
Didaculturation and Themes of History and Politics

Nassima Kerras
Pompeu Fabra University, Barcelona, Spain
Email: Nassima.kerras@upf.edu

Received: 14/06/2024
Accepted: 27/08/2024
Published: 01/09/2024

Volume: 5 Issue: 5

How to cite this paper: Kerras, N. (2024). Didaculturation and Themes of History and Politics. *Journal of Practical Studies in Education*, 5(5), 10-17
DOI: <https://doi.org/10.46809/jpse.v5i5.90>

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0). <http://creativecommons.org/licenses/by/4.0/>



Abstract

The objective of this article is to make a didactic proposal based on cultural studies for various university courses. The project addresses three axes: knowledge through literature, creation through historical and political events, and innovation through forms of artistic expression. In this study, history and politics are addressed as teaching and learning approaches based on accumulated knowledge and culture. This is used so as to bring realities closer to learners and relate media texts to reality, which encourages learners to reflect on issues of great interest for the evolution of society, through what we will call "Didaculturation". A syllabus proposal can then be adapted to the needs of modern society and to address university failure.

Keywords: Cultural Studies, Didaculturation, Creativity, Higher Education

1. Introduction

This study presents precise examples of the lack of knowledge of the cultural aspects that are necessary to acquire the skills required in university. The main objective of the research is to improve the learning process through *Didaculturation*. In recent years there has been a notable change in university teaching methodologies, with a growing trend towards a huge focus on intercultural studies that encompass a range of topics which place students in a different historical, cultural, and political space. Generally speaking, our students end up with excellent grades. However, their knowledge of the world is quite limited in most cases. We offer unique views, depending on the university and the country where we reside. Students are confident that the information perceived through the press and media is the most accurate and they tend to have a common imaginary of different realities. Many stereotypes circulate in universities, which are considered to be spaces of reflection and exchange par excellence.

The paper begins by presenting the methodology followed and defining the importance of cultural studies in university courses. Subsequently, some historical and political examples from various cultures are given and the importance of creativity in this field is addressed. Finally, a didactic proposal applied to Spanish university courses is provided, comparing them to work carried out in France, a country where the research has been carried out in order to fine-tune this project. Emphasis will be placed on various writings by specialists in the field of culture, history and politics (Formoso, 2021; Vite Pérez, 2021; D'Iribane, 2010; Gastant, 2000).

2. Methodology

The methodology followed in this work is based on the sociology of knowledge, which consists of studying human thought and the context in which it arises. Fundamental questions are tackled about social influences on life and knowledge of the world around us. This concept was proposed by Émile Durkheim at the beginning of the 20th century and is considered a qualitative method for understanding societies. According to Vite Pérez (2012), the sociology of knowledge analyses social reality, which is created and transformed from a historical point of view by collective action. Social relations and their influence on thought are investigated. We insist on the depth of knowledge of society and the importance of its transmission to learners in order to move away from any superficiality that could create stereotypes.

The political and historical dimensions are considered in this work to analyze society. Transmitting these facts to our students in culture classes, via coherent content that corresponds to the social environment that surrounds them, is essential in several university courses. Mariano (2022, 44) questions the exaggerated homogeneity in issuing similar opinions by members of the community: « Comment se fait-il, peut-on se demander que des gens puissent, à un moment en arriver à partager des points de vue, des façons de faire, des manières de parler, sans que cela ne leur pose problème ? » [How is it, one might ask, that people can, at some point, come to share points of view, ways of doing things, ways of speaking, without this causing them any problems?]. Many of our students do indeed have similar perceptions, just like other students from other countries who share the same views. This is often due to the information we absorb throughout our lives and the teaching that accompanies us. Consequently, the individual assumes one view or another, automatically imposing identical outlooks without allowing for reflection and concern.

Relativism is absent due to a combination of the lack of information received, and the laziness to delve further beyond what is known. The author explains how the durian fruit can smell bad for some, while it is a pleasant odor for others. Countries that grow this fruit consume it with pleasure, yet the same fruit stinks for others when they are not used to it. This example highlights the importance of relativism (Erny, 1991), and the need to abandon the idea of nature or the only truth. We consume information circulated by the press and other media, which allows citizens to have an overly general idea of ambiguous facts. The author's example shows how perceptions vary according to our traditions, habits and customs. This example exhibits the tendency that each group can follow due to social, historical and political reasons, without going into depth on the subject.

