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Strasbourg, 11 October 2007

Project “The image of the other in history teaching”

Seminar

“Teaching and learning the diversity of histories and the history of diversity”

(Strasbourg, 18-19 June 2007)

Summary of discussions

Document prepared by the Secretariat

I. Purpose of this document

This document provides a summary of the discussions held during the seminar. Clearly it cannot reflect all the information and comments from all speakers and participants. The main written contributions are included in a separate document.

40 experts attended the meeting. The list of participants is to be found in Appendix I; the agenda is reproduced in Appendix II.

II. Background to the seminar

The Council of Europe's Steering Committee for Education has decided to run, from 2006 to 2009, a project entitled "The image of the other in history teaching". This project is part of the work undertaken by the Council throughout the whole organisation on strengthening and expanding intercultural dialogue, which is the focus of a White Paper currently being drafted. This White Paper will take account of all the activities on this theme implemented by the various Directorates General and bodies of the Council of Europe.

These activities were launched on the initiative of the Third Summit of Heads of State and Government of the Council of Europe member states (Warsaw, May 2005) and in the wake of the Declaration on the Council of Europe's strategy for developing cultural dialogue adopted at the closing conference of the 50th anniversary of the European Cultural Convention in Faro in October 2005.

The project also follows on from the activities on history teaching which the Education Committee has been pursuing for many years, and Committee of Ministers Recommendation (2001) 15 to member states on history teaching in 21st century Europe.

The project has three aims:

- to draw up proposals for general guidelines on history teaching policies in the context of intercultural dialogue;
- to put forward proposals for strategies, methods and instruments enabling these general guidelines to be translated into practice;
- to make proposals for the training not only of history teachers but also of other parties involved in history learning.

To tackle the range of issues relating to history learning in contexts that are becoming increasingly more diversified in cultural, social and religious terms, three main avenues of work have been identified:

- multiple images, shared destinies, learning about history in a multicultural society;
- images of others and ourselves in the context of globalisation;
- the image of the other in conflict situations: learning different histories as a means of rebuilding trust.

Three European conferences will be held in 2007, 2008 and 2009 in order to take stock of the work and studies on each of these three themes.

The first theme will be addressed at the symposium to be held on 29 and 30 October 2007 on “Learning history to understand and experience cultural diversity today”.

Two seminars have been held in preparation for this symposium; the first, “Contact and interaction: the image of the Muslim world in history learning in Europe” was held in Strasbourg on 9 and 10 October 2006. The report on the seminar was published in document DGIV/EDU/HISTDIM (2007)01. This present seminar was the second stage in the preparations for the symposium.

The discussions at the seminar were organised so as to focus on the following themes:

- the different aspects of cultural diversity and the image of the other in Europe, and their impact on history teaching;
- cultural diversity and learning of history in practice;
- the Council of Europe’s approach to cultural diversity, the European dimension and the learning of history;
- problems and difficulties in introducing cultural diversity in history teaching.

III. Summary of discussions

a. General introduction

In their introductory statements, Ms Gabriella Battaini-Dragoni, Director General of Education, Culture and Heritage, Youth and Sport, and Mr Gabriele Mazza, Director of School, Out-of-School and Higher Education reminded participants of the starting point for the work on the image of the other and the initial questions identified in the work preceding this seminar:

- the work on history teaching was part of the Council of Europe’s activities on promoting intercultural dialogue, further to the Warsaw Summit of 2005. The first synoptic stage would be the White Paper, to be published in late 2007.
- In this respect, the work on the image of the other in history teaching could be seen as a means of building an instrument of dialogue between people, cultures and identities. Dialogue relied not only on awareness of others, and in particular their history, but also on the possession by all those involved of a number of skills and attitudes: tolerance, self-control, respect for others, empathy for different interpretations and perceptions.
- While dialogue presupposed respect for difference, if it was to develop harmoniously, then all partners must share a number of fundamental values without which dialogue could quite simply not take place or would be in name only. It was pointed out that the values of human rights, pluralist democracy and

