit that intercultural education may be well provided not as a separate topic but "be subordinated to ideas like solidarity or national

cohesion or citizenship education” (Allemann-Ghionda, 2008). All these considerations must be taken into account though when designing a city’s intercultural strategy in Ukraine.

In Europe, in order to strengthen the policy background, there is a European network for local integration of migrants (CLIP) that defines the local policies aimed at social interaction, dialogue and understanding between the local and migrant citizens, as well as the ethnic and religious groups. This policy is seen as an important issue by “many European actors: the European Union, Council of Europe, intergovernmental organisations and nongovernmental organisations (NGOs)” (Lüken-Klaßen & Heckmann, 2010). For example, the Council of Europe actively promotes the intercultural dialogue (White, 2008) along with the United Nations UNESCO (UNESCO, 2006). There was even the Migrant Integration Policy Index (MIPEX) developed to measure migrants integration policies in the EU Member States and other several countries, including Australia, Canada, the USA (What, 2018). However, the index was calculated up to 2014 only and it stated that the reason for weak integration of the migrants was based on the low response to the education needs of the immigrant children. Thus, education at all levels is considered to be a key element of the migrants integration process (Sikorskaya, 2017).

As it was already mentioned above, currently the intercultural education is seen as a key to citizenship and democracy, and this assumption was also used by the cities of Ukraine that joined the eight Intercultural Cities networks under the supervision of the Council of Europe in order to employ and adjust the ICC approaches and tools (The Ukrainian, 2018). Ukrainian national network includes the following cities: Lustk, Odessa, Vinnytsa, Pavlohrad, Melipotopol and, since March 2016, Sumy. Their participation in the network means that the authorities recognize ethnic and cultural diversity and have chosen to use it strategically for the benefits of the city development. Thus, one of the city’s commitments is to design and adopt the realistic intercultural strategy. For Sumy this strategy should be developed for the period of 2020-2025, the period which will be influenced by the shocks of local elections, expected potential economic and political crises, uncertainty of the military conflict future.

Mostly the incentives within the ICC-Ukraine are aimed at promoting the importance of citizens’ intercultural competences and skills. There are several principles presented within the UNESCO Guidelines On Intercultural Education: respect of the learners’ cultural identity and heritage via the use of respective teaching methods; provision with the active citizenship skills and knowledge in the field of culture via equal and equitable educational opportunities; development of the solidarity and understanding within the society via relevant curricula and extra curricula activities like academic exchanges, institutions cooperation, etc. (UNESCO, 2006). These principles are the ones that are respected by the ICC and thus by those who joined the network. Some of them are already executed by the local actors in Sumy, mostly non-systematically and suffering certain challenges, however, their implementation is not expected to be a surprise for the community. The effectiveness of these principles was proved by the analysis conducted by the Council of Europe of the other cities experiences who benefited from the development of entrepreneurship, cultural diversity and intercultural interaction. These experiences allowed developing effective intercultural strategies “to help them manage diversity positively and realise the diversity advantage” (About Intercultural Cities, 2018).

During the Intercultural Index analysis and an Intercultural Citizenship Test held in Sumy in 2016 it was discovered that the local community consists both of interculturally aware citizens and those who still have mono-cultural thinking and cultural prejudice. That is why, when following the ICC-Ukraine in the future, the number of issues must be taken into consideration: intercultural citizens’ competences, cultural and language diversity, intercultural education, the role of the media, prevention of hatred, racism and xenophobia, interaction of the migrants and the local community, increase of the social services quality, etc. All these means that one of the most important roles will be played namely by the education policy of the city. For this, according to the UNESCO Guidelines on Intercultural Education, “everyone involved in education – teachers, curriculum developers, policy makers and community members” are expected to employ “their cultural perspectives and cultural aspirations into what is taught, and how it is conveyed” (UNESCO, 2006). The other condition for the successful implementation of the intercultural approaches into education is that it should be included into inclusive curricula, not just added. For now,

however, within the officially given autonomy, Ukrainian universities may or may not employ the principles of curricula inclusiveness.