We must develop our ability to understand the world. Many actions seem distant and incomprehensible until we try to understand them in depth. Then they become perceivable, which is the result of the culture classes taught at Pompeu Fabra University (Barcelona, Spain). Students end the academic year adopting more coherent positions towards circumstances that seemed ambiguous at the outset. Some of the topics can become slightly unclear when questions arise, though they end the course with a background that allows them to understand situations fully, rather than in their superficiality. Godelier (2015, 12) explains the way of understanding the world and the subjective construction of the imaginary: « De ce fait le symbolique déborde la pensée, envahit et mobilise le corps tout entier, le regard, les gestes, les postures et au-delà tout ce qui prolonge hors des individus les significations qu'ils ont données au monde, les temples, les palais, les outils, les aliments, les montagnes, la mer, le ciel, la terre tels qu'ils les pensent et les ressentent » [As a result, the symbolic overflows thought, invades and mobilizes the entire body. They influence the gaze, gestures, postures and beyond everything that extends outside individuals. Included in this are the meanings they have given to the world, the temples, the palaces, the tools, the foods, the mountains, the sea, the sky, the earth as they think and feel them.]. The imaginary allows us to represent realities that do not exist, or that have existed, or that have evolved, and the author wonders if at some point we might stop inventing worlds (L'humanité pourra-t-elle un jour cesser d'inventer des mondes qui n'existent pas pour créer les mondes où elle continuera d'exister ? ») [Will humanity one day be able to stop inventing worlds that do not exist in order to create worlds in which it will continue to exist?].

For these reasons, cultural studies are required to deal with the topics in depth in order to study aspects from the biological, cultural, historical, linguistic, sociological, and psychological point of view. Each perspective will generate an autonomous science (Erny, 1991: 15). In culture classes, a transversality and an expansion of visions could be adopted. For Adell (2011) the degrees of knowledge are fluctuating, and he distinguishes between: the sensible world (giving meaning to the topic), the intellectual world (treating the topic with reflection), and the spiritual world (having imagination to explain matters). Culture encompasses superstitions, the plurality of knowledge, social relations, the circulation of knowledge, the exchange of stories, and learning. This clearly demonstrates its huge importance in the education of university students.

All this gives the individual the possibility of constructing his or her imaginary, relating the world to things that exist. For Durand (1992) it is a power that everyone can cultivate. University education must collaborate to transmit a series of knowledge based on realities, and in this way, it collaborates to form real imaginaries. According to Wulf (2000, 9) a large part of the knowledge transmitted by the educational system does not correspond to the perspectives of the receiver because it does not match the social, institutional and pedagogical reality. In order to achieve social competences, effective cultural content is required. This helps the student to create a real imaginary, enabling them to approach existing societies. Sperber (1996, 195) insists on creating a cognitive model thanks to the rapid production of cultural information, emitted in an appropriate language because language and politics are closely linked.

Addressing issues of politics and history of different communities is often divisive due to the subjective manner of the topic. The discourse must be changed in order to bring cultures closer together. Identity is a reality but it does not exist without multiplicity, as Coste (2024: 94) explains: « Donc, moi, contre le discours identitaire clos, je pose cette vision du monde qui suppose que l'identité n'existe pas sans la multiplicité de masques sur lesquels elle peut surgir et disparaître » [So, I, against

the closed identity discourse, pose this vision of the world which supposes that identity does not exist without the multiplicity of masks on which it can emerge and disappear]. Creating discourses based on plurality, fluidity between cultures and collaboration is a creative task that each teacher should undertake through various examples.

3. Knowledge and Creation

One of the main problems when teaching history and politics is the way of relating to the world we deal with, and the ambiguity in the representations to construct stories and realities (Zima, 2011). On many occasions, too general information is given and the dividing line between the general and the particular is not determined (Bakhtine, 1977). Each culture belongs to a community and a space defined by values that separate some cultures from others, as Formoso (2021: 15) explains: “Par ethnicité, j’entends le sentiment d’appartenance à une communauté d’un autre ordre que la nation. Ce sentiment se nourrit d’une activité culturelle productrice de signes de reconnaissance et de différenciation au fondement des frontières sociales démarquant le Nous du Eux » [By ethnicity, I mean the feeling of belonging to a community of a different order than the nation. This feeling is nourished by a cultural activity producing signs of recognition and differentiation at the basis of the social boundaries separating the *Us* from the *Them*].

The same author creates the concept of “coculturation” which aims to erase the social boundaries that separate people from one another. Instead, it involves bringing together modalities of construction, transmission, and exchange - a far cry from negotiations regarding calculations and interests. We have observed this last point throughout history, as certain countries have historically and politically negotiated in order to coexist. The interests of some have always prevailed, while other countries have been excluded due to ethnic and religious reasons. Differences, and conflicts, associations and eliminations have been created as a result of these aspects.