- tolerance as they appear in the core texts of the Council of Europe constituted an essential basis.
- Taking serious account of the image of the other in history teaching within a given society was a long-term and extremely complex process. It was not merely a question of making a few changes to the contents of history books or to the history syllabus. It involved rethinking the whole approach to history teaching, in terms of objectives, content and methods.
 - In itself, taking diversity into account was nothing new in our societies. What was new was the focus placed on it in the setting of history teaching objectives. Was history to be used to demonstrate the homogeneity, real or supposed, of a society or, in contrast, to strengthen social cohesion through respect for diversity, which began by taking this into account in history and by acknowledging multiple histories.
 - Diversity within a society could be defined in relation to numerous criteria: religion, ethnic origin, language, occupation, local or regional affiliation, social class, etc. Not all of these criteria necessarily defined homogenous groups insofar as they did not necessarily overlap. In order to address diversity, one needed to take a highly pragmatic approach and, above all, be able to adapt to practical circumstances.
 - Accordingly, developing history teaching which took account of the image of the other would be a long-term endeavour which needed to be consistent, systematic, pro-active, well thought out and well prepared.

b. First Session: panel discussion “Various aspects of cultural diversity and the image of the other, and their impact on history teaching”

The panel comprised:

- Ms Luisa De Bivar Black, Portugal
- Mr Jean Petaux, France
- Ms Kirkini-Koutoula, Greece
- Mr Bozo Repe, Slovenia
- Mr Lindjem Godal, Norway
- Mr Calin Rus, Romania

Each of the experts, speaking about the particular situation in their country or region and the experiences of which they had been a part, highlighted a number of questions and common approaches.

- Although cultural diversity was a factor that was common to all Council of Europe member states, the contributions showed that the forms of history, contexts and actual situations – in other words the forms of diversity itself – varied considerably from one country to another, and from one region or sub-region to another. Accordingly, it was essential in all strategies to take account of cultural diversity and the diversity of images of others, to make a distinction between general approaches which could be common to all, and the adaptations that needed to be made to specific contexts.

- As indicated by the title of the seminar, cultural diversity itself had a history. The cultures found in various parts of Europe were often very old, had been in constant contact and had influenced each other over a long period of time. For example, certain cultural elements which might have been thought to be specific to one nation could, on analysis, turn out quite surprisingly to be the outcome of mutual influences in the past.
- Each successful strategy or experience had been based on the assertion that all the different cultures were of equal value. This meant a major change in our thinking of cultural difference which was often founded on a scale in which some cultures had a higher standing than others.
- Taking account of the other in history teaching did not automatically, as had often been considered, lead to a lowering of one's own self-esteem vis-à-vis others. Rather, getting to know others was a factor contributing to the cohesion and strengthening of each component of diversity, which became all the stronger as a result of broader awareness and understanding of their culture, history and specific features.
- Here, cultural dialogue, in particular through history, could pursue two objectives: (i) clarifying and redefining specific identities in a spirit of openness, change and dynamism, and (ii) strengthening social cohesion between different groups above and beyond their particular features by involving them both in a common project.
- The main focuses of history syllabuses should be modulated and take into account criteria that were more diverse than those traditionally adopted (ethnicity, construction and development of nation states, etc) by taking other dimensions into account, such as gender, local histories, lifestyle histories and diversity in its own right.
- There should be in-depth reflection on personal identity and collective identity, which were very different, though related concepts.
- Deconstructing stereotypes of a community's self-image, and especially the image of others was a particularly complex problem. It was pointed out how these stereotypes could change over time, depending on the context or, more importantly, political regimes. A given historical figure might be portrayed as a hero or as a traitor or terrorist, depending on whether the individual was being studied in another country or at different times in the same country. Similarly, the concept of friend or foe changed sometimes surprisingly and unexpectedly.
- While both contemporary and historical stereotypes were generally linked to particular local or national histories, it was essential not to overlook the impact of more general phenomena, particularly at a more global level.
- Several comments or observations on successful experiences in the various regions covered at the panel discussion brought to light a number of practical approaches:
 - emphasising communication skills;
 - acquiring the skills required to listen to and empathise with others;
 - becoming aware of the impact that certain "symbolic words" could have on others, without oneself having realised this before;
 - knowing how to listen to others in different situations (eg role playing);
 - building on personal history linked to day-to-day life;

- analysing the same events by putting oneself in the position of others;
- being able to analyse the same images differently or to compare different images representing the same object.
- Emphasis was placed on the great importance of images and representations in the whole process. Images, in particular in history books, conveyed conscious or unconscious stereotypes, stirred the emotions and could have a very long-term, though often unconscious, influence on one's perceptions of others. Here, and this would be looked at later, images in a history textbook should not be simple illustrations but a source to be worked on.

c. Second session: "Cultural diversity and learning of history in practice"

The second part of the seminar was devoted to presenting and discussing practical experiences of cultural diversity and the image of the other and their impact on history teaching and learning. Seven contexts had been chosen: the classroom, school textbooks, teacher training, museums, out-of-school and non-formal education, local initiatives and the role of the media. The following contributed to the discussions:

- the classroom: Ms Dzintra Liepina (Latvia), Mr Anders Lindhjem-Godal (Norway)
- textbooks: Mr Rolf Wittenbrock (Germany), Mr Marcel Spisser (France), Ms Dhouha Boukhris (ALECSO)
- history teacher training: Ms Danièle Leclercq (Belgium), Mr Amedeo Feniello (Italy)
- museums: Mr Gareth Griffiths (United Kingdom), Ms Maarja Vaino (Estonia), Mr Risto Paju (Estonia)
- out-of-school and non-formal education: Mr Yan Gilg (France), Mr Christopher Daniels (Germany)
- local initiatives: Ms Maria Rosaria Mossuto (Italy), Mr Leonardo Acri (Italy), Ms Marie Claude Rivière (France), Mr Raphael Souchier (France), Ms Chara Makriyianni (Cyprus)
- the role of the media: Ms Effy Tselikas (Greece), Mr Gabriel Nissim (France)

In view of their obvious links, the conclusions on the classroom, textbooks and teacher training have been grouped together below.

- Introducing diversity and its history into the classroom required far-reaching changes in teaching methods.

- It was not merely a question of learning facts but of becoming aware, raising awareness, arousing curiosity, questioning received ideas and often reassessing what might have been learned elsewhere as axiomatic.
- It was necessary to create the conditions for a questioning of oneself and the different groups to which one belonged, encourage reflection and research, and encourage an inquisitive approach, while at the same time overcoming emotional or irrational reactions vis-à-vis others.
- Taking account of diversity in history ran counter to the traditional tendency to show unification and the development of a single culture, generally that of a nation state. Highlighting diversity meant a different approach, highlighting the permanence in history of cultural diversity and the reciprocal influences which could go way back into the past. Discussing diversity in history also meant broaching diversity criteria often overlooked beyond the history of a state and its emergence, and it also meant addressing questions of culture, lifestyle, social history, folklore, etc.
- Analysing the diversity of histories and the evolving perceptions this entailed proved to be a factor facilitating the integration of cultures present for a shorter period of time in a given area.
- Bearing the above in mind, the role of history textbooks was no longer that of an instrument aiming to structure and control the formation of a single, homogenous and linear individual and collective identity. Nor was it any longer to define who “we” were and who were the others, who were friends and who were foes.
- Rather history textbooks should serve as a medium for presenting and interpreting multiple views, as a basis for discussion and comparison, using well-explained sources, clearly identified in terms of their period, origin and intention.
- While it was important in both the curriculum and in textbooks to take account of diversity in a given society, it was particularly imperative to show where this society fitted in, and in particular the influences it exerted and those exerted on it in a more global context.
- In other terms, it was essential to expand the reference framework from the national to the European level, and from the European to the world level (as shown in the seminar in October 2006 on the image of the Muslim world in history teaching in Europe, it was not possible to recount history in European cultural, religious and lifestyle terms without referring to the relations and exchanges established with the Arab-Muslim world).
- Introducing cultural diversity into history teaching and raising awareness of the image of others as described in the above guidelines presupposed considerable effort in the field of teacher training.
- In virtually no member state had teachers been taught in their basic training about content, methods and teaching approaches involving the image of others and the implications of cultural diversity on their pupils’ perception of history. The use of history textbooks as described above was a relatively recent development and presupposed the acquisition of new skills on the part of teachers.
- It was therefore necessary to implement systematic and well-prepared in-service training if the new approaches were to be introduced into schools on a wide scale.

- Teachers needed to be given the methods, and therefore the necessary skills, to bring out the pupils' representations, to ask the right questions, to encourage pupils to look at the past by questioning the present, to learn to analyse, criticise, deal with documents of all types, use contradictory documents to obtain multiple views, allow pupils to express themselves (but supervising this expression), to deal with conflict, develop the capacity for tolerance and empathy, to become aware of the equality of cultures, to be able to carry out interdisciplinary research and analysis, to expand the search for sources beyond the school itself.
- Teachers should also be made aware of the importance of discussing the concept and image of the other and the criteria of otherness, of taking account of otherness in the classroom itself, of the judicious use of sources and of a multi-perspective approach etc.
- Clearly, a single training session focusing on these issues is not enough and it would be necessary to have regular follow-up in order to assess practices, identify problems and seek solutions or new avenues to explore.