Via the following policy recommendations the Council of Europe and its partner cities have validated the ways to minimise the risks related to human migration and cultural diversity: creating spaces and events opportunities for deep interaction/cooperation, providing basic services, power-sharing and participatory democracy, building intercultural competence in partnerships, leadership discourse, advocacy and symbolic actions, managing conflicts positively, ruining stereotypes, executing inclusive integration policies (Urban citizenship, 2019). Namely these issues must be laid in the basis of the Intercultural strategy of the Sumy city and as the educational establishments reflect the notions within the local community, the intercultural approach would be easier implemented via their assistance (Urban policies, 2014). Here, the language will also play a crucial role as it is not only the reflection of the identity or a tool for the knowledge transmission, but also a reflection of cultural diversity (UNESCO, 2006). The intercultural approach promotes enriching the community via multilingualism (home languages, host languages, regional, minority languages, and foreign languages) and is supposed to be supported by the activities which stress on the value and heritage of migrants' languages (Language policies, 2014). Sumy as a peripheral city cannot boast of a variety of linguistic hobby classes or schools, which mostly offer the most popular languages. However, there are local minorities that maintain relatively closed environments where they study their languages.

CONCLUSIONS

To conclude, given recent trends, immigration and tourism enhancement issues are becoming more relevant and need special attention. Design and implementation of appropriate and effective intercultural policies mean heavy employment of the educational tools. Inclusive and diversity-friendly curricula offer the opportunity to establish the environment in the local community which will attract migrants and tourists who are able to contribute positively to the local development.

The recommendations to be considered by the peripheral cities like Sumy who are on the way for developing their intercultural strategies may be the following:

- Teachers, local social agents and state officials “training that explicitly address intercultural education, inclusiveness, diversity and/or citizenship education (Allemann-Ghionda, 2008);
- Elaboration of the mechanisms to prevent social and ethnic exclusion/prejudices/conflicts via raising awareness, creation of the environment for familiarization, comprehension and acceptance/tolerance to the manifestations of other cultures, religions, beliefs, etc.;
- Creation of the opportunities for the migrants/minorities languages instruction, explosion of the languages to the local community as their heritage;
- Training of the teachers on “teaching methods that are inclusive, cooperative and individualized” (Allemann-Ghionda, 2008);
- Establishment of the spaced and opportunities for the local ethnic/religious/cultural groups and minorities to share their good experiences and best practices of interaction with the local culture;
- Management of the awareness of the local community representatives that migrants and tourists are the sources of entrepreneurial activity and, thus, economic benefits;
- Raising the awareness of the migrants and city guests that they must respect the local community specifics and invest efforts to integrate into it (this refers not only to learning the language of the host country);
- Engagement of the leading experts from academia and NGOs sector, from Ukraine and abroad using the ICC resources to assess the achieved results and adjust the strategy;
- Constant monitoring of the real situation within the community and the KPI set up within the strategy and policy papers;
- Use of the results of the monitoring and the local ethnic/religious/cultural groups and minorities feedback for the on-going improvement of the Intercultural strategy.

The understanding of the intercultural education may be different over time or among the countries. However, it can be stated that not the only but the main benefit of it is turning the

potential of culturally diverse society or community to a prospective reality which will be appreciated both by the local citizens and the migrants, minorities and tourists. That is why it should not be linked to the local language proficiency or smooth migrants' integration only, but rather to creating opportunities for the development, cohesion, creativity, pluralistic and open-minded attitudes of all the members of the local community.

For the further research of these issues, it will be functional to keep analyzing the concepts, policies and real trends within the EU and partner countries. Same refers to the national level set ups and how they are reflected at the local levels in such countries as Ukraine with the influence of integration vector and international organizations and movements as ICC, UNESCO, Council of Europe. It is crucial to keep track of how the Ukrainian cities that joined the ICC-UA network progress in integrating migrants/minorities and in building cohesive communities using the ICC principles and guidance.

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АНОТАЦІЯ

У статті розглянуто досвід та проаналізовано засади європейської інтеркультурної концепції та політики, зокрема в сегменті освіти, та її вплив на місцевий розвиток. Також досліджено потенційні напрямки стратегування окремо взятого міста Суми з точки зору відповідності цим засадам та їх вплив на місцевий розвиток. Превенція радикалізації та посилення економічного потенціалу через інтеркультурну освітню політику є надзвичайно актуальною для пограничної Сумської області в умовах довгострокового військового конфлікту. Приєднання українського міста Суми в 2016 році до Меморандуму Національної Мережі Інтеркультурних Міст України вимагає змін в стратегічних поглядах на майбутнє, зокрема, в рамках нової стратегії розвитку міста, що повинна бути розроблена в 2019 році.

Ключові слова: інтеркультурна політика, місцевий розвиток, освіта, ЄС, Рада Європи, ICC.