In the classroom, students perceive information transmitted by the media and historical accounts to understand political conflicts. In many cases, they are based on subjective facts depending on the country of issue or the chosen press. There is a valued freedom in the transmission of messages, but opinions change according to the interests of each party, government or institution. In culture classes, lessons must be offered based on logical foundations, backed by real historical and political facts to understand the functioning of society, adopting a collaborative language.

We have collaborated with several universities and Pompeu Fabra offers its Global Studies students the choice of different languages: French, Arabic, Russian or Chinese. Students are taught about the culture of each country, and it is an experience highly valued by the students, since they get a great insight into these cultures. This is obtained through classes based on deep cultural aspects, literature, trips and direct contact with these areas. All of this is made possible thanks to trade, immigration, conferences and dealings of various kinds. The syllabus contains a focus on various key topics of today's society. This includes history, politics, society, international relations, regionalism, centralism, social perception, economy, the environment, atmosphere, language policy, and religion. Furthermore, it covers issues on interests, immigration, citizenship, civil society, science, current problems, violence, globalization, exclusion, marginalization, ethnic minorities, gender, art, artists, media, criticism as the soul of philosophy, the role of women, and the role of associations. It is a rich content that should be oriented towards what we call “didacuturation”. A coherent syllabus is needed, based on a deep knowledge of the culture or cultures that interest us. There must be a move away from superficiality that creates uncertainties between the so-called powerful and the subordinate (Amselle, 2012). Durkheim (2020) has always encouraged modern societies to diagnose the ills from which they suffer, and it is a main objective of culture classes. Rather than making general descriptions, students need the opportunity to observe and analyze situations. The failure of societies is the insufficient knowledge of them, so the student must learn to take responsibility for their society, understand its way and create a real imaginary.

Fraiture (2007, 243) explains this search for objectivity and coherence as follows: “Ce nouveau statut de l’enquêteur, sa centralité et cette proximité qu’il entend cultiver avec l’ailleurs et l’autre sont autant de stratagèmes, mais au service de la *vérité* et de l’*objectivité* » [This new status of the investigator, his centrality and this proximity that he intends to cultivate with elsewhere and the other are all stratagems, but in the service of truth and objectivity]. Instead of creating a devalued image of the adversary, our approach is to explain real, in-depth facts. By doing so, we can understand the causes and consequences, and give a more appreciative view of other cultures, which allows for more fluid contact between individuals.

Until now, sources of influence have always been sought from political, historical and even media discourses. What is pursued, on the contrary, is to move away from the stigmas present in our society. Formoso (2021: 29) states that identity constructions rest on mechanisms of differentiation, discrimination, and exclusion. That creates social boundaries and a false collective imagination. The author encourages the plurality, and this is what is intended through culture classes; it is the appropriate place to attempt to eliminate, or at least reduce, the negative impressions. A model needs to be proposed that allows for intercultural and/or cross-cultural mediation, for shared experience, for exchange, for creating broader social systems to establish conditions for appreciative communication. Latour (1979) attests that objectivity, crossroads, constructivism, and respect help institutions to be trusted again.

There is no shortage of examples that can be listed about the aggressive history and crooked policy between France and Spain. Some more historical ones include the border problem between the two countries in 1659, the uprising of May 2nd 1808, and the Franco-Prussian War of 1870. For post-War examples, there is France's opposition to Spain's entry into the UN in 1945, Spanish immigration to France in 1960, mass tourism in Spain, fear of Spanish economic and agricultural competition in 1975, and fear of ETA terrorism. In the 21st century there are more instances, with opposing ideas between the two nations regarding

the Iraq War in 2003, France's position towards Catalan independence in 2017, and competitiveness between France as a center of European diplomatic balance and Spain as a secondary actor (Pellistrand, 2021). However, explaining the facts objectively, teaching the causes and consequences, and directing the classes towards a more collaborative approach to build a clean future is the objective of the proposed culture classes. Teaching the *good* and the *bad* using abstract terms that have no meaning in these fields is not the purpose here. As well as that, it is worthwhile highlighting the current negotiations between the two countries in various areas. The wide range of talks are regarding topics such as common representations, shared social values, economic debates, and negotiations of different kinds. Emphasizing this would help to reduce the hatred between people and allow collaboration and the construction of a common space. It seems utopian, but it is realistic if it is transmitted objectively, showing the political failures and the historical errors, as well as opening a discussion for a future with less pain and fewer tears. This can be achieved thanks to our discourse, the words chosen, and the theories taught. Giving a speech full of racist emotions is not the same as reflecting on racism. In many cases, students do not even know how to define it, and it is simply a rejection of another due to ignorance. Culture classes begin in September and students are unaware of many realities. Once they are explored and progress is made towards a deeper level, the position of the learners, the physiological reactions and the looks change, and they relax. It is about bringing realities closer, and this is noticeable in class. From experience, we witness a profound change between the start of classes in September and the end of the academic year in June. Racism is one example among others because hot topics such as immigration, terrorism, and the Shoah, are discussed. These are issues which provoke strong automatic responses such as protest, anger, and hatred, without really understanding their roots. If we deal with the causes and consequences objectively, directing classes towards openness and collaboration, the atmosphere changes considerably.