The role of museums

- Museums with a historical dimension are, as such, a source of information, documents, images and diverse resources that can be used to teach children outside the classroom.
- In addition, recent developments and innovations in the definition of objectives, means of designing and laying out museums and their role outside their walls make it possible to devise particularly fruitful methods for learning history in general, particularly in respect of the way we see other people, whether in terms of their image, their culture or their history.
- The world of history museums and their activities and strategies are clearly changing rapidly. The way the British Empire museum and the municipal museum in Tallinn are laid out in itself reveals a number of trends.
- Museums themselves can develop in the light not only of the objectives of those behind the changes but also of the knowledge and skills with which the potential public starts out. Museums can, accordingly, be an educational project in themselves.
- While, in the past, museums were primarily collections of objects, experience has shown that they can also become involved in artistic and theatre projects, or in surveys and research among their target groups, particularly in connection with controversial or difficult issues, especially when particular sections of the community are directly concerned.
- Accordingly, museums and their staff can not only make up for a lack of training on the part of teachers and help deal with problems they encounter at school in addressing certain subjects but also contribute to the training of the teachers themselves and help make them more aware.
- Museums can also take advantage of their experience and research to produce teaching aids for schools.
- More generally, museums can serve as a hub for educational projects involving the community as a whole, schools, the media and artistic and cultural circles.

- Because they are relatively independent of the education authorities and are not bound by the constraints of syllabuses and the school curriculum generally, museums are able to broach tricky or controversial issues and devise approaches that address historical events and periods from a different perspective from that of the traditional curricula. This is particularly true when it comes to the issue of cultural diversity, which is rarely taken into account in official curricula: the development of new historical approaches may, for instance, reveal links and interaction between cultures present in the same area and the influence of cultures from elsewhere, or ones that are considered "alien".
- Among the most striking innovations, in terms of success and educational benefits, are the schemes launched by museums that actively involve the pupils in either collecting information or experimenting on the ground through role-play and theatre performances or simply by trying out certain lifestyles.
- Museums seem better placed than schools to encourage a comprehensive education that is less focused on knowledge acquired from books and on formal mastery of the written word.

School and non-formal education

- In a heterogeneous society where some groups have difficulty in integrating or are not integrated at all, it is necessary to reincorporate their history into the shared history. Formal school curricula and the methods traditionally used in schools are ill suited for this purpose.
- Artistic initiatives - the example provided concerned a theatre troupe - can, by contrast, rapidly lead to an approach that fosters an awareness of the place of other groups that have often been relegated to the sidelines of history. The informal and non-academic nature of this approach makes it possible, as indicated above in connection with the role of museums, to communicate by means of language, codes and references that are accessible to all the groups concerned.
- There is also a need to back up the event itself - for example, a theatre performance - with discussion groups and workshops before and after the performance.
- Interaction and co-operation between such schemes and the formal education system would be extremely beneficial.

Youth exchanges

- One of the best ways of becoming aware of other cultures and of cultural diversity is to go and live in the country concerned.
- If they are to be fully beneficial, however, exchanges and stays with other families need to be carefully prepared.
- It is essential to instil an awareness of, and provide training in, other cultures before, during and after the stay. This training may concern the culture in question, its history, languages, lifestyles, etc.

- Training the trainers involved in seminars held for this purpose is in itself a difficult problem, but is absolutely essential. The trainers are usually very young and therefore inexperienced.
- Here again, improved co-ordination with partners in the world of education, and in particular the formal education system, seems necessary, and is likely to be beneficial all round.

Local initiatives

- As indicated at the start of this report, there is an infinite variety of forms diversity and means of expressing them in practice. It is at local level that discussions on cultural diversity can best be combined with concrete action, which must be adapted to the local situation and local history.
- It is also at local level that contacts and partnerships between institutions can be established most easily.
- All the schemes presented are based on the same approach, which is to take a new look at history that gets away from a simplified, linear approach.
- Taking a new look at history means exploring periods and events that are unknown or have been ignored or hidden and, at the same time, restoring a positive significance to them.
- The idea is to show the extent to which contact with different cultures, whether as a result of population movements, invasion, war, trade or artistic exchanges, has contributed to forging the identities and cultures present.
- Highlighting this link is conducive to a more positive and open view of present-day population movements and cultural exchanges and influences of all kinds.
- This re-examination of history inevitably makes it more complex. The fact of becoming aware of this complexity can be disconcerting and we need to restructure history. This is no doubt a good example of the need to break down stereotypes and devise new approaches to the way in which other people are perceived.
- In this connection, quite apart from a theoretical knowledge of historical events, it would seem that the reappropriation of history in all its complexity can be greatly facilitated by means of informal and artistic initiatives, or indeed festive events.
- In the context of local initiatives, as in the case of other schemes mentioned above, it is important to foster a broad awareness and perception of history that goes further than a mere list of political events and wars. The history of families, the history of lifestyles, social and economic history, the history of population movements and information about the existence of sometimes ancient historical minorities do much to inculcate a positive approach to diversity.
- This positive perception of history seems particularly important among marginal groups who are in difficulty or poorly integrated, and appears to be a factor conducive to the emergence of a vision and a positive strategy for the future.
- In this connection, a dynamic approach to history such as is reflected in the projects described at the seminar is a factor which leads, at individual level, to renewed self-esteem and, at collective level, to improved social cohesion. This

means that diversity is embraced and considered as something natural rather than concealed or indeed combated.

- Little use is made as yet of discussions and activities based on the heritage of towns - their physical, cultural and historical heritage - for the purpose of history learning. Such an approach presupposes an awareness of the issues among potential partners in the bodies capable of initiating and carrying out such schemes and requires that they be suitably trained. There is a need here for professionalisation, ideally with the award of qualifications, which should be European, at least.
- Initiatives by towns contribute, in the first instance, to forging a local identity. This identity, which is based on the history of relations with "others", is not closed in on itself; on the contrary, it is open to the outside world. Accordingly, the development of a local identity helps to inculcate an awareness of multiple identities at higher levels and is in no way incompatible with these. The establishment of networks of towns is a means of allowing initiatives to snowball and is essential if advantage to be taken of the experience acquired and a common language and shared references are to be established.
- Tangible local initiatives are particularly worthwhile in conflict and post-conflict situations. If a reconciliation process is to be set in motion, it is essential, though not of course sufficient in itself, to highlight the historical factors that bring people together and are common to different peoples, without denying the existence of the factors that brought them into conflict but without restricting the presentation to those factors either.

Role of the media

- A look at all the media together (cinema, television, radio, specialist magazines and those for the general public, the Internet, etc) reveals a particularly worthwhile, complex and contradictory relationship between the media and history learning.
- In general, because of their financial constraints, the media tend to respond to demand from their potential public and are not inclined to follow or draw inspiration from any school syllabus or curriculum.
- The audiovisual media, in particular, tend to recount history rather than elicit debate, still less critical analysis. Here there is a clear need to educate potential audiences.
- The media that portray images raise special problems, in so far as these appeal more to the emotions than to rational analysis. Their impact is therefore tricky to gauge; it may be unpredictable and is difficult to counteract.
- While history in general now provides a huge market for the media and the audiovisual sector generally, we still know very little about the features of this market and the extent and nature of its impact on the learning of history, particularly the history of other peoples.
- Several participants wanted consideration to be given to the idea of setting up a special observatory.

- While the media in general may raise problems in the context of history learning, the fact remains that they can also play a positive role, provided it is in the context of a properly supervised educational strategy. If, for instance, they are able to recount the history of various nations effectively, they can encourage a perception of the history of other peoples at the same time as presenting the history of the country concerned.
- In the context of globalisation, there is a danger that the media will exacerbate the tendency to assert an exclusive identity rather than highlight the interaction between cultures and reciprocal influences.
- For educational purposes, there should always be a close link between the image, whatever its technical form, commentary and criticism so as not to veer on to dangerous ground and provide scope for manipulation of all kinds.

d. Third session: The Council of Europe approach to cultural diversity and the European dimension in the learning of history: trends, problems, difficulties

Mr Jean-Michel Leclercq's introductory report appears in full in the document entitled "The European Dimension in History Teaching: Plural Images and Multiple Standpoints" (DGIV/EDU/HISTDIM (2007)3).

The following points were made during the discussion.

- A great deal of work has been taking place for many years at the Council of Europe on the European dimension. As regards the form this dimension takes, it has always been stressed that it consists of a multitude of specific identities and that its main feature is diversity. As for its content, it is difficult to define this precisely: the aim is to highlight both what is shared in this diversity and the way in which this shared heritage is specifically European.
- In any event, the European dimension cannot be defined once and for all: like any identity or culture, it is constantly evolving, if not changing radically. The discussions that took place 15 or 20 years ago are probably no longer relevant, or at least not in the same way.
- There are those who took the view that the European dimension could best be defined as a political strategy that was also a cultural strategy based on a system of values (human rights, tolerance, pluralism, respect for diversity, openness to the rest of the world, etc) and a political strategy that was itself undergoing constant change.
- Accordingly, the European dimension is not incompatible with taking account of the image of other people: on the contrary, the two approaches are complementary and mutually reinforcing.
- The diversity inherent in the European dimension is not something new, but a permanent feature of European culture and cultures (and of those that have influenced Europe). It is essential to take account of the image of others when teaching history and the history of the image(s) of others in order to develop a new way of living together in Europe in particular, but also in the world in general, in a climate of mutual respect.