In modern society we are connected in many ways (historical, political, economic, environmental). Historical events have connected countries, as seen in the world wars, and the cold war. Modern history continues to show how an internal conflict becomes a global conflict due to influences, rivalries and solidarity. Political decisions are spread by regional integrations or simply by the support of some and the rejection of others. The economy unites the world by procedures created by some and imposed on others. These processes must be followed to have an idealized and interrelated consumption model; we sell and buy under global and universal conditions. Countries have been affected by the productions of certain nations and the generation of waste that pollutes a common space. The impact here being that we respire the air that circulates from one place to another whether it is wanted or not. It is clear proof of the unity of all countries, regardless of their culture. The proposal consists of explaining the facts and consequences in a coherent way, far from generalizations and empty informative terms that we usually use in class; expressions such as underdevelopment, dictatorship, and democracy, which are devoid of meaning if we do not understand real facts.

Exchange is necessary and if explained in depth, it would be of great benefit to society. It is about creating a collective unit with a will to live together regardless of the ethnic, regional, or religious, backgrounds (Formoso, 2021: 177). This means getting involved and caring about this world that surrounds us in a comprehensive and impartial way. It involves creating legitimate relations because we share a space, an economic system and history has brought all countries together despite various troubles. Warnier (2007: 33) states that ethnocentrism is an obstacle to cultures that have always been collaborating in one way or another. Duvignaud (1986, 2020) defines exchange as the continuous circulation that we must encourage.

Educational policy should be changed towards a model of cooperation, and in doing so move away from divisive ideas. Teachers are those who are responsible for educating well and transmitting these values. Individuals must participate in a global society, be it through professional activity, learning consumer standards, behavior and cultural exchanges, or participation in common institutions (Pradeau, 2021: 149). Education has the responsibility of guiding students towards different dynamics that evolve and progress. There have been many contributors to social changes up to the present (Bhaha 1994, Maalouf, 1998), and it is about moving forward so that people can live together. We want to be distanced from prejudices and stereotypes, which create less frustrating and more collaborative circles, leading to a decrease in violence and rejection. What is learned remains anchored in our unconscious (Zilberg, 2011), and the existence of the unconscious haunts the individuals in their imagination and thoughts. So as to create real and fair imaginings, they must be accompanied by efficient education.

An example is the case of Quebec in Canada, which has made efforts to make changes in society towards the practice of interculturality. The Ministry of Immigration, Diversity and Inclusion (2016) has proposed the intercultural model as a guide for joint experience to move towards collaboration between members of society regardless of their origin (Pradeau, 2021: 142). They have not stagnated in outdated models of acceptance of the other, but rather each member interacts with everyone. The example is given of immigration, which always poses problems for the receiving country due to cultural differences. In the province of Quebec, the citizens have been invited to expose their differences in public and it is proof of collaboration and not mere acceptance. Everyone lives in harmony in a common space that brings together individuals who collaborate to create mutual social mechanisms and have diversity within the community. In this way, one can contribute to working on a society that enjoys diversity and a harmonious experience through the discourse established by the Canadian government. Society is calmer, the economy is prospering, and education is on the rise. According to Ly (2009), the program of policies aimed at promoting cultural diversity is due to cultural contact. What this means is that society changes and we must innovate, create and advance at the same pace to create positive circles. Foreigners become members of society, work in it, and move away from the exclusion that only usually manages to generate unnecessary problems. In France, immigration is not only a legacy of colonialism (d'Iribane, 2010) but also consists of students, professionals, and traders, etc., coming from diverse countries such as Korea, Japan, China, and Taiwan, to join that society (Sun-Min Kim, 2008).

If we compared the French migration process to Canada, we would say that it is different due to geographical and historical factors. Public opinion and perceptions are impacted by this, which creates a vicious circle, as Gastant (2000: 599) explains:

Sur la question de l'immigration, l'opinion publique a donc évoluée de manière désordonnée, au gré des événements, le racisme a pu côtoyer l'antiracisme dans un même groupe, un même individu, voire un même propos. L'exemple des sondages est significatif, certaines attitudes varient parfois nettement d'une enquête à l'autre. Cette évolution tient à la structure même de l'opinion, très imprévisible dans ses prises de position, parce que très perméable aux événements quotidiens. Donc, l'opinion sur l'immigration ne s'élabore pas de façon univoque, mais plutôt de manière confuse, chaotique et paradoxale. [On the issue of immigration, public opinion has evolved in a disorderly manner. Depending on the event, racism has been able to rub shoulders with anti-racism in the same group, the same individual, or even the same statement. The example of polls is significant, as certain attitudes sometimes vary markedly from one survey to another. This evolution is due to the structure of opinion, which is very unpredictable, when related to daily events. Therefore, opinion on immigration is not developed in a univocal way, but rather in a confused, chaotic and paradoxical way].

There is talk of politicization and media coverage that creates different opinions ranging from tolerance to xenophobia at volatile degrees depending on the circumstances of each context and environment. Therefore, transmitting innovative ideas based on collaboration and consolidating it could bring about change at a social level. Thus Augé (2017, 132) explains this collaborative need in the land that brings us together:

J'emprunterai à Sartre pour conclure, la formule par laquelle il tentait de définir l'esprit de l'existentialisme, qui, par laquelle s'applique à souligner la convergence des questions posées par les diverses cultures du monde sans, s'aliéner à aucune de leurs réponses, parce qu'elle met en évidence la tension entre les contraintes du sens social et l'exigence de liberté des individus, parce qu'elle conçoit les frontières entre cultures et les frontières entre individus comme des seuils et non comme des barrières, parce qu'elle obéit à sa double vocation de discipline fondamentale et appliquée, engagée dans l'histoire du monde, l'anthropologie est un humanisme. [I will borrow from Sartre to conclude, and the formula by which he tried to define the spirit of existentialism. It underlines the merging of the questions posed by the various cultures of the world, without alienating itself to any of their answers. This is because it highlights the tension between the constraints of the social sense and the demand for freedom of individuals. Furthermore, it conceives the borders between cultures and the borders between individuals as thresholds and not as barriers. In addition, it obeys its double vocation of fundamental and applied discipline, engaged in the history of the world; anthropology is a humanism].

When everyone collaborates, fluid dynamics are created in society, and this is what is intended to be transmitted through culture classes in our universities. It is a model that calls for prosperity, participation and social dynamism. The current model creates isolation towards certain cultures, and it is not the most appropriate or desirable way of coexistence.

4. Pedagogical Proposal

Until now we have used various verbs to define "the other" such as to welcome, to get used to, to adapt, to authorize, to assimilate, to integrate, and to insert. These are terms that have evolved over time, and even now, they still create barriers towards other cultures, whether consciously or subconsciously. They correspond to times when the foreigner, the alien or the different were uncommon. Today, though, the social dynamic has changed. Largely due to globalization and technology we live together and follow familiar patterns and routines wherever we are. Of course, cultural, religious and educational values can differ; it would be nigh on impossible to have a population of over 8.2 billion people who display exactly the same attitude. However, adopting other discourses could facilitate the experience and avoid rejection, hatred, difference and distance.

The aim of this work is to demonstrate the importance of cultural classes to bring together people who live in a common space. The methodology consists of adopting cultural classes in various courses to allow students to know the difference, to feel it, and to discuss it. This needs to be taught through in-depth explanations of real history, explained in an objective manner, showing all sides of the story, and not explaining it in a self-serving way. There have to be concrete examples close to the students with the causes and their consequences transmitted through different means, namely audiovisual, meetings, media, readings, and art. In many classes, fixed sentences are used, speaking of developed or underdeveloped countries, violent or peaceful as a predestined and obvious choice that groups some countries and excludes others, without stating the reasons and foundations.

Likewise, taking care of the language is essential, as the terms sometimes used can be divisive between cultures (West vs. East, North vs. South, developed vs. underdeveloped, us vs. you, etc.). The semantic content has its weight in the emission of historical and political content, as much as the intonation. Emotional education (Kerras, 2022) is necessary and must be transmitted in some way to make emotions reach the receivers and not remain cold towards situations that must be understood with the corresponding connotations. Classes should be accompanied with audiovisual content that allows the student to experience situations that are tough to comprehend. With this didactic, the aim is to move away from differential models, and move towards intercultural models.

The language used by journalists (Fayolle, 2009) makes the teacher's task more difficult because general statements are written that do not necessarily put current events into real context. This leaves the discourse subject to a simplistic way of thinking that reduces reality to a dominated community and a dominant one (Abada Medjo, 2014, 15). *Didaculturation* requires moving away from discourses that favor some and exclude others. It seems like an utopian proposal, but many hypotheses seemed illusory until progress was made, and their usefulness was verified. It is good to move towards the unknown to teach

models that promote reflection (Augé, 2017, 129). Progress is necessary, and it can be made in class even if policies remain subjective and self-serving. Culture classes may appear to be just a tiny step towards change, but by raising a certain awareness of what surrounds us, the world could reap the rewards in the long term. The collaboration of teachers is essential to generalize this model, as Professor Brodziak (2024) does in her classes at Cergy University, through artistic activities.

History has always brought worlds together and politics has joined distant cultures. Culture classes could offer complementary visions to help unite worlds. Stories have allowed us to understand the world and established policies, and university education could provide added value by creating reflective spaces in the classroom. In these classes, communication, questioning and debate take place, rather than absorbing information in its raw state without reflection. In this way, we offer our students the possibility of creating real imaginaries, without imposing biased views. Augé (2017, 122) explains how each person creates a perspective according to what surrounds them: « L'individu bricole lui-même son savoir, sans se rendre compte toujours des messages implicites qui lui sont transmis et qui le manipulent pour celui qui sait déjà, et qui sait chercher, Z est une mine, pour d'autres, c'est un piège » [The individual tinkers with their own knowledge, without always realizing the implicit messages that are transmitted to them and that manipulate them. For those who already know, and who know how to search, Z is a mine, for others, it is a trap.]. Several topics discussed in class formalize the imaginary of the individual, such as border issues, forms of domination, and identity problems (Dubost, 2024), which feed our ideas to build judgments.

Each individual creates an image of the world and of individuals based on the information perceived. If we leave the possibility to debate and questioning, the imaginary could be formed in a considerably more objective manner. The aim of this proposal is to build a common space and to move away from the existing duality of "I" and "other". The author explains it clearly: « Si Je est un autre, l'autre aussi est un Je. Seule une éducation généralisée peut rendre perceptible à tout cette double équation, en balayant les égocentrismes, les ethnocentrismes et toutes les formes de prosélytisme » (Augé, 2017, 130) [If I am another, the other is also an I. Only a generalized education can make this double equation perceptible to everyone, by sweeping away egocentrism, ethnocentrism and all forms of proselytism].

Understanding misunderstandings is the first step towards stability (Artaud, 2023). One way to help achieve this is through dynamic classes, focused on questioning, deep knowledge and reflection. Giving students freedom allows them to analyze the circumstances on their own, understand them in depth, and thus draw their own conclusions. Building an imaginary is a subconscious task, essential and decisive in decision-making. If we start from poorly conceived ideas, and stereotyped forms of this or that culture, the work of our imaginary is flawed from the outset. Many of us have an image of Tanzania, Tahiti or Malaysia according to the information perceived by the media, by our education or by ideas conceived in our environment. These spaces could mean something to some and could have a totally different connotation for others, and we imagine them in distinct ways. Subjectivity accompanies us, thus initiating students to debate, to question, to carry out deep searches, would put them on the right path towards some perceptions. Blandier (1988: 43) explains these differences as follows: « L'ordre et le désordre sont indissociables quel que soit le cheminement qui conduit de l'un à l'autre, tout comme ils sont indissociables de l'histoire de la rationalité » [Order and disorder are inseparable no matter what path leads from one to the other, just as they are inseparable from the history of rationality]. The perception and creation of opinions is so different among members of society that this creates false imaginaries, As Bensaude-Vicent (2003) explains: there are those who know what it is about, and those who are only asked to believe in information, which is often lacking or vague. The author distinguishes between unqualified, recruited, sick and true opinion to cite some disparities that may exist regarding the same fact. Gastant (2000:606) explains the influences that the individual can have on a society as follows: « Les pouvoirs publics soumis à la conjoncture, prenant des décisions politiques à court-terme, inspirés par des gouvernements de droite ou de gauche, ont cautionné le principe de fermeture des frontières ou de l'Autre au détriment d'une réflexion sur les bons termes » [Public authorities subject to the economic situation, taking short-term political decisions, inspired by governments of the right or the left, have endorsed the principle of closing borders or the Other to the detriment of thinking about the right terms]. This influence, or even brain washing, is real. Bourdieu (Navarre, 2023) certifies how social reproductions begin at an early age. This justifies the difficulty of changing ideas once they are anchored in society. Whether they are misunderstandings, preconceived ideas or mistakes, they are repeated, transmitted and generalized quickly.

This is how the media has contributed to the construction of false realities, promoting fear, threat and anguish. Classes require explanations about the experiences between generations, the changes that have occurred, and the way of positioning ourselves in a world trapped by history, present politics, and future aspirations. The three layers are present in everyone's life: the known past, the lived present, and the dreamed future. For this reason Mead (1979, 30) speaks of three types of culture that we share between generations: « Voici donc les trois types de culture que je me propose de distinguer : *postfigurative* dans laquelle les enfants sont instruits avant tout par leurs parents ; *cofigurative* dans laquelle les enfants comme les adultes apprennent de leurs parents ; et *préfigurative* dans laquelle les adultes tirent aussi des leçons de leurs enfants » [Here then are the three types of culture that I propose to distinguish. First, *postfigurative* in which children are instructed above all by their parents. Then, *cofigurative* in which children as well as adults learn from their parents. Finally, *préfigurative* in which adults also learn lessons from their children.]. We all learn from each other, regardless of our origin or age. Change does not happen immediately, but it is worth starting to enjoy significant benefits in the long term. According to Delbos and Jorion (1990), sociology and psychology clarify the complex machine and push renewal between generations.

What is really needed is a syllabus adapted to deal with more global historical and political issues such as immigration and its perception, former colonies, terrorism, education, the role of women, and the vision towards other countries. These are issues that are not always managed in a similar way between the two countries, mainly due to historical and political factors. These

issues attract the attention of our students in the classroom, and our classes should be supported by a coherent, collaborative, cooperative and contributory discourse. Giving speeches by Mandela, Luther King, Ghandi, Malala, Françoise Vergès, Jean Louis Millès, Hannah Arent, etc. could help us to see the world in a different way. We must move away from the rejection of others, the confinement of some cultures within classes and categories that are not appreciated, and the distancing of members of certain societies. Courses need to be presented in a participatory way in class so that each student can be open to questioning, to changing ideas and to dynamics. University education should collaborate to bring about a small change in the way of thinking and perceiving social facts. We are aware that change at a political level is difficult to bring about due to the interests of our rulers. However, the real change is made at an individual level, with citizens becoming more and more aware of the responsibility that falls on us to take care of the space and the common legacy that we have. Professors influence the creation of imaginaries that condition the thinking of our students. And we have the responsibility as teachers to enable room for debate and reflection that connect cultures and people and allow citizens to make reasonable decisions with the society that surrounds them. Audiovisual support is required to contrast the ideas addressed in class. The evaluation should take this intercultural competence into account.

5. Conclusion

The importance of cultural classes when dealing with historical and/or political issues is more than obvious. On many occasions, our students perceive facts without any cultural basis, which creates inaccurate stereotypes of various societies. On this occasion, Spain and France have been compared, but it is impossible to include only these two countries because the members of society that live together in the two states are multiple and plural. Among them there are Arabs, Africans, Asians, and Europeans, each with their variants, uniqueness and traits. Each culture contains diverse subcultures that we should not group into general spaces. Each minority, each person and each individual has a story to tell and experiences to share. The present study is limited by space and time and two societies have been focused on, but it could be extended to include the existing multiplicity that can undoubtedly enrich the study. Knowledge is divided between ordinary, academic and reflective knowledge and a close relationship between the areas of society is required. There is also a need to find strategies in the classroom to create a system of social exchange and regulation. Emotional education is key, the different methods of introducing information (testimonies, audiovisuals, etc.) will create trust, and consequently, a close relationship is developed between the members. A harmonious social coexistence should thereby be created, and this is also closely related to economic recovery.

Teaching culture to students is not about explaining theory, but about creating debates, discussions, exchanges, even when there are conflicting opinions amongst the group. Disagreement initiates a deep analysis and that is what is required when dealing with deep issues such as historical and political ones. We will not change societies, history will haunt us, and political conflicts do not seem to want to stop. Just as they always have, interests prevail, and the continuity of problems will classify society. However, explaining realities to our students in a coherent and collaborative way would bring about a minimal change in the perception of the world. It would reduce hatred and rejection and leave a door open to collaboration that could create a fruitful circle (collaboration, compromise, working together, satisfaction, coexistence, peaceful society) compared to the current circle (rejection, distancing, exclusion, frustration, violence, delinquent society). It is a model that allows for gains at all levels, especially educational, economic and social.

References

- Abada Medjo, J. C. (2014). *Epistémogéographies : les fabrications de l'espace et du savoir dans la fiction*. Paris: L'Harmattan.
- Adell, N. (2011). *Anthropologie des savoirs*. Paris: Colin.
- Amselle, J. L. (2012). *L'anthropologue et la politique*. France: Lignes.
- Artaud, H. (2023). *Immersion : rencontre des mondes atlantique et pacifique*. Paris: La Découverte.
- Augé, M. (2017). *L'avenir des terriens : fin de la préhistoire de l'humanité comme société planétaire*. France: Albin Michel.
- Bakhtine, M. (1977). *Le marxisme et la philosophie du langage. Essai d'application de la méthode sociologique en linguistique*. Paris: Minuit.
- Bensaude-Vicent, B. (2003). *L'opinion publique et la science : à chacun son ignorance*. Paris: La Découverte.
- Bhaha, H. (1994). *The location of culture*. London: Routledge.
- Blandier, G. (1988). *Le désordre*. France: Fayard.
- Brodziak, S. & Coste, M. (2024). *Littératures francophones et musiques de l'Atlantique noir*. Paris: Presses universitaires de Vincennes.
- Coste, M. (2024). Ecrire avec le jazz chez Kossi Efoui, Koffi Kwahulé et Léonora Miano. In Brodziak, S. & Coste, M. (ed), *Littératures francophones et musiques de l'Atlantique noir*. 89-102. Paris: Presses universitaires de Vincennes.
- Delbos, G. & Jorion, P. (1990). *La transmission des savoirs*. Paris: Maison des Sciences de l'Homme.
- D'Iribane, PH. (2010). *Les immigrés de la République : impasses du multiculturalisme*. Paris: Seuil.
- Dubost, Ch. (2024). Musique et musicalité dans l'œuvre dramatique de Léonora Miano : des caractéristiques « frontalières » et relationnelles. In Brodziak, S. & Coste, M. (ed), *Littératures francophones et musiques de l'Atlantique noir*. 103-118 Paris: Presses universitaires de Vincennes.
- Durand, G. (1992). *Les structures anthropologiques de l'imaginaire*. Paris: Bordas.

- Durkheim, E. (2020). *Sociologie politique*. Paris: Humensis.
- Duvignaud, J. (1986). *La solidarité : Liens de sang et liens de raison*. France: Fayard.
- Erny, P. (1991). *Ethnologie de l'éducation*. Paris: L'Harmattan.
- Fayolle, R. (2009). *Comment la littérature nous arrive*. Paris: Presses Sorbonne Nouvelle.
- Formoso, B. (2021). *La production des cultures*. Paris: CNRS éditions.
- Fraiture, P. P. (2007). *La mesure de l'autre*. Paris: Honoré Champion.
- Gastant, Y. (2000). *L'immigration et l'opinion en France sous la V^e République*. Paris: Seuil.
- Godelier, M. (2015). *L'imaginé : l'imaginaire et le symbolique*. Paris: CNRS éditions.
- Kerras, N. (2022). La enseñanza de las lenguas extranjeras online y la educación. In *Nuevos contenidos para una nueva docencia*, 2097-308.
- Latour, B. (2012). *Enquête sur les modes d'existence : une anthropologie des modernes*. Paris: La Découverte.
- Ly, N. (2009). *Plurilinguismes et multilinguismes*. Bordeaux: Université Michel de Montaigne.
- Maalouf, A. (1998). *Les identités meurtrières*. Paris: Grasset.
- Mariano, L. (2022). *Le goût des possibles : enquêtes sur les ressorts symbolistes d'une crise écologique*. Paris: Presse universitaires de Paris Nanterre.
- Mead, M. (1979). *Le fossé des générations*. Paris: Denoël / Gonthier.
- Navarre, M. (2023). *Pierre Bourdieu : quel héritage*. Paris: Sciences Humaines.
- Pellistrandi, B. (2021). France-Espagne : une histoire comparée. In *Siècles*, 51, 1-14.
- Pradeau, C. (2021). *Politiques linguistiques d'immigration et didactique du français : regards croisés sur la France, la Belgique, la Suisse et le Québec*. Paris: Presses Sorbonne Nouvelle.
- Sperber, D. (1996). *La contagion des idées*. Paris: Odile Jacob.
- Sun-Min Kim, (2008). *Jeunes femmes asiatiques en France : conflit des valeurs ou métissage culturel*. Paris: L'Harmattan.
- Vite Pérez, M. A. (2012). La sociología del conocimiento: ¿un diálogo con la filosofía de la ciencia? In *Intercios*, 6, 2, 1-10.
- Warnier, J. P. (2007). *La mondialisation de la culture*. Paris: La Découverte.
- Wulf, CH. (2000). *Anthropologie de l'éducation*. Montréal: L'Harmattan.
- Zilberberg, C., (2011). *Des formes de vie aux valeurs*. Paris: Presses universitaires de France.
- Zima, P. V. (2011). *Texte et Société*. Paris: L'Harmattan.