IV. Conclusions and recommendations for the Symposium "Learning history to understand and experience cultural diversity today"

- It is necessary to address the problem of training all those involved in history learning in the issues arising when efforts are made to take account of the image of others, and not just history teachers in the strict sense.
- It would be worthwhile not only defining the type of training to be included in the vocational training curriculum specific to each type of institution but also seeking ways of organising common training conducive to partnerships and co-operation.
- Co-operation among the parties and institutions concerned seems particularly fruitful at the local level, which is especially conducive to breaking down barriers between institutions, adapting to the invariably specific circumstances of the diversity of images and histories and carrying out joint projects in the longer term.
- All in all, the changing nature of images and identities, the far-reaching transformations in their history and the new ways in which they are being incorporated into a wider context must be constantly borne in mind when educational strategies and teaching aids are devised.
- As in the case of the first preparatory seminar, stress was laid on the need to give further thought to the relevant terms and concepts, their multiple meanings, and the difficulty of translating them into different languages and cultural contexts.

APPENDIX I

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APPENDIX II

PROGRAMME OF THE SEMINAR

Monday 18 June

- 09.30 am - Opening of the seminar by Mr Arild Thorbjornsen, Chair of the Project group
- General introduction by Mr Gabriele Mazza, Director, Directorate of School, Out-of-school and Higher Education
- Presentation of the Project "The Image of the Other in History Teaching", of the outcomes of the first seminar on the image of the Muslim world and of the seminar by Mr Jean-Pierre Titz, Head of the History Teaching Division

10.15 **First Session: round table "Various aspects of cultural diversity and the image of the other, and their impact on history teaching"**

Cultural diversity, the definition and perception of the other represent realities, traditions and cultural patterns that vary greatly across various broad regions of Europe. As an introduction, some experts will present their perception of this issue. Their contributions will be followed by a general debate over the impact these conceptions have on history teaching in particular.

Presenters: Ms Luisa Black, Mr Jean Péteaux, Ms Kyrkini-Koutouli, Mr Bozo Repe, Mr Lindhjem-Godal, Mr Calin Rus

11.00 Break

11.15 General discussion

13.00 Lunch

14.30 **Second Session: "Cultural diversity and learning of history in practice"**

The second session will be devoted to the presentation and discussion of concrete experiences related to cultural diversity and the image of the other, and their impact on the teaching and learning of history. Seven areas of activity have been selected:

- the class room: Ms Chara Makriyani, Mr Roland Jerzewski, Mr Lindhjem-Godal
- school textbooks: Mr Rolf Wittenbrock, Mr Marcel Spisser, Ms Dhouha Boukhris
- history teacher training: Ms Danièle Leclercq, Mr Amedeo Feniello
- museums: Mr Gareth Griffiths, Ms Maarja Vaino, Mr Risto Paju
- out-of-school and non formal education: Mr Yan Gilg, Mr Christopher Daniels
- local initiatives: Ms Maria Rosaria Mossuto, Mr Leonardo Acri, Ms Marie Claude Rivière, Mr Raphael Souchier
- the role of the media: Ms Effy Tselikas, Mr Gabriel Nissim

This part of the seminar will continue until the 19th June at 12h30. Presentations will be limited to 10 minutes, and a general discussion on each area will follow the presentations.

- 16.15 Break
- 16.30 Discussion resumes
- 18.00 End of the first day

Tuesday 19 June

- 09.30 Address by Ms Gabriella Battaini-Dragoni, Director General, Directorate General “Education, Culture and Heritage, Youth and Sport” and Coordinator of Intercultural Dialogue
- Second session (continued)
- 11.00 Break
- 11.15 Discussion resumes
- 13.00 Lunch

14h30 **Third Session: the Council of Europe approach on Cultural diversity and the European dimension in the learning of history: trends, problems and difficulties**

Introduction by Mr Jean-Michel Leclercq

General discussion

17h30 **Conclusion of the seminar and recommendations for the October conference Project